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THE CHURCHMAN

New York - Saturday - January 4 - 1919

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Personals

THE REV. VICTOR R. JARVIS, who for the past year has served as senior curate at All Souls' Church, New York City, has resigned that position in order that he may give his whole time to the work of the Church Temperance Society, as superintendent of one of its departments. Mr. Jarvis' address for the present will be 1611 Flatiron Building, New York.

CHAPLAIN WILLIAM HENRY PETTUS' address is changed from Camp Eustis, Virginia, to 14 Powder House Boulevard, West Somerville, Massachusetts, where he has resumed his duties as rector of St. James' Church.

THE REV. FRANKLIN C. SMITH, recently mustered out of the officers' training camp for chaplains at Camp Taylor, Louisville, Kentucky, has been appointed canon missionary of the Pro-Cathedral of the Nativity, South Bethlehem, Diocese of Bethlehem. His address will be the same as heretofore, 28 South St. Cloud Street, Allentown, Pennsylvania.

THE REV. HIRAM R. BENNETT, rector since 1915 of Grace Church, Greenville, Jersey City, New Jersey, has accepted the call to

Trinity Church, Asbury Park, New Jersey, and will enter upon his duties there January 15. Mr. Bennett served for several months as chaplain at Camp Dix. He is a graduate of the College of the City of New York, and of the General Theological Seminary. In going to Asbury Park, Mr. Bennett succeeds the Rev. Francis H. Richey, now rector of St. George's Church, Maplewood, who served Trinity Parish three years.

THE REV. J. H. FERGING, Ph.D., a distinguished scholar and author, formerly of the Reformed Church of Holland, lately rector of St. John's Church, Grand Haven, Michigan, has become professor of history in Racine College.

THE REV. W. C. CHARLTON on Christmas morning, officiated for the first time as rector of the Church of the Redeemer, Astoria, Long Island, New York, succeeding the Rev. L. R. Urban. Mr. Charlton was, until recently, rector of St. Andrew's Church, Jacksonville, Florida.

THE REV. DR. EDWIN B. NIVER, rector of Christ Church, Baltimore, has been promoted to the rank of major in the U. S. Marine Corps, of which he is chaplain. He has been with them in camp at Quantico, Virginia, during the war.

THE REV. THEODORE S. WILL has resigned the rectorship of Trinity Church, Dorsey, Maryland, and has become rector of the Church of Our Saviour, Baltimore.

THE REV. IRVING SPENCER of St. John's Church, Oakland, California, has accepted the rectorship of St. Matthias' Church, Los Angeles, and may be addressed at 1830 South Normandie Avenue.

THE PRESIDENT OF THE UNITED STATES has appointed the Rev. C. E. Wheat of Sewanee, Tennessee, to the chaplaincy of the Military Academy at West Point.

THE REV. J. M. PETIT took charge of St. Mark's Church, Bay City, Texas, on January 1.

THE REV. H. R. KELLAM, of St. Paul's Church, Lawrenceburg, Indianapolis, expects shortly to take up work in the Diocese of Texas. Mr. Kellam will be in residence either at Lufkin or Calvert.

THE REV. RICHARD WILKINSON, D.D., was instituted as rector of St. John's Church, Montgomery, Alabama, the last Sunday in November by Bishop Beckwith. The sermon was preached by Dean McCready, of Christ Church Cathedral, Louisville, Kentucky. Between September 29 and November 24 eighty-eight new communicants were added to the parish roll either by Confirmation or transfer.

THE REV. E. C. YOUNG, M.A., of Phillips Brooks Memorial Chapel, Philadelphia, should now be addressed at 5817 Filbert Street, Philadelphia.

THE REV. MARCUS H. CARROL, rector of St. Andrew's Church in Hanover, Massachusetts, was taken to the Corey Hill Hospital in this city on Christmas Eve suffering from appendicitis. Mr. Carrol's condition is now reported as encouraging.

ON CHRISTMAS EVE a committee of business men presented the Rev. Dr. Walter D. Buckner, rector of Calvary Church, Memphis, Tennessee, with a check for \$750 as a token of their appreciation for the splendid war work Dr. Buckner has done in Memphis.

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Guarding the Aqueduct

By Captain Theodore Hutton

THERE is probably no unit which has played such a large and important part in the Great War and about which so little is known as the First Provisional Regiment, which since August of 1917 when the federalized National Guard troops were sent south has been guarding the water supply vital to the existence of the City of New York.

Most persons, looking at the matter from the casual viewpoint, might wonder how the safety of New York City's water supply could have a distinct bearing on the success of the allied troops. When it is considered, however, that seventy-five per cent of the subsistence and munitions for the American and allied forces passed through the port of New York, and that almost eighty per cent of the troops sent to Europe went through the same channel, it will at once appear that New York was a very important strategic point to the allied forces, to say nothing of its place in the financial and commercial world. An incendiary blow destroying New York City would cripple the entire nation and seriously threaten the troops of this country fighting in France. Against a concerted attack of German-American incendiarism, such as was planned for last winter, but which was never carried out, the great financial heart of the world had but one insurance—the mighty pressure of the water that gathers in the valleys of Esopus and rushes from Ashokan Reservoir in the Catskills down through the one hundred miles of steel and concrete aqueduct to the great city.

Along this one hundred miles of territory a regiment of 1,500 men drawn from all parts of New York State and welded into an aggressive, clean thinking, clean living, and hard-hitting organization, has been setting up a record of which the general public knew nothing. Such a work as this had to be done quietly, without the flare of a publicity which might have attracted attention to the aqueduct. One writer has described the work thus:

There's a beaten path from 'Shokan
To the lights of New York town
That the men of the Guard have
pounded hard
On the job of No Renown.

This tells the story very well; it has been a task without glory, achieved in the face of immense difficulties, and made possible only by the faith and spirit that Colonel Rose, the commanding officer, has been able to inculcate into the officers and men.

The idea of guarding a vital line one hundred mile long with a force of 1,500 men in war time is a new one in military annals. The First Provisional Regiment has the distinction of breaking all records for a thin, far-flung line, and the men of the regiment are very proud of the fact that they are doing what has never been done before.

Not until after the war will it be possible to discuss this work in detail, for it is still going on and there is still the danger against which the men of the First Provisional Regiment have been guarding in the last fifteen months. The hour of victory is ever the hour of the crank, and the history of the Great War has shown Germanism moves when least expected and in the most unexpected ways. So for reasons that cannot be discussed here the First Provisional Regiment is still on duty and will probably remain so for some months.

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One of the most interesting phases of this regiment's history is that which has to do with its religious life, and since Captain Charles W. Baldwin, rector of St. Mary's, Scarborough, is the chaplain of the First Provisional this phase will be of especial interest to Churchmen.

Early in the organization period of the regiment Colonel Rose issued orders to company commanders to afford opportunity for religious services to their men at least once on Sunday and to render reports to regimental headquarters of the number of persons attending. In this order Colonel Rose said:

It is the belief of the commanding officer that men on such duty as this will perform their tasks better for the realization that there is something more to life than a place to eat and sleep, and clothes to wear. They must appreciate the bigger and better things if they are to be bigger and better for this work.

Although the regiment did not have the services of a chaplain in the beginning, the aid of churches of all denominations along the line of the aqueduct was enlisted to carry out the program outlined by Colonel Rose and services have been held at regimental headquarters every Sunday since the troops entered the field. When regimental headquarters, which was then at Croton Lake, was cut off from the outside world by the storms of last winter, Colonel Rose and the staff officers at the post conducted services.

One of the first outdoor services of the summer was conducted from the platform of the big boxing ring at the summer headquarters, with the chaplain and the piano occupying the corners. A combined lectern and litany desk fashioned by the men at headquarters meets all needs for services in the field.

On September 29 details from every unit in the regiment from Ashokan Reservoir to New York were taken by motor to St. Mary's Church, Scarborough, for the first

(Continued on page 30)

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Our Contributors

FATHER BULL, American readers know, is a member of the Community of the Resurrection in England and is a well-known writer upon economic subjects. Guild Socialism is not a Church movement, but an economic one. The distrust among guild socialists of State control on public utilities makes his contribution one of especial interest now. Father Bull may entertain a too roseate view of human nature but like many another preacher of social justice, he is trying to introduce into modern industrialism the control of the Christian motive of service. Like so many other writers of his school Father Bull strains we think the contention that the wage system and chattel slavery are similar states of slavery. Industrialism at its worst has little regard for human rights, but it seems to us a gross exaggeration of the evils of our present system to place it upon a level with slavery. We hope to bring to our readers other solutions of the problems of industrial warfare which are occupying the minds of thinkers.

THE BISHOP OF CONNECTICUT makes an interesting contribution to the discussion occupying the chief place in every journal of opinion today in his article, "Patriotism and a League of Nations."

WHEN BISHOP BRENT preached in St. Paul's Cathedral, London, on America Day, April 20, 1917, he found his text in 2 Maccabees XIII:13-15. On November 17, 1918, Bishop Brent preached in the Church of the Holy Trinity, Paris, from the same passage in Maccabees adding verses 16 and 17. THE CHURCHMAN is glad to be able to print Major Brent's sermon, "The Victory of God."

MARION SHIRLEY COLE, who contributes an Epiphany mystery play, is a Providence

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Things in General

THE CHURCHMAN congratulates Dr. Manning, Dr. Parks, Dr. Stires, Dr. Van De Water, Messrs. R. Fulton Cutting, William Fellowes Morgan, E. H. Outerbridge, Dr. Nicholas Murray Butler and other leading citizens of New York City on their membership in Mayor Hylan's recently formed club of profiteers, scoundrels and human hyenas.

THE EX-KAISERIN possesses a particularly beautiful diamond necklace presented to her at the time of the Kaiser's visit to Constantinople. This necklace was procured by the Sultan as a gift for his guest's wife through an Armenian jeweler to whom he paid the price his imperial sense of justice deemed sufficient. This price was one-tenth the worth of the necklace; the jeweler was ruined and his son is now the leading rug cleaner in New York. We venture to suggest that, since the Kaiserin will probably not attend many social functions during her sojourn at Amerongen, she donate this necklace to the fund for the relief of starving Armenians.

The Churchman

Saturday - January 4 - 1919

NEW YEAR'S GREETINGS

THE CHURCHMAN as it sends its greetings to its readers enters the new year in a slightly altered garb. Its pages, as the eye will readily feel, are of different proportions from those to which for many decades its friends have been accustomed. But the editors are confident that the form in which THE CHURCHMAN appears this week is one of added comeliness and convenience.

The new year tripping in on the heels of the armistice promises many substantial favors to a war-weary world. We shall not in this modest greeting attempt to wing our way among the higher expectations which are in the air today. We shall be content merely to thank our patrons for their good-natured endurance in recent months of the many annoyances incident to the production and distribution of a weekly journal. Better days are ahead.

The war is over and like all the company of forward-looking agencies today, THE CHURCHMAN votes for a new world wherein the spirit of the *Magnificat* shall become the mood of our nation's councils and the Spirit of the Christ shall infuse a new sincerity into the prayers of the Churches.

ON PUNISHING THE GUILTY

WE can conceive of no more impressive a method of making war unprofitable and of giving to war-makers the status of outlaws than the one, so popular today among the Allies, of bringing to trial and of punishing those who were the instigators of the world war. Because the suggestion reflects an attitude towards war and warriors which is quite new, there is in it matter for hope that war has lost its glamour and that people are beginning to see it as it is—a shoddy, bestial thing, and its perpetrators, skulking criminals.

But we are not deceived into false expectations by the clamor, raised just now, to bring the Kaiser and other malefactors of great name to public trial. Symbolically it would be a help in the direction of decency to execute a few kings, several staff officers, a goodly number of diplomats, a few professors, an editor here and there, some ministers—but, alas! how the list grows when one sets forth sincerely bent upon tracing the responsibility of this war back to its sources. The list swells to such proportions; the condemned would include such winsome and respectable patriots that one grows distrustful of the wisdom of the enterprise.

What so complicates and muddles this righteous motive in making an example of the guilty is that the company at the scaffold or the guillotine, if justice be equal and impartial, would present a quite international appearance. German would not be the only language spoken by the criminals in their farewells to the world, though court

German would probably, by a majority vote, be the official tongue. The only reason that some distinguished statesmen would not appear upon the scaffold is that they happened to have died before the war started. They have an alibi. They fill honored graves in Germany, Russia, Austria, France, England, Italy and the United States. They can be found almost anywhere that nations have been making distinguished history and planting the blessings of empire among backward peoples.

Personally, we do not think that much will come out of this clamor for bringing the criminals to trial. It is so just in its purpose and represents, shall we say? so Christian a point of view, as to look almost bizarre to shrewd and sophisticated statesmen. Besides, it is a ticklish business to set going, for, as we hinted above, it is pretty hard to know where to draw the line, and if the trial became thoroughgoing and impartial, something better than an international vigilante proceeding, there would be a good many more criminals summoned to the bar than some of us would care to have appear. It is better, perhaps, to keep the trial limited to a few great figures who can serve as decorative scapegoats. By all means, let them be confined to the four nations, German, Austrian, Bulgarian and Turk, for the dragging in of history would only confuse what now seems, under the flash of indignation, so righteously simple.

But if such a trial as the one now generally proposed is to develop into something more useful than the indulgence of wrath and vengeance; if it shall actually serve as a warning to troublemakers and a preventive of future wars, why not let the business be thorough, so thorough and impartial that it shall really be educative? Let there be a commission appointed of disinterested historians, if such may be found, who will make a judicial inquiry into the real causes of this detestable war. Let them dare to dig far deeper than the deposits of contemporary plots and bargains. Let them bring out of the slime of the past into full daylight all the secret treaties, the diplomatic correspondence, the understandings about spheres of influence, the trade concessions. Let them scrutinize the treaties of peace, so-called, which have ended other wars within the century, to ascertain whether the germs of future conflicts had not begun to breed in those compacts before the ink was scarcely dry on the names appended. Let them even go farther and turn a pitiless light upon the careless and vicious utterances of newspapers, the preachments of poets, philosophers, clergy and professors who have indulged in the heady theories of race ascendancy, national sovereignty and “the honor of the empire.” The findings of such a commission would, if the commissioners lived to tell the tale, inform the public about the causes of war, which would serve in the future to instruct democracies

as to how to go about the task of preventing wars. The real causes of war are always hid in the dark. We attack only, and always too late, the remote and impotent agencies concerned in the brutal business. If we should start hanging the culprits who caused the war of 1914 the congestion on the scaffold would make the world seem to be a Bolsheviki festival.

But another infinitely wholesome revelation, if taken to heart, would come out of the findings of such a commission of impartial historians. To our chagrin, and we hope to our chastening shame, we would discover that the devil, patient, persevering, cynical, is not discouraged by any wrath we are showing against the Kaiser or the fair words we have uttered about this being the last war. Satan is every inch a man of the world. He never so much as moves a muscle of his face when he sees preachers and diplomats, politicians and Christian ladies, with eyes flashing fire, meting out punishment, not in a spirit of vengeance—far be it—but in the commendable Christian mood of teaching repentance to the criminals for their everlasting betterment. We wonder if Satan does not feel as much at home today in Christendom as he did before the war. He may have shuddered at the idealism we felt and the glowing words we uttered while millions upon millions of boys set forth to fight like gods for a holy and chivalrous cause. But the devil is an historian. He has seen other wars. He has helped to write many a treaty of peace. He knows precisely the kind of rider to attach for making a mockery of the phrase “a treaty of peace.”

It is wholesome and just to punish those responsible for the present war. Were the punishment to fit the crime, tender people would shudder at the cruelty of the sentence that should await a little group of men who in fiendish cynicism played with the lives of men and women, with the happiness of thirty million homes and the rights of unborn children. It is impossible to punish Germany for what she has done. Her crime is too cruel, too disgustingly sordid and vicious; the matter is loathsome to the touch. But the whole subject of punishing the responsible has other implications than those with which we are now too exclusively concerned. In our wrath we are pharisaical. In secret and in the open, words are being spoken, policies planned and advocated, not always with sinister intent, which are fuel for the fire of other wars. Whether William Hohenzollern is hanged or left to live on in loneliness to brood upon his shriveled dreams of grandeur does not really matter much. What infinitely concerns us and our children is that the democracies of the future shall find the means to check and punish the war-makers before they have contrived to lead another generation of boys into the shambles. Here is anxious matter for the employment of wisdom and of grace.

COMPETITIVE NAVIES

THERE are signs very disheartening to those who had builded high hopes on the crusader's shibboleth with which America went into the war. We had

said, and it had been plentifully indicated in high quarters which had the conscription to popularize, that this was a war to end war; that it was a people's war, a war which, if successful, would lift the noxious burden of armaments from the shoulders of the nations, and the threat of conscription from the homes of the poor throughout the world. It is amazing, it must be comic to the cynical, how these pacifist passions have subsided since the armistice was signed. When the daily papers carried a front page headline the other day that Rear Admiral Charles J. Badger, chairman of the executive committee of the General Naval Board, appeared before the House Committee on Naval Affairs to urge the building of a navy which should be the equal in 1925 of any navy in the world, there was not even the ripple of disapproval in the press, let alone any storm of indignation and protest among the Churches and the people generally. Nobody seems to see any menace to peace, any dastardly betrayal of promise in such proposals.

For such proposals do carry a menace of peace and if such proposals do win easy government endorsement they are a betrayal of pledges. Did any of us believe when we heard those impassioned war sermons by peace-loving parsons, when we wept copious tears at the theatre or on the street corners when the Liberty Loan orators described the horrors militarism had wrought, that hardly before the war-to-end-war should be victoriously over our navy boards would come forward with a proposal to throw America into the European armament competition?

Apparently that is what we now face. What sickens the heart is that no voice is raised against it. No one seems to care whether our navy nurtures an ambition to grow and grow until its grandeur eclipses every other navy in the world.

There is not a hint from the administration that it disapproves of competing with England's navy. The quickness with which America builded a great war machine, the fair appearance of our lines of battle ships seem to have intoxicated a section of our population. They really glory in the armament. If they glory in it, it will not take long before they swagger and boast of their invincibleness. Never was there a truer word of warning spoken than that of Bishop Gore when he said that every successful war had left behind it the evil seeds of militarism.

But we had hoped that this was a different war, an idealist's war, a war-to-end-war. Thinking and hoping will not make it so. It is time the Churches began to watch the politicians and the militarist professions and the men who are accustomed to rate the greatness and the safety of a nation by the size of its armies and its navy.

There should be a hiss heard through the land whenever such a proposal is publicly made as that which Rear Admiral Badger made before a committee of the House the other day. Militarism will not die of its own amiable will. It must be killed by the determined will of Christian citizens.

THE WEEK

Chronicle and Comment on Current Events

HIGH ADVENTURE

SOMEONE said recently that with the signing of the armistice and the return of our young crusaders to civilian occupations, romance and beauty had faded again out of American life. But Epiphany refutes such a dismal statement. The Feast of Lights points the way to the path of high adventure stretching out before us.

Bishop Brent in Paris on Victory Sunday said:

There was a time a few weeks since when the High Command was the hope on which the nation hung. The army represented a mass of humanity dependent on the conspicuous leaders. Now this is all changed. The most important men are the enlisted soldiers, the non-commissioned officers, and those who will never wear insignia greater than the two bars.

Again:

Up to the present we have been straining for great outline effects. We stood in need of a world background, . . . but this forms the barest beginning, doomed to become a menace unless we follow it up by laborious filling in of detail.

Every chevalier of democracy is now challenged with the harder and the higher task of manifesting in the humdrum round of the ordinary day the glory that entered into humanity when the Son of God stooped to the level of the common man in the manger of Bethlehem.

Foreign missions are appreciated at their real value in the light of the newly discovered importance of internationalism. Skeptics are met by the incontestable social and economic worth of the missionary. A young woman about to be released from service in the medical corps made inquiry the other day as to the possibilities of nursing in the mission field "because that seems to be the kind of thing one wants to do now the war is over." Adventure for God in foreign lands has been popularized by the American Expeditionary Forces. The next few years should witness a missionary movement unequaled in power since the days of the Apostles.

But adventure for God in the common round, the daily task has also been popularized by the men and women who in the kitchen, the canteen, the Red Cross workroom and the Liberty Loan booth have played their less spectacular part in winning the Great War.

The Feast of the Epiphany may be celebrated throughout the year. It isn't enough, as the layman in his Saturday night Meditation this week says, to pay someone else to preach about the efficacy of the Christian life. It is for every one who knows the Christ to manifest His glory to the man next door.

A FITTING WELCOME

PROBABLY no contribution that America has made to the sustaining of the best ideals of civilization has been more fittingly celebrated than was the return of the Fleet from foreign waters last week. The part which the Fleet has played in the bringing of peace cannot be measured in terms merely of its material help. Its efficient and friendly co-operation with Britain's Grand Fleet has perhaps done more to stimulate in the hearts of

Englishmen a spirit of friendship for America than any other single contribution we have made to the winning of the war. At all events it has been to the people of England the outstanding symbol of all that we have done toward that end. Whatever decision may be made at the Peace Conference as to future naval power of the world, the fact remains that the Grand Fleet holds a place in the hearts and minds of the people of the British Isles difficult for the rank and file of Americans to understand. It was natural, therefore, that the fine co-operation of our own fleet with that of Britain should have touched the imagination of England and roused gratitude.

WHERE HUMOR COUNTED

IT was the peculiar good fortune of America to have in command of its Fleet an admiral whose common sense, good humor and general personal charm, together with a gift for understanding, made for America a friend of every Englishman with whom he came into contact. Americans have been fond of saying that Englishmen had little if any appreciation of American humor. It would be hardly an exaggeration to say that Admiral Sims won his way to the heart of England by his sense of humor, and his gift of telling typical American stories. Americans who heard his addresses on formal occasions were often distressed because he had little to say about international affairs, but showed an amazing capacity for telling stories which sombre, war-weary Englishmen received with roars of laughter. When some of these Americans sought to apologize for the "unfortunate taste" of the admiral they were usually met with some such statement as: "Oh, that's Admiral Sims's way. We understand him over here, and like him." The final breaking down of the old misunderstandings between our two countries has been made easier by the sojourn of this exponent of good fellowship and sunshine in a land whose people lived more than four years under an appallingly black cloud.

THE WAR AND THE FUTURE

NO better or more inspiring lecture on England's contribution to the war has ever been written than the one which Mr. Masfield delivered on St. George's Day in America and which is published in the little volume entitled *The War and the Future*. (Macmillan, \$1.25.) Here is a telling passage:

I know my nation's faults as well as I know my own. They are the faults of a set and of a system. They are faults of head, they are not faults of heart. When I think of those faults I think of a long graveyard in France, a hundred miles long, where simple, good, kind, ignorant Englishmen by the thousand and the hundred thousand lie in every attitude of rest and agony, for ever and for ever and for ever. They did not know where Belgium is, nor what Germany is, nor even what England is. They were told that a great country had taken a little country by the throat, and that it was up to them to help, and they went out by the hundred and the hundred thousand, and by the million, on that word alone, and they stayed there, in the mud, to help that little country, till they were killed.

I've been along many miles of that old line, and seen those graves, many of them not even marked, except by a bayonet, or a bit of packing case, and I've thought, as I went along, what epitaph could be put above that unending graveyard, and I could only think of one epitaph, "These men came here of their own free will to help their fellow men in trouble."

SATURDAY NIGHT MEDITATIONS BY A LAYMAN

The Mystical Companionship of Jesus

BY WILLIAM H. JEFFERYS, A.M., M.D.

X. The Homing of Love

"If anyone loves Me, he will obey My teaching; and My Father will love him, and We will come to him and make Our home with him."—St. John, 14; 21-24.

WHERE does Christ feel at home? In what terms might we say to Him, "Abide with us," and dare to hope that He will actually make his home with us?

First, let us take a brief survey of things as they are. Let us ask ourselves a series of simple questions and try to be clear-headed and perfectly frank. We want to know if things are just right and as they should be in this matter of the open door of hospitality to Christ. If not, what is wrong and how might we improve matters? Are we on the right track, or have we switched off?

Let us begin with the missionaries. Jesus says—"With Me, ye can do all things." Do the missionaries show the evidence of that sufficient power to win the world which our Lord promises them on certain conditions of obedience? When you hear them speak, are you thoroughly satisfied with their spiritual efficiency, with their faith, enough and of a kind to overcome the world?

Some of the comments I have heard on missionary speakers have been that, "The speaker proved a disappointment," "Had not a vital message," "Spoke too long, and said too little," "Did not tell anything practical," "Did not seem to have any vision." The verdict is usually most generous and kindly; but the above facts remain.

Then how about ourselves in the home Church? How many of us have ever in the past clearly shown the Living Christ to one fellow-man? For I take it, that is our function, the reason for our existence as Christians. As the Bishop of London said recently:

The whole purpose for your being born and your being brought into the Church is this—that you might see Jesus and be Jesus to the world, and that however successful in business you may be, however popular with your friends, however much you may be acceptable at home or successful in your club; if you are not seeing Jesus and being Jesus in the world, you are a dead failure.

How about it?

Missionaries often say, "Those people are altogether parochial," "That diocese or that parish seems moribund," "That service was merely a formality, it lacked meaning and purpose and expectation." A missionary who recently returned from the foreign field declared that "Christendom is not in earnest about Christianity; Christendom is merely playing with Christianity."

I think it was Bishop Pattison of Melanesia who said that the Solomon Islander is the laziest man on the face of the earth, and went on to describe him as not only too lazy to till the ground, but even too lazy to climb the banana tree from which he draws his sustenance. In-

stead of climbing, he lies in the shade of the tree and if a banana drops within reach, he will make the effort to stretch out his hand and partake thereof, but only if it drops within reach.

Now it does seem to be understood by a good many so-called Christians that Christian life consists in men's going to church once a week, when it is not raining, and when the sun is not shining too brightly, and on such occasions, sitting under the pastoral banana tree with mouths open in the faint hope that something may drop into the same which will suit their particular line of digestion and by which they may be fed. It is the old halo-polish idea, but a candid study of our Lord's talk on discipleship in the fifteenth chapter of St. John's Gospel will reveal nothing whatever in common between this banana tree conception of the Christian life and our Lord's own conception of living union with Himself, resulting in abundant fruit-bearing.

"And one does not have to go to the missionary to find such opinions expressed. To most of the toilers, the Church is merely a great institution or machine, going through the motions, but seldom actually producing anything." And concerning the subject of producing anything, Christ says—"By this is God glorified, by your bearing abundant fruit and thus being true disciples of Mine." In other words, according to our Lord's idea, and I expect what He says goes on this subject, "disciples bear fruit."

Has one out of every three persons in this country a grasp of what the message of Christ really is? Has our life ever shown one person what the message of Christ really is? Has our life the power to do that thing? I am not talking about our neighbors, or our rector, or the missionary we support. I am talking about you and me.

Mr. Rollinson, a chaplain in the British Army, is convinced from his experience with soldiers, that "men are not in essence irreligious," but, speaking broadly, that "the average man hopes for nothing in the Church," and he goes on to say, "I am quite sure that the reason is to be found in the conventionalism of the Church herself, her incoherence and unreality and the utter futility of her ways."

In the knowledge of Jesus Christ, the Church holds in her hand the possibility of drawing all men unto Him irresistibly, gloriously—but on a certain condition, and that condition is perfectly clear, is within her reach, and there is a way by which she might attain what, according to our present way, looks unattainable, almost hopeless, but the present way *is not the way*.

I agree with the chaplain that the way we have been following for so long is almost futile, that its emphasis is wrong, that even its direction is doubtful.

I do not suppose it ever occurs to as much as one Christian in fifty that according to Christ's own standard, the normal Christian type is a missionary. I do not suppose it occurs to more than one in fifty that unless he, himself, succeeds in making Christ known to this or that person with whom he associates daily, that person may never see Christ.

We expect our clergy to do it for us, and we gauge their salaries on a very moderate basis of expectation. Some of us rise to heights of paying certain selected individuals to go do this same thing in foreign lands, this thing which we do not think it worth while, or pretend we are unable to do ourselves, to those who walk by our side day after day, after day, after day. It is a marvel to me the amount the clergy really do accomplish and especially the missionaries. It only goes to show the power of some lives, but I honestly believe that the world will never be won for Christ until we laymen as a body learn to make Him known to our fellows by the great lay-preaching mission of our daily, loyal, living witness and likeness to Jesus, the living witness of Love in action.

The last of these painful questions that I am going to ask is this: Do you think that on the whole the friendship of the home Church is loyal to Christ? Is your personal friendship loyal to Him in the human sense, in the sense that you would expect your best friend or your child to be loyal to you? Let me quote from a letter which speaks to me about a certain girl who is, I have every reason to believe, a true disciple of the Living Christ. The letter says:

H. is just back from a wonderful six weeks at (a certain university). She had much to do with a Chinese girl there who is in this country studying under a Boxer scholarship, and who took a great hold on H. This Chinese girl told her that she had almost lost her (Christian) faith during an illness after she came to America, because no one ever spoke to her of their Master, nor seemed to count Him in their lives at all. And this is the land from whence had gone the messengers who had taught her people Christianity. She told H. that she was the first girl in America who had seemed glad to talk intimately with her about the things of the soul and the things of Christ. This Chinese girl was educated in a mission school and she is very clever and attractive and musical and lovable. . . . I am glad she found one person, at least, who could and did love to talk with her about our Master.

I want you to note particularly that H. did not pay someone to make an address to the Chinese girl on the subject, "Our Christian Religion," but she personally

loved to talk about Christ. Now let us focus the thing at a particular point. Suppose you, or you, had met that Chinese girl on a secular college committee, would you have loved to talk to her about your Friend of friends, Jesus, or would you have asked her whether they had phonographs as yet in China? How about it?

"I have called you friends because all that I have heard from the Father I have revealed unto you." "Him that denieth Me before men, I will deny before My Father which is in Heaven. He who has My (love) commandments and obeys them, he it is who loves Me. And he who loves Me will be loved by My Father, and I will love him and will clearly reveal Myself to him—and We will come to him, and make Our home with him." It is a tryst. "He who obeys!"

It seems to me that it is a straight issue. It is either a loyal, glowing friendship for the living Christ, and power to bear abundant fruit to the glory of God, or it is a weak, sloppy disunion which has the assured prospect of bearing no fruit, and being thrown into the fire. I love to face a square issue, and this is clear as day to me, that fruit-bearing in the Kingdom of Christ is entirely dependent on a loyal, loving union, which admits of Christ's calling us "friends" and making known to us the unsearchable riches of God's love, in order that we may bear fruit, get results, in making the same known to our fellow-men.

The Chinese girl said, "I almost lost my faith," in the land which is trying to teach China, Christianity. Yet one girl's loyalty was all that was needed. Suppose the whole body of Christ were as loyal to Him as that one true disciple, what would the result be?

I know a man who spoke the name "Jesus" in a railroad car—another heard it and saw a great light, and the fourth generation of that living witness wrote recently these words to a girl friend:

You have certainly made me feel and know a living personal Christ as never before; something that nothing can ever take away. That is a big thing to have done for a fellow creature. . . . How happy you must be, and I know you are, that you are able so successfully to do this tremendous work toward the spread of the Kingdom. It is so different from the idea that being as good as you can and going to Church regularly is all that is required.

Thou wast their Rock, their Fortress, and their Might;
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, the one true Light.

Alleluia.

THE BUTTERFLY

BY UNA HUNT

I SAW a pale white butterfly
With wings still weak,
That fluttered timidly
Close to the grass,
And seemed afraid
Of the luminous blue-vast sky.

Christ is love,
I often say those words
Of such profound simplicity,
And yet I drift
Tossed by the veering winds of life,
Afraid to rise,
And trust myself to Him.

ON NATIONAL GUILDS

BY FATHER PAUL BULL, C.R.

I MUST explain that I do not write as an economic expert, but merely as a student of the moral and spiritual aspects of social movements, and that I write only from the English point of view.

The war is forcing all men of good will to search out and remove as far as possible the root-causes of war, so that never again may the world be bathed in human blood. The cause of war undoubtedly lies in the unregenerate hearts of men. But whether his worst or his best qualities shall develop and dominate his life depends on the organization of his economic and social life. Every person born into the world has a twofold heredity: his inheritance of the germ plasm which will decide his physical and essential capacities as an individual, and his inheritance of his psychic environment, his social inheritance, which will decide which among his many possibilities for good or evil shall have an opportunity to develop.

The war is widely recognized as the suicide of western civilization based on unrestrained competition. Unrestrained competition is war, from the cradle to the grave, war of man against man, shop against shop, company against company, trust against trust, nation against nation. When this bloodless war of unrestrained competition reaches a certain point it breaks forth into physical violence and pours forth its accumulated terrors in rivers of blood and tears. The root-cause of war is the selfishness of the individual, seeking private gain in entire disregard of the commonwealth. This is the essence of our present system of unrestrained competition. Under this system war is inevitable. It makes brotherhood impossible. It destroys character at its roots and inevitably breeds injustice, unrighteousness, inequality, dishonesty, untruthfulness, slums, disease and equally soul-destroying extremes of poverty and wealth. When it has destroyed all that is good in character it proceeds to destroy itself in the suicide of universal war. Its root-fallacy is that it treats man merely as an animal on the Darwinian basis of the "survival of the fittest," which really means that if A destroys B before B destroys A, then A is most fit to survive!

Is there any other system on which human life can be organized in its economic and social activities? We answer: "Yes—the principle of co-operation." We recognize that the principle of competition was a useful step in the stimulation and integration of man as an individual. We are sure that God's purpose now is to educate man into brotherhood by teaching him no longer to be efficient for private gain, but for public good. Human nature knows now that self-assertion can only mean self-destruction, and that self-sacrifice is the only way to self-realization. So above the welter of blood and filth on the battle-field soldiers of our two great nations are uplifting the Cross of Christ—self-realization by self-sacrifice—as they gladly die for the spiritual issues of righteousness and justice, faith and freedom,

which are the only possible bonds of brotherhood of man, as they are the very foundations of the throne of God. It is for us to see that these principles penetrate and transfigure and sanctify the economic and social and political life of our nations.

The problem before us is how to set man free. Both in England and in the United States we have won political freedom by democratizing our politics. But we have not yet obtained economic freedom. Space will not allow me to discuss the chief alternatives to the present system at all fully. So I must be content to say that State Socialism no longer satisfies our aspirations in England. We see that the State may be as much a tyrant as the individual capitalist, and that the machinery of State Socialism would be captured by the plutocrat. Germany with its horde of State slaves does not attract those who value freedom.

Syndicalism is based on class-war and on false philosophy of hatred, violence, and selfishness. It has had much influence in England in stimulating men from lethargy into activity. But it has no ideal of social integration and tends only to disintegration, and the dissolution of mere anarchy. The Bolsheviks in Russia are demonstrating its futility.

Various schemes of reconstruction in England fail to satisfy us because they aim only at the improvement of the old capitalist system, while we feel that God is calling us to a new venture which will eradicate the root of our social disease. The National Guilds find that root in wage slavery.

It is suggested that the present wage system is the root of the evil. Under chattel-slavery the owner bought a man entire; under wage-slavery the owner buys only so much of the man and for so long as he needs. The chattel-slave was a valuable human machine who had security without freedom. The wage-slave is merely the provider of labor power; he has freedom without security. It paid the owner of the chattel-slave to keep his property in good repair. But the employer of the wage-slave has no interest in the person who supplies labor force, except to get as much power out of him as possible, and then scrap him. I am not ignoring the magnificent philanthropy of capitalists in England and America. But I am leaving it on one side for the present, because what is given in charity is often accumulated by injustice, and we want to win a clear-eyed vision of what is right and just. Under every system of economic life-slavery, feudalism and despotism, individual employers have often loved and cherished those whom they employ.

The essence of wage-slavery is that it abstracts labor from the laborer, treats labor as a commodity to be bought and sold, and so countenances traffic in labor, while it no longer permits traffic in man. The chattel-slave was provided for in sickness and health, in employ-

ment and unemployment. The wage-slave is at the mercy of the employer, who may manipulate an industry solely with a view to prices and profits, and with entire disregard for labor. The wage-slave has political but not economic freedom. He must go where employers want his labor, and work under conditions over which he has no control, in obedience to foremen whom he does not choose, and who may be utterly indifferent or utterly hostile to his interests. In selling his labor he practically sells his freedom. The result is a soulless system in which personality is crushed, and all pride and joy in work is stifled. It is most remarkable that in England at the present time labor unrest is not due to material but spiritual causes; it is not merely a demand for higher wages and better conditions, but for the recognition of personality. The wage system makes one class of man merely the means to the ends of another class; it degrades and wastes labor by poverty, overwork and insecurity; it corrupts the wealthy by luxury, idleness and the wielding of irresponsible power; it creates the enormous class of parasites who live on dividends and may never contribute anything to the common wealth; it directs production to profit, instead of to goodness, utility and beauty; it squanders wealth in advertisement and destruction of competitors.

In barest outline the Guild System, as far as it is formulated, is this:

1. The object of the National Guilds League is to abolish the wage system and to establish self-government in industry, through a system of national guilds, working in conjunction with the State.

2. The State would take the place of the capitalists, buying them out by guaranteeing them an income for a period of years.

3. The State, while retaining ownership of the capital so acquired, would lease it to the guild for each particular industry.

4. There would be two kinds of guilds:

- (a) Civil guilds consisting of existing civil services, the Army, the Navy, the whole personnel engaged in education, the public health services (including the medical profession).

- (b) Industrial guilds, which would arise out of the Trades Unions of today, and include everyone who was engaged in the industry, both brain and manual workers.

Beyond the guilds would lie a number of occupations insusceptible of guild organization—journalism, art, literature, etc., whose members would live, as they do to-day, by their wits.

5. The State would represent the consumers who own all the capital and means of production. The guild would represent the producers who manage every detail of the industry, pay, hours of labor, holidays and promotion. The consumers would be represented by the State in Parliament and Municipalities and the producers in the Guild Congress. The smooth working of the plan would depend on a balance of power between the two. The State would make its demand on the guild for what it

needed, and supply capital for the expansion of the industry. The guild would pay an annual tax to the national budget in lieu of rent, and would have the entire control and arrangement of wages, hours of labor, election of foremen, managers, and all in authority. The Guild Congress would negotiate with the State on behalf of the guilds in fixing taxation, prices and other matters affecting both producers and consumers. It is of supreme importance to keep steadily in mind at every point under this system that *most consumers will also be producers, and all producers will be consumers*; so that the State and the Guild Congress do not represent two hostile classes, such as Capital and Labor, but in the main two aspects of the same persons, *e. g.*, the worker on the railway is a producer in the matter of transit, but he is a consumer in the matter of food supply, housing, etc. This will be the best security for the harmonious working of the system.

6. In matters of dispute, each guild will retain the power to strike, and the State in conjunction with the other guilds will deal with it by a just and righteous judgment, and raising the tax on the offending guild, and in the last resort by cutting off supplies.

Such is an outline sketch of the schemes as presented by its two leading advocates, A. R. Orage, in his book *National Guilds*, and G. H. D. Cole, in his books *The World of Labor* and *Self-Government in Industry*, from whom I have largely quoted. My most sincere apologies are offered if I have misrepresented them, as is very possible.

The scheme seems to me to be open to the following criticisms:

1. As with all non-Christian schemes of social reconstruction, there seems to be too little allowance for "original sin," that bias to selfishness which cannot be ignored. But to underrate this is better than to construct society only on the basis of individual selfishness as under the present system or chaos.

2. Some may fear that the elimination of the individual capitalist may lead to lack of stimulation of energy and daring. But it may be answered that the disease of commerce is *over-stimulation* to the point of intoxication and delirium, so that we lose our life in the effort to get a living. The delirious love of money and power has destroyed beauty and leisure for enjoyment and the joy of creation for the vast majority of men.

3. There seems little room for giant geniuses, the Napoleons of industry. But the world might be happier without selfish Napoleons, and unselfish Napoleons would find a sphere of action in the service of the commonwealth.

4. There seems to be no adequate provision for dealing with the "won't works" and the slacker. But the presence of public opinion will probably reduce these to a minimum, and when labor is emancipated the refusal to work can rightly be treated as a crime.

5. The whole question of international commercial relationships suggests difficulties. But faith in freedom justifies us in hoping that they will find their solution in

practice. The free worker will, in the long run, be more productive than the slave.

The gains of the system may thus be summarized: (1) Freedom will have penetrated our economic, industrial and commercial as well as our political life. (2) Personality—the worker will no longer be merely a “hand,” but a partner in the work. (3) Motive—work will no longer be a mere striving for private gain, but will be recognized as a real contribution to the commonwealth. Not selfishness but service will now be the chief motive, and this fundamental change of motive will transfigure the whole moral and spiritual nature of man and make Christian brotherhood among men and nations more possible than it is at present. (4) Stimulation—if the stimulation of personal ambition is removed from the few, a higher stimulation will affect the many. Countless millions will take a pride in their work who cannot do so now. Creative and inventive energy will will find more free expression. (5) The whole enormous class of parasites, with its consequences of slums, poverty, overwork, underpay and preventable disease will be swept away.

In conclusion, one may note that this ideal is not

wholly visionary. During the war the Trades Union Congress in England has controlled large sections of the nation's industry, in consultation with Parliament. Doctors and lawyers already have their self-governing guilds. The nation on the whole has answered well to the call of self-sacrifice for the commonwealth, and has worked far harder on the impulse of honor and duty than it did for merely selfish profit.

And the United States has answered to God's call with a spirit which proves the inspiring power of a lofty ideal. She is manifesting to the world the miraculous of freedom: that political freedom has in two or three generations educated the sons of a hundred races to unite at the call of duty and self-sacrifice, and to stake their life on spiritual issues. May we not hope that she will place herself in the forefront of the battle to win for all men that economic freedom of self-government in industry, without which the millions of humanity are not really free?

(Note.—Space will not allow me to comment on the new Labor Program which, for the first time, presents England with a national as opposed to a party policy, and uplifts a spiritual ideal of the commonwealth.)

PATRIOTISM AND A LEAGUE OF NATIONS

BY THE RT. REV. CHAUNCEY B. BREWSTER, D.D.

“**P**EACE on earth to men of good will.” Such, in the rendering of the Vulgate Version, was the Christmas promise, cherished for centuries. To make it a permanent reality in human affairs is the desire of a war-worn world today. There seems no other way to accomplish it than by substituting for strife between nations their covenanted concert and co-operation. Was nineteenth-century nationalism the last word in political science? Years ago Lord Bryce, near the close of his early work on *The Holy Roman Empire*, warned against advocating the principle of nationality “as the final and perfect form of political development.” A further development now seems to many urgently desirable in the shape of an association of nations in co-operation for common purposes. What would be the relations of such a development to the sense of nationality which manifests itself as patriotism?

There are cheap varieties of patriotism. There may be the sham which Johnson termed “the last refuge of a scoundrel.” There is blustering jingoism. There is an instinctive love of one's native land. There is, moreover, the patriotism which means devotion to one's country as the repository of certain ideals. For there are national ideals. There are the English ideals of justice and liberty. Our national greatness consists not in the boasted bigness of what “America” denotes: so many square miles of territory, so many millions of population and billions of wealth; but rather in what “America” connotes: ideals of humanity and freedom to be realized

in a future that beckons on to vaster issues. Who may measure the dynamic, uplifting force of national idealism in human history! Such is the kind of patriotism demanded by Christianity. The Jew's passion for Zion our Lord lifted to the wider outlook of a world horizon.

Ideals transcend local and temporal limits. Thus the higher patriotism looks beyond narrow confines. As genuine regard for self studies the possibility of service to others, so true love of country regards its possible contribution for the benefit of other lands. They who laid the foundation of this nation believed it inaugurated a new era in human affairs. So it was, a little later, with

“France standing on the top of golden hours.”

The ideal patriotism looks across the border and, beyond boundaries, beholds something like a world-citizenship. Said Marcus Aurelius: “As Antoninus, my city and country is Rome, but as a man, the world.” There is here no incompatibility. That personal life is rooted in one's own home does not prevent love of the whole country. So love of country need not limit one's outlook and sympathy. To be an American in 1915 did not mean a single heart-beat less of fellow-feeling with democracy and freedom fought for in France. So far from there being opposition between patriotism and this large sense of human fellowship, there is between them an organic and vital relationship. The latter grows out of the former, whereas there might be the meaningless cosmopolitanism of a man really without a country and

a mere individualist. Take American democracy. Because it is more than a form of government, because it is an ideal regarding the value and possibilities of human nature, it looks beyond national confines. We have seen it carry this nation into the struggle to make the world safe for democracy.

We have beheld a new nationalism which, in its extravagant exaltation of the State, was incompatible with international law and faith and right. But a genuine principle of nationality is not antagonistic to a true internationalism. The latter is not to be secured by breaking down or ignoring national life and aspiration. On the contrary, it is really dependent upon the freely and consciously realized life of the nations.

It is evident that so long as nations inhabit the same world there must be relations between them. Shall these international relations be forever left to haphazard chance, which would mean in each collision the supremacy of the stronger? To substitute for such chaos some law and order has been the aim of laborious effort for three centuries in constructing a system of international law. That system has lately been shaken to its foundations until it might seem there was little of it left. A solemn treaty, in the very exigency for which it was framed, was a scrap of paper. Principles that had won universal agreement were openly defied. In the insecurity of its foundation lay the weakness of the structure. Upon what basis of obligation did it stand? In repairing the ruin wrought by the war it is inevitable that attention should be given to the reconstruction of this fabric from its very bottom.

The catastrophe of the world-war we might expect to see followed by a re-constitution of the law of nations in a new authority. The primary question will be touching its foundation of obligation. There has been demonstrated the need of something more binding than the conclusions of a Hague Conference. Is international law to be a primer of polite behavior for nations in good society, which some swashbuckler among them may rudely defy; or shall it be a body of laws to be enforced? This foundation of obligation can be secured only by the definite and enforced covenant of such a league as is proposed. It was the German philosopher, Kant, who said a century and a quarter ago: "The law of nations must be based upon a federation of free states," to be distinguished from a treaty compact which ends a war. His federation was to put an end to all wars forever.

In the proposed league the nations would come into an association of weaker and stronger peoples. There would be no limitation upon the sovereignty of any nation as regards its management of its own affairs. A nation's individuality would be as secure as the individuality of a citizen today. Each nation would have entire liberty of self-government and development so long as there was no encroachment upon others. Only in its external relations the nation would make such surrender as would be necessary to effective co-operation of the nations for common purposes. There would be a judicial tribunal to hear such questions as can be de-

cided according to rules of law and equity, a council of conciliation to hear all other questions. Thus would be substituted, for the game of sharp diplomacy, impartial adjudication; for international anarchy, the benign and majestic authority of law. In an emergency there would be summoned to the defence of the weakest member of the society of nations the combined strength of the whole. In the project are evident difficulties; but they are not insurmountable. They must be surmounted if the world would not see hell break loose again.

Meanwhile the project can be carried into effect only as the forces of public opinion are arrayed behind it. Within my own observation I find much indifference and even opposition and no little misunderstanding. In the Senate of the United States it was represented that we should "become entangled in every broil in Europe." As it is, we were drawn into the maelstrom of European war. The very aim of the proposed league is the elimination of broils as possibilities of war. Today things are at close quarters, as they were not when Washington warned against "entangling alliances." This would be no entangling alliance, but a disentangling covenant to prevent particular complications by the general acknowledgment of law as determination.

The league would exist for more than police purposes, to preserve the peace. Howsoever weary of war, we may well beware of building too much on that word, peace. We have learned that there is that which is worse than war. This league would enforce not only peace, but justice. As opportunity opened, it might develop into a league to realize public righteousness. We may expect the higher activities of mankind to be more and more international. This league may at the first be constituted with a narrower or a wider purpose. At any rate, a whole world wants now a just and lasting peace somehow guaranteed. It can be guaranteed only through law potent with obligation and authority.

As the democratic ideal more and more prevails, we see that democracy is something more than liberty. It means the liberty of eternal law. The principle of democracy requires the rule of law between nations as between individuals. Is the establishment of a league of law among nations chimerical? It is not chimerical but practicable in the opinion of such statesmen as Root and Taft and Wilson, Asquith, Balfour and Lloyd George. There ought to be no doubt as to where Christian people stand on this question. Although not yet waked up to the opportunity and its momentous demand, the Church ought to champion this idea of international co-operation toward the construction of permanent peace, is bound to do so in simple loyalty to its own Catholic ideal of a human fellowship transcending national and racial limits.

BUILD thee more stately mansions, Oh my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

THE VICTORY OF GOD

BY THE RT. REV. CHARLES HENRY BRENT, D.D.

Judas . . . determined . . . to go forth and try the matter in fight by the help of the Lord. So when he had committed all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he set the battle in array . . . having given the watchword to them that were about him, "Victory is of God." . . . And at last they filled the camp with fear and tumult, and departed with good success. This was done in the break of the day, because the protection of the Lord did help him. (2 Maccabees, 13: 13-17.)

WE are here to exalt God from Whom all victory comes. We must not allow our joy to be degraded into self-congratulation, so at the close of this historic day in this city which is palpitating with merited gladness let us thankfully say, "Not unto us, O Lord, not unto us, but unto Thy Name give the praise for Thy loving mercy and for Thy truth's sake."

Something over a year and a half ago, when America could no longer stand on the sidelines of the Great War without losing her soul and abdicating her national sovereignty, she did what the doughty old warrior, Judas, is here described as having done—she solemnly pledged herself and her sons to "try the matter in fight by the help of the Lord." She did not set up a cause of her own, and then cry to God to become her ally and help her out. She perceived, when further forbearance would have ceased to be tolerable, when its continuance would have been a crime, that the existing cause was God's cause, and she chose to be His ally and the associate in arms of the patient nations who for three desperate years had been His allies against the Teutonic architect and master builder of ruin, himself now a ruin by his own choice. The crushed figure with his broken sword, pursued by the clustered flags, as drawn by Faivre, is a literal presentation of fact. Personal ambition and brute force have been defeated, as always must be the case, by the spirit of the nations and loyalty to the commonwealth of mankind.

America had no grounds for supposing that she could accomplish the titanic task set her solely with her own prowess and developed military skill. I suppose that never in history has so difficult an undertaking been tackled with so inadequate a preparation. As our commander in chief has just said in his fine Victory General Order: "Our armies, hurriedly raised and hastily trained, met a veteran enemy, and by courage, discipline and skill always defeated him." The secret of our success lies in the fact that we were fighting not only for man's ends but also for God's purposes; not only for ourselves but also for others; not only with lead and steel but also with ideals and a sword bathed in heaven. Our courage was our chief asset, and it was born of the belief that "victory is of God." That has been our watchword. In flaming words our President and other leaders of our American democracy branded on our

souls the ideals which are more powerful and more durable than all the weapons of war. They were to our military organization what the fire is to the iron that takes on the character of the red flame that heats it. The battle was between peoples who put ideals first and mechanism second, and against those who put the machine first and trimmed ideals to fit the emergency. The Allies stood for the might of right; the Central Powers for the right of might. "I will not trust in my bow: it is not my sword that shall help me, but it is Thou that savest us from our enemies: and putteth them to confusion that hate us. We make our boast of God all day long: and will praise Thy Name forever."

Our danger in this our hour of victory is obvious—to accord to physical force and military might a position in our own nation from which we have dethroned it in our foes. The real victor in this fight is God, Who "maketh wars to cease in all the world; He breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire." The power which has confounded our enemies and made them flee as smoke before the wind is that which made John of England quail before his barons; that which laid the foundations of the American Republic; that which led brave Belgium to contend that she was not a road to France for the iron hoof of the Hun, but a nation not afraid to block with her life the ruthless purpose of a tyrant—it was the principle of justice born of God and steeping the souls of men.

What explanation can be given of the extraordinary unification of our nations in this matter other than that God by our traditions and national experience had made us the servants and loyal votaries of justice and liberty to a degree that forced us to fling safety to the wind and "to flight manfully, even unto death, for the laws, the temple, the city, the country and the commonwealth"? I insist upon it, that to God belongs the praise. Unless He kindles and keeps burning the mystical inner light, man is but a wisp of hay, a withered leaf dancing in the wind of circumstance.

When, then, we go home, let us not spoil the quality of our victory by military bombast or the pride of mere might. Rather let us rub away what rust there may be clinging to our ideals of justice and purity and honor, and put into effect nationally those principles which we advocate internationally. Up to the present we have been straining for great outline effects. We stood in need of a world background. This we have in some measure secured by our victory, but it forms the barest beginning, doomed to become a menace unless we follow it up by a laborious filling in of detail. The world vision includes America, but it does not absolve her from a distinct national vision for home conditions. We are suddenly confronted with the fact that the small things now are the great things. Religiously, economically, in-

tellectually, socially, we are pledged to a program of justice and righteousness, which alone can procure for us national salvation.

Let us live for the things our comrades have died for. It is not that I would depreciate what we have achieved. Rather is it that I would exalt God and His hidden processes, operating in and through and beyond us. The only hope of our nation and of the world is the frank recognition that God is King—never more so than at those moments when we take full credit to ourselves for those matters in which God, not ourselves, was the chief, though invisible and modest, actor.

"At last," writes the ancient historian who is in a marked degree the recorder of wars—"At last they filled the camp with fear and tumult, and departed with good success. This was done at the break of day, because the protection of the Lord did help him." How well these words describe the happenings of our day! The camp of our enemies has changed from a condition of mechanical precision to that of national chaos. How often, too, our fellows went over the top at dawn to drive the enemy before them. Now for the last time the pitiless barrage has curtailed the advance and we have achieved the final good success because the protection of the Lord did help us. "This was done at the break of day." Let our imagination play upon this phrase and wring from it all that it has to contribute. The dawn means a new era of effort. Every human accomplishment is a new beginning. We have achieved only in order to achieve further. "Those things you have done. There remains now a harder task which will test your soldierly qualities to the utmost. Succeed in this and little note will be taken and few praises will be sung; fail, and the light of your glorious achievements of the past will be sadly dimmed. But you will not fail!"

Of course the first thing that is incumbent upon all of us is to carry back to America unblemished manhood. Indeed, I would go further and say that unless during these days of the armistice and the ensuing period of demobilization we build upon our present manhood, we shall be delinquent. The country does not want us merely as we were, but something better. We are not going back to an old order; the old order has vanished. We return to win a new order, having as our chief instrument a new manhood won in the university of adversity. The great leaders of the army today are those who like the junior and non-commissioned officers are in constant touch with the enlisted men.

The question has recently been asked by some of our Allies: "What has America gained by the war?" The answer comes swiftly and surely: "She has gained her soul! She has maintained and put on a higher plane her self-respect! She has learned to respect other nations, and has won for herself new respect from them!" There can be no higher or grander spoils of war than these. Then, too, we have won for all time the power to see grandly in a world vision. Before the war, we swam around in our own little puddle, thinking it was

the world. Now we have learned the meaning of "universal." We were empowered to see in behalf of mankind as well as in behalf of ourselves—to see what the world might be, aye, what it must be. But it is part of the vision that each nation must by its own inherent character put into effect the program of liberty. Our nation is not responsible, nor can she be held responsible, for the manner in which other nations work out their own salvation. Each must give its own interpretation of democracy, according to its national genius. Neither America nor any other nation can be responsible for more than its own just share and part.

There is yet another fruitage which we may expect from this war. In that God has promised a time when war shall be no more and the sword and gun will plough the furrow, let us demand that that time be now. There are many adversaries, but a great opportunity. It is God's purpose. The only thing lacking is man's will. Man's will is now the sole enemy to peace, but it can be turned into its chief ally. When we entered this struggle we said we were making war upon war. Let us be true to our purpose and make the world safe because it is unarmed and not because it is armed.

With this as our background, we have reason to rejoice over victory gained. No one nation dares talk as though its prowess were the chief or the deciding factor in this victory. The Allies were our defenders before we entered the conflict; we were their associates in the fighting after we became their comrades, and we must remain their comrades in the results of our fighting. If there be any rivalry, let it be a rivalry of commending the brave deeds of one another. Again I say, Victory is of God! There is a victory that is not of God; that has no share in the Divine purpose; that is a defeat of our Saviour's plan for mankind. But our victory, as we humbly believe, was due to the strong arm of the Lord of Hosts. Such a victory is an impulse forward, not an end; a weapon, not a toy; a responsibility, not a luxury. As stored power it will run through the nation, and through the world, making all things new. No one is outside the beneficent impress of our victory.

The maimed rejoice because they have scarred themselves that the nation might be without scar. The widow and the bereaved smile through their tears, for their heroes have made victory possible and added lustre to the flag. They thrill even as they sob, for their own men have done the greatest thing God or man can do—they have laid down their lives for their friends. And the dead themselves rejoice because they have not died in vain. They know it well. Today the ramparts of heaven are alive with our brave soldiers and the soldiers of our Allies, aye, and soldiers against whom they fought, cheering because victory is won—victory which is of God. And we can catch something of the echo of that cheer, which is a command as well as a cheer, bidding us live for those great ends for which they died. They thought dying was gain to make the world safe for democracy. They challenge us to live that democracy may be made safe for the world!

HIS SECOND COMING

BY MARION SHIRLEY COLE

1ST SHEPHERD (*alone*)

Now is it nigh the middle of the night
And I know not where my fellows be;
'Tis Christmas time—but we're not
vouchsafed the sight

That they of olden time were blessed to
see.

Alas! It is a wicked world we pace
And I, for one, despaired of the race.
What Ho! My friends and fellows! Ho!

(*The 2nd and 3rd Shepherds enter*)
You surely do not here expect the foe
That thou dost slink about afar away?
When we should sleep e'en till the brink
of day.

2ND SHEPHERD:

But foes are rife out in the world all
round about
And I and all my sheep are filled with
doubt.

The sheep—they run as if bewitched,
And every nerve in my poor body's
twitched.

(*1st Shepherd shakes head in agreement*)

3RD SHEPHERD:

Now, brothers, let us counsel take
Of those who nineteen hundred years ago
Lay down and slept and when they did
awake

They heard the angels' song, which cured
their woe.

1ST SHEPHERD:

Ay, but that song is gone from mind—
"Peace," was it not? Or something of
that kind?

3RD SHEPHERD:

"Peace on the earth, good will to men,"
Was heaven's all gracious cry.

1ST SHEPHERD:

And to that would the world could say
"Amen"

And we, too, as we down on earth do lie.

3RD SHEPHERD:

We may see visions; 'tis the Christmas
night!

2ND SHEPHERD:

More likely snow will fall and cold will
bite.

1ST SHEPHERD:

Would we might see the "Holy Light."
(*They lie down and sleep*)

(*Singing off stage—"While Shepherds
Watched Their Flocks by Night."*)

(*Young Shepherd comes in with traveler's
pack and sits down; he does not sleep.*)

(*The star appears; a vision of Mary is
seen—Mary with the traditional blue*

*head-dress and a beautiful radiance from
the "Light" in her arms. If desired Mary*

may sing "Sleep, Little Shepherd King.")
(*Angels sing "Gloria in Excelsis").*

(*Kings enter: bow low; sing "We Three
Kings of Orient Are" and present gifts.*)

THE KINGS:

We three kings of Orient are. Bearing
gifts we traverse afar,
Field and fountain, moor and mountain,
Following yonder star.

CHORUS:

A star of wonder, star of night,
Star with royal beauty bright;
Westward leading, still proceeding,
Guide us to Thy perfect light.

MELCHIOR:

Born a king on Bethlehem's plain,
Gold I bring, to crown Him again,
King forever, ceasing never,
Over us all to reign.

CASPAR:

Frankincense to offer have I;
Incense owns a deity nigh
Prayer and praising, all men raising,
Worship Him, God most High.

BALTHAZAR:

Myrrh is mine; its bitter perfume
Breathes a life of gathering gloom;
Sorrowing, sighing, bleeding, dying,
Sealed in the stone-cold tomb.

ALL:

Glorious now behold Him arise,
King and God and sacrifice,
Alleluia, Alleluia,
Earth to the Heavens replies.

(*Chorus after each stanza.*)

(*Then Shepherds slowly awake and speak,
1st, 3rd and Young Shepherd; 2nd sleeps*)

1ST SHEPHERD (*kneeling before Mary and
The Child*):

My doubting mind is set at rest;
The world is wrong; but Thou know'st
best.
Accept the best I have to bring,
My shepherd's pipe in offering.

3RD SHEPHERD:

I knew that Thou would'st come this way
To cheer us on—through darksome day—
Take Thou here my sheepskin warm,
'Twill wrap Thee well through cold and
storm.

YOUNG SHEPHERD:

I've just returned from years of war
Where I offered myself for Thy second
coming.

And through all that I was—or felt—
or saw,
Thy presence was nearer than wounds
or groaning.

But not as a babe dost Thou walk those
fields

And not as a babe at those cross-roads
art standing!

Oh! Help me to teach what the battle
yields

To the world of suffering and under-
standing.

(*Shepherds go back to lie down; Angels
sing "Gloria in Excelsis" two or three
times. They seemingly awake and
stretch.*)

1ST SHEPHERD:

Didn't see a vision as of old?

3RD SHEPHERD:

Ay, Ay, my friend, as 'twas foretold.

2ND SHEPHERD:

What? What was that you saw?
I dreamed only of slaughter and war.

(*Young Shepherd is seen for the first time
by the others.*)

3RD SHEPHERD:

And here's another vision truly—

1ST SHEPHERD:

Our youth preserved miraculously.

2ND SHEPHERD (*peering*):

It's the youth himself? No spirit ghostly.
(*Youth kneels to them and speaks.*)

YOUNG SHEPHERD:

Ay, 'tis indeed—I shared your dream;
For me, still waking, the star did gleam
And the Christ Child true and real did
seem.

1ST SHEPHERD:

Now tell us of the world afar!
Dost think the world will see the star?
And can it through the war clouds wild
Behold the Christ and Mary mild?

2ND SHEPHERD:

How silly now indeed you are!
The world's own thoughts from Christ
art far!

3RD SHEPHERD to YOUNG SHEPHERD:

Dost thou believe this doubting man?
Is that the message with which ye ran
O'er moor and fen to your home tonight
To hearten us who canna' fight?

YOUNG SHEPHERD:

A tale I'll tell and tell ye true
Of what mankind is living through
And coming to! Christ's second coming
Ye shall see—

'Tis the coming of Him by Calvary!

(*Where Mary was, a cross of gold or
of light appears. The Three Kings,
without crowns, in white robes, or tri-
colored, and bearing the flags of France,
England and America appear to the tune
of "We Three Kings of Orient Are".*)

FRANCE sings (*kneeling*):

All I have to you I have given;
By sacrifice fair France has been riven.
Cross forever, symbol ever
Of lives laid down again.

CHORUS:

Oh! Cross of suffering,
Cross of love,
Cross with light
From heights above,
Heavenward leading,
Still proceeding,
Guide us to the realms of love.

ENGLAND sings (*kneeling*):

Wealth and power for you I resign,
Lessons I've learned of kindness benign:
Enduring ever, ceasing never—
Only the Cross shall shine.

CHORUS:

AMERICA (*kneeling*):

Long I've been a stranger to Thee,
Wandering far—my way I could see—
Suffering, learning, weary, burning;
All Thou shalt mean to me.

CHORUS:

(*The Shepherds have dropped on their
knees. One stanza of "O Come All Ye
Faithful."*)

A NEW YEAR'S SUGGESTION

It is a fact only too true that salaries paid to many rural clergymen and missionaries, and to some in the larger centres as well, are so small that they are unable to pay for subscriptions to Church papers or any other periodicals.

Many of our readers have contributed generously to a fund to provide these persons with free copies of THE CHURCHMAN, but this fund is now exhausted and there remains a long list of clergymen, missionaries and deaconesses who want this weekly help in their work, but are unable to pay for it.

Bishops and many of our most prominent clergymen say emphatically that THE CHURCHMAN is a help to all Church people. It is a real working auxiliary, keeping them in touch with Church problems and progress. Dean Hodges says: "It is a means of grace."

Won't some of you who appreciate THE CHURCHMAN help us meet this situation? \$3.00 will place THE CHURCHMAN in the hands of one of these deserving workers for one year.

E. R. SPAULDING, Business Manager.

NEWS OF THE CHURCH

CHAPLAIN SWAN, HERO OF FISMES, HOME ON SAXONIA "Fr. Duffy Has Nothing on Our Dominie," Say Boys

Conspicuous among the 1,400 men who arrived last week on the *Saxonia* was the Rev. Thomas E. Swan of Saginaw, Michigan. Chaplain Swan's citation for "extraordinary heroism in action" was printed in *THE CHURCHMAN* recently. This is the story of Chaplain Swan's return according to the *New York Tribune*:

A young Episcopalian chaplain who did brave things in battle arrived here yesterday from London on the Cunard liner *Saxonia* with thirty-two officers and 1,373 men, all of whom were sick or wounded. He wore the Distinguished Service Cross, bestowed for extraordinary bravery in action, but he wouldn't say one word about it.

"My name is Swan—Thomas Swan, chaplain of the 125th Infantry," he said, "and I come from Saginaw, Mich. Yes, I was pastor of an Episcopal church there, and that is all you need know about me."

The young chaplain laughed heartily as a group of men who fought with him and saw him face German gunfire shouted in chorus:

"Nothing doing! You reporters must hear all about our dominie."



CHAPLAIN THOMAS E. SWAN, D.S.C.

Up went the hand of Chaplain Swan and the noisy chatter of the soldiers ceased.

"Please let me say a word," he said. "It was the great privilege of my life to have served in this war with the American forces. No braver or better men are on the face of the earth to-day, but they certainly surprised me on board this vessel on the trip across from London."

"What was the matter, chaplain?" asked a corporal. "We were all good boys coming over."

"Yes, good boys, but swindlers," said the chaplain. "You know there was only one last shell fired by the Germans, and nearly every chap on this boat had ten or twelve shells which he called the last. I checked

up on the 'last shells' that were sold or traded on this ship, and I found there were 77,444."

After the laugh subsided Chaplain Swan was called away, so his boys told what he did to win the D. S. C.

"General Biddle pinned the decoration on him," said one of the group, "and we were mighty glad to see him get it. Everybody in France is talking about Father Duffy, of the 69th, but he hasn't anything on this dominie. The citation said the cross was given for extraordinary heroism in action along the Marne and the Vesle rivers from July 31 to August 15. Many of us were bowled over every day by machine gun bullets and shrapnel, but Father Swan was there with us all the time.

"We used to howl at him to get back and keep under cover, but he never heard it. Every time there was an advance and some of us were potted, there was the chaplain holding the heads of dying men upon his knee and saying something cheerful as they went west. Up at Fismes, on August 3, we got a rough deal from the Germans. They trapped us in a gully and opened up a withering fire. Our boys went over like ninepins. Then they shot in gas shells to finish us.

"Father Swan found out what happened in the gully. In he rushed through the stifling gas, and didn't put on his mask. He went about among the wounded and helped these fellows put on their masks. He kept on putting on the masks of fellows that couldn't move a muscle until the gas got him and he went under."

Chaplain Swan has been assigned to the hospital transport for duty between France and the United States.

Miss Billie Burke Helps

HASTINGS-ON-HUDSON.—A delightful feature of the children's Christmas program at Grace Church was the presence of Miss Billie Burke, whose estate, "Berkeley Crest," is near the parish. Her own daughter, Patricia, aged two and a half, helps her to enter into the lives of all children. Miss Burke was confirmed at the age of 16 by the Bishop of London.

The children sang carols around the brilliantly lighted Christmas tree and deposited gifts in the manger for the children of St. Barnabas' House, New York City.

Bishop Lawrence Ill

BOSTON, MASSACHUSETTS.—Bishop Lawrence has been confined to his house with an attack of influenza for more than two weeks. The bishop is also suffering from the strain of overwork and his response to treatment and recovery of strength are slow. He is, however, gaining steadily if slowly.

Pittsburgh Convention Postponed

The fifty-fourth convention of the Diocese of Pittsburgh has been postponed from January 28 to April 22 by the bishop. He gives as his reason his slow recovery of health and consequent inability to prepare for the meeting of the convention.

Texas Diocesan Council to Meet

The diocesan council of the Diocese of Texas will meet in Christ Church, Tyler, on January 15, 1919.

ASKS FOR FREE PEWS FOR OLD TRINITY CHURCH Rector Says Parish Should Foster New Spirit of Fellowship

In his New Year sermon preached at Trinity Church on December 29, Dr. Manning put himself on record as strongly in favor of free pews. He said that he spoke for himself and not for his vestry. Dr. Manning has advocated free pews often in the past, but nothing has yet been done towards making the pews in Old Trinity free. With the exception of the mother church and of St. Agnes' Chapel, the pews in Trinity Parish are all free.

"For the church of the future," the rector said, "we must all want a deepening of religious faith and religious conviction, and along with it we want less of narrow religious prejudice and sectarian division. In this great day all Christians must draw nearer to each other if they are to meet the Church's opportunity. It is time for it to take some definite, practical steps to break down the barriers. I believe that our greatest need in the Church is more of that spirit of fellowship and brotherliness and close companionship in a great common aim which makes the life in our camps and our army so wonderful.

"When a man goes into a group of soldiers he finds this spirit of fellowship. The barriers are all down. He finds himself one of a band of brothers, with a new zest, a new interest, a quite astounding joy and freedom in life, a cheerfulness and courage equal to any and all tasks. There ought to be more of that spirit of fellowship when we come here on the common ground of Christianity, where of all places we should find that Christian fellowship.

"With this in mind, I wish most earnestly we could give up all renting of pews or sittings in the church and make the seats free and open to all. This does not mean that those who come here regularly could not sit in their accustomed places, provided they came in time. It does not mean we should give less money to the church. We ought to give whatever we can to the church without getting something back for it, in the shape of a reserved seat, and I am sure all of us feel this. We have, I know, a thoroughly hospitable spirit here in Trinity Church. All who come here are most welcome. No one is kept standing in this church while there are seats unoccupied. That I hold to be a thing quite intolerable in the house of God.

"But the renting of pews is an obstacle to that full spirit of fellowship which we want and which we know ought to exist in the church. We all know what a spirit of warmth and life there is in our great midday service, when the seats are all free. We ought to be satisfied with nothing which falls below this at our services on Sunday."

Death of the Rev. A. T. Pindell

The Rev. A. T. Pindell, rector-emeritus of Sherwood Church, Cockeysville, Maryland, died recently at his home from pneumonia. He was seventy-eight years of age and had been rector of the parish for forty years before becoming rector-emeritus. He is survived by his widow, two daughters, four sons and seven grandchildren.

BISHOP COURTNEY DIES IN NEW YORK DECEMBER 29

Had Been Bishop of Nova Scotia for Many Years

NEW YORK CITY.—The Rt. Rev. Frederick Courtney, D.D., D.C.L., S.T.D., died in his home here on Sunday afternoon, December 29. Bishop Courtney had been ill for three weeks. Had he lived until January 5 he would have celebrated his eighty-second birthday on that day.

Bishop Courtney was one of the most widely known and best loved clergymen in the Diocese of New York. He was born in Plymouth, England, the son of the Rev. Septimus Courtney. He received his education at Christ's Hospital, London, and



THE RT. REV. FREDERICK COURTNEY, D.D.
1837-1918

King's College, London. He was ordained to the diaconate in 1864 and advanced to the priesthood the following year. He served at Hadlow, Kent, and Charles Chapel, Plymouth, and then at St. Jude's Church, Glasgow. In 1876 Bishop Courtney came to this country and for two years occupied a curacy at St. Thomas' Church, New York, from whence he went to St. Thomas' Church, Chicago, and then to St. Paul's Church, Boston. In 1888 he was elected to the missionary district of Nova Scotia. His wife's failing health compelled him to resign his see in 1904, when he became the rector of St. James' Church, New York. Three years ago he retired and was succeeded by the Rev. Frank Warfield Crowder, D.D. Bishop Courtney retained his connection with St. James' Church as rector emeritus and took an active part in the life of the parish.

Bishop Courtney was strongly identified with all diocesan activities. He was chairman of the committee on canons of the diocesan convention, he was chairman of the diocesan board of religious education, an active member of the board of the Seamen's Church Institute and a member of many other boards and committees. Since its foundation in 1906 he was president of the Church Temperance Society. He was always in demand as a special preacher and took many of Bishop Greer's Confirmations for him.

Prayer for Peace Conference

The Executive Committee of the Federal Council of the Churches of Christ in Amer-

ica has suggested that Sunday, January 12, be designated as the special day upon which all churches be urged to make the subject of the Peace Conference a matter of special supplication and prayer.

CHOIRS SING TO WOUNDED

New York Churches to Provide Services at Debarkation Hospital

NEW YORK CITY.—When the choir of St. Thomas' Church sang carols in the wards of Debarkation Hospital No. 5 on Christmas Eve and when the choir of Trinity Church lead the singing at the Sunday evening service in the recreation hall, the winter's program of religious services for the wounded at the huge hospital in the Grand Central Palace here was foreshadowed.

It was the Sunday before Christmas that the doors of the new hospital were first opened to receive about fifteen hundred men who had landed in New York in the dismal rain of that bleak December day. The old "Palace" was hard to recognize in its new dress. But "They've fitted it up fine" is the boys' comment. "We're awful glad to be here for Christmas," they add.

The Rev. E. A. Gerhard, rector of Christ Church, Winnetka, Illinois, is the commissioned chaplain stationed at the hospital. Chaplain Ogilby is assisting him at present. Down on the first floor the chaplain's office is situated and the men are urged to bring anything that is either on their hearts or on their minds straight to that office.

"We had a grand Christmas—a show, stockings, a box, an awful good supper, yes, and service too," a nice young fellow from Wisconsin was saying to a visitor at the service last Sunday night. (He had been gassed on October 7 and would be in the hospital for at least another month, he thought.) But the Christmas services were simple and informal, although on Christmas Eve the choir from St. Thomas' Church came over to sing the old carols.

The first regular service was held last Sunday night. Dr. Manning and the choir of Trinity Church came to assist the chaplains. The hall was comfortably filled with the wounded—some on crutches, some with empty sleeves, others with head or arms swathed still in bandages, all of them dressed in the grey hospital wrapper marked on the pocket with the red cross.

How the men sang, at least as soon as Chaplain Gerhard had told them that the choir did not want "Onward Christian Soldiers" to be a solo production! Afterwards the choir did sing alone, some of their Christmas music. Then Dr. Manning, evidently happy to be speaking to army men again, preached a short sermon, and afterwards there was more singing.

This service is to be repeated every Sunday night. Next week the cathedral choir and Dean Robbins will assist the chaplains.

Chaplain Marsh Helped Wounded

It is now learned that the Rev. Arthur H. Marsh, of St. Paul's Church, Omaha, a chaplain serving with rank of lieutenant with our army in France, whose death on October 7 was reported in THE CHURCHMAN, received his fatal wound while ministering to the wounded during the St. Mihiel drive. He kept the news of his wound from his wife and parents because he believed that he would recover and he did not wish to cause them unnecessary anxiety—a very characteristic act on his part.

UNITY FOUNDATION MEETS IN DAY'S CONFERENCE

Unofficial Body Is Seeking to Study Fundamentals of Unity

NEW YORK CITY.—The Christian Unity Foundation held a most interesting and helpful conference on December 20, 1918, at Yale Club here. This was a whole day's conference, including representatives from the Presbyterians and Congregationalists. The host at luncheon was the Rev. Dr. Frederick Lynch, editor of *Christian Work*. On account of the absence of the president of the Foundation, Bishop Courtney, because of illness, Bishop Lines of Newark, one of the vice-presidents, presided at both the morning and afternoon sessions.

During the morning Bishop Lloyd presented a very forcible paper on "The Need of Organic Union in Meeting the Needs of an Awakened Religious Conscience." He was followed by the Rev. Dr. Walter Laidlaw, a Presbyterian, who advocated federation as the immediate and practical step towards ultimate, organic union.

The general discussion of the subject by those who attended the conference led to a decided conclusion that the present time calls for nothing so pressing and so hopeful as the demands for organic union. Too frequently have Christians been satisfied with some alternative for union, but the present conditions require a definite concerted effort to deal with the whole subject as one great problem, and to raise its consideration to a higher and broader plane than has generally been the habit in the past.

A special committee composed of two men from each body represented was chosen to arrange for further meetings, and it was decided that a more systematic study of the whole subject of unity should be made and a working outline of what has already been suggested should be published for the benefit of all who are working for the cause.

The Christian Unity Foundation has already accomplished much in the way of preparation and now should have its distinctive work known and realized. The Foundation is an unofficial body started in January, 1910, and has had as its distinctive object the seeking of the fundamentals in the efforts toward reunion. Many conferences with the leading denominations have been held and much research made, and the results gathered for future use and consideration.

The Rev. W. C. Emhardt of Newtown, Bucks Co., Pennsylvania, is the secretary of the Foundation, and will be glad to hear from anyone who is willing to help on the work towards the solution of one of the most important questions that is to be solved by and for the Christian Church this present reconstructive period.

King Answers Cablegram

BROOKLYN, NEW YORK.—The following cablegram was received this week from King George V in reply to the message of congratulation from the Sons of St. George celebrating Britain's Day at the Church of the Redeemer, Fourth avenue:

"James Henry Darlington, Bishop of Harrisburg, and Tom Ward, Deputy Grand President Sons of St. George:

"The King heartily thanks Sons of St. George for kind greetings on the occasion of their celebrating Allies' victorious achievements, which have cemented for ever brotherhood in arms of our two nations. "STAMFORDHAM."

ST. JOHN'S DAY KEPT AT NEW YORK CATHEDRAL

Bishop Makes Memorial Address About Mrs. Morton and Mrs. Irvin

NEW YORK CITY.—St. John's Day was the twenty-sixth anniversary of the laying of the corner-stone of the Cathedral of St. John the Divine. The day was marked by the usual anniversary services and meetings, beginning with a celebration of the Holy Communion at half past ten o'clock, at which the cathedral choir was in attendance and much of the Christmas music was repeated.

At the conclusion of the service in the cathedral, the annual meeting of the Diocesan Auxiliary to the Cathedral was held in New Synod Hall. The president of the Auxiliary, Mrs. Henry W. Munroe, was in the chair. The introductory address was made by Bishop Greer, and was in the nature of a memorial to two devoted Churchwomen, members of the Auxiliary, who had died during the year: Mrs. Levi P. Morton, and Mrs. Richard Irvin. The bishop spoke of Mrs. Morton as having done more than any other woman to make possible the building of the cathedral, her interest in it having influenced Mr. Morton in making his subscription for the completion of the choir, and having been further manifested in their joint gifts of the altar and reredos, the great organ, and the furnishings of the sanctuary and presbytery. The bishop described the blending of strength with gentleness and humility in Mrs. Morton's character, and characterized the influence of her deeply religious nature as "contributing, more largely than material gifts, to the true glory and wealth of the cathedral."

The bishop then spoke of Mrs. Richard Irvin's service as an officer of the Diocesan Auxiliary and chairman of the choir committee, dwelling upon the efficiency of her work and the charm of her personality, after which he asked the members of the Auxiliary to unite with him in the memorial prayers which followed.

At the business session, the annual reports were read by the chairmen of the various committees. The Rev. H. Percy Silver, rector of the Church of the Incarnation, was then introduced by the bishop. Mr. Silver made a stirring address on the functions of an American cathedral as the bishop's church, picturing it as the proper center for all the missionary work of the diocese.

MEETING OF THE TRUSTEES

The same day a meeting of the trustees of the cathedral was held in the afternoon, Bishop Greer presiding. Mr. Robert G. Hone was re-elected secretary, and Mr. Charles F. Hoffman was re-elected treasurer. The various standing committees were reappointed. The bishop introduced the subject of the building of the nave, work upon which was suspended when the United States entered the war, and commended it to the attention and consideration of the trustees. He spoke of the necessity of team-work, and of well organized and co-ordinated effort, to carry the great project through. Definite plans will be considered at a subsequent meeting.

Union Christmas Services Held

WILLIMANTIC, CONNECTICUT.—A union service of all the churches was held here at 11 p. m. Christmas Eve. The service consisted of an abbreviated form of Evening Prayer and singing of the old familiar carols. The Congregational minister read the lesson, the Baptist pastor read the prayers and psalms, while the Methodist

pastor led in the reciting of the creed. Each of these ministers gave a few words of greeting appropriate to the occasion. At five minutes before twelve silence was maintained for private prayer and meditation. As the bell in the tower announced the natal day, the rector advanced to the altar steps and while the congregation knelt, "Holy Night" was sung very softly by the choir. Immediately after this there was a celebration of the Holy Communion, the visiting ministers receiving before the congregation.

On Thanksgiving Day a community thanksgiving service was held in the state armory of the same town, all churches, Roman Catholic and Protestant, taking part. The Episcopal prayers, which were printed on the program were read by one of the Roman priests and the Baptist minister. The armory was packed with between two and three thousand people.

WAR VESSELS SERENADED

Seamen's Institute Tender Takes Choir of Waits Around Harbor

NEW YORK CITY.—As usual the Seamen's Church Institute kept Christmas very merrily. The presents—all done up in white paper and red ribbon—sent by friends of the Institute to be placed in the rooms of the men on Christmas Eve, were so much in excess of the actual needs of the Institute that 200 were sent to the Naval Hospital to gladden the hearts of the wounded jackies under Uncle Sam's care.

One unexpected and unusual feature of Christmas at the Institute was the serenading of the battle squadron in New York Harbor on the evening of St. John's Day. The *J. Hooker Hammersley*, all gaily decorated with lines of electric lights and gay flags, and with a huge Christmas tree, tinsel-covered and lighted with colored lights, set upon the rear deck, went about from ship to ship, and a choir of forty men and women sang Christmas carols and popular songs to the men aboard. Never before had the Institute had an equal opportunity to express its friendly feeling for so many seamen at once. The plan for the serenade was not preconceived, and the forty men and women aboard the *Hammersley* were hastily gathered. They were led by Mr. Frederick Weld, musical director of the Navy Y. M. C. A. War Activities, and by the Edna White Trumpet Quartet.

"It Came Upon the Midnight Clear," "The First Noel," "The Little Town of Bethlehem" and "Oh, Come All Ye Faithful" floated across the water as the *Hammersley* halted opposite each vessel. The tender was kept in a glow of light and silhouetted against a black background by the searchlights of the serenaded vessels. Each of the grim sentinels of the deep was greeted with rousing cheers, "Hurrah, hurrah, hurrah. Welcome Home, Arizona" (or whatever the name of the vessel might be). Notwithstanding the fact that it was very late when some of the vessels were reached, the boys tumbled out of their hammocks and rubbed their astonished eyes as they gazed on the strange sight. A voice out of the blackness cried: "Take us ashore and we'll not only sing, but show you how to dance." The rousing "welcome home" by the great organization working for the betterment of the seamen was highly appreciated, as was evidenced by repeated *encores*.

Cambridge Conference at Wellesley

It has been announced that the summer conference heretofore held in the buildings of the Cambridge Theological Seminary will meet hereafter at Wellesley College.

ADVENT CALL HAS DEEPENED LIFE OF WOMEN IN PARISH

Experience in Pottsville Is That Advent Call Shows Results

BETHLEHEM, PENNSYLVANIA.—Writing of the Advent Call in Trinity Parish, Pottsville, Miss Laura Boyer, diocesan educational secretary, says:

So far the success of the Advent Call can best be measured by the results to the messengers and intercessors themselves.

The intercessors have realized as never before the power of prayer, and now have trained themselves in the practice of prayer. This band of praying women is bound to have its influence on the parish. The intercessors in the church were joined in their "highest work" by a band of shut-ins, who in this way, some of them for the first time in many years, became active sharers in the work of the Church. I have heard from several of these "intercessors at home" and found them so happy to be able to do something for the Church, together with the other more active Church workers.

For the messengers, the influence of having been missionaries themselves, carrying the message of life, has already been shown in the attendance at the week-day services of the Holy Communion, during this Advent week, as well as in a greater interest in the spiritual life of the parish. Some of the messengers have already taken upon themselves the responsibility of bringing to the rector candidates for Confirmation. Some have persuaded the women they visited to attend the week-day services of the Holy Communion. The meeting of the Woman's Auxiliary last evening was the largest that we have ever had, and we trace the large attendance and the interest in the meeting directly to the Advent Call. We feel that we have in the Advent Call messengers, about one hundred in number, a body of active missionaries whose influence is bound to be shown in the parish and beyond it.

The results to the women who were visited in their homes can hardly be estimated so early. Practically every woman in the parish signed the pledge to make an earnest effort to be more faithful and more intelligent in her prayers, more regular in Bible reading and more frequently present at the Holy Communion.

As a result of the Advent Call we surely expect a deepening of the spiritual life of the parish, a greater sense of responsibility for its welfare, a greater loyalty to the Church, and a larger missionary vision.

Y. W. C. A. TO CONTINUE IN INDUSTRIAL CENTRES

The coming of peace brings grave problems. At all the big plants of industry where women have been employed, new workers have been arriving, to find work, and girls who have been receiving thirty dollars a week are reduced to twelve. The Young Women's Christian Association, which has recreation centers at these plants, has been requested by the agents of the factories to keep the club centers open as usual, advising and caring for the girls, till the last readjustment is made, and the last girl has gone home.

If, as anticipated, the munition plants

English Church News

will be taken over by private capital, and women will be employed in paper mills, dye factories, motor plants, etc., the Y. W. C. A. will continue to operate club centers for the women, for they will be exposed to the same hardships as during the war.

These clubs, or service centers, will include, as in time of war, an information bureau, educational classes, recreational opportunities and week end camping places. The managers of these plants will continue to need the help of the Y. W. C. A., for they will no longer have the help of the Government. There must be more of these centers because of greater need. There will be strikes in readjustment, and women of understanding must be available to give help. The standards won by American women now will become the standards of all nations.

Y. W. C. A. PROVIDES WORKER FOR ARMENIA AND SYRIA

Another chapter in cooperation between humanizing organizations opened January 1, when Miss Margaret B. White of Minneapolis, as a special representative for the National Y. W. C. A. joined the Armenian and Syrian Relief Unit which is to start reconstruction work in those countries. Miss White is the daughter of the Rev. J. E. White, D.D., of Minneapolis, who has been engaged in missionary work in Turkey for some years. She was a teacher in Turkey in 1913-14 and much of her youth was passed in that country. To discover the needs of women and girls in Armenia and Syria will be the special purpose of Miss White's going with this unit. She will report to the Y. W. C. A. from time to time on her findings and it is probable that the war work council of that organization, created upon the entry of America into the world war to provide necessary housing and allied efforts for women engaged in war industries, will follow up her investigations with the establishment of lines of work designed to meet their needs.

Japanese Branch of G. F. S.

KYOTO, JAPAN.—A branch of the Girls' Friendly Society in America has just been started at St. Agnes School here. The English G. F. S. is also in Japan, but confines its work to English girls, no work for the natives having been attempted by it up to the present time.

Escapes from German Prison Camp

Lieutenant Henry C. Lewis, the son of the Rev. Louis K. Lewis of Germantown, Pennsylvania, who spent some time in a German prison camp and escaped into Switzerland through the ruse of using crutches and pretending invalidism, landed in this country on Christmas Eve. He is only the third American soldier who has succeeded in escaping from a German prison camp.

Chaplain Tucker Wins D. S. C.

The Rev. Royal K. Tucker, a chaplain of the 105th Regiment, has been awarded the Distinguished Service Cross. He was rector of St. Paul's Episcopal Church, Gloversville, New York, when he was commissioned chaplain with the rank of captain in the old Second Infantry, which was later renamed the 105th Infantry. The citation came to Captain Tucker as the result of extraordinary heroism. He displayed remarkable devotion to duty and courage in caring for the wounded under heavy machine gun and shell fire.

The Bishop of Oxford's Return—We on this side have been following the progress of Dr. Gore in America with great interest. His name has figured very considerably in THE CHURCHMAN news, but perhaps a final paragraph may not be out of place. Immediately after his return home he was due for an engagement in his old diocese of Birmingham. The occasion was a missionary campaign which had been organized in that city: a great united meeting of Churchmen and Nonconformists. Unfortunately the weather, the influenza and the General Election combined to interfere with the great meeting which took place in the town hall, which was only partly filled. The interest in the cause itself was not sufficient to override the hindrances. But when Dr. Gore's turn came, which was at an intercession service at the cathedral, Birmingham forgot the obstacles, and flocked to hear him for personal reasons. For that city always gratefully remembers his great "citizen work" which he did while there. Of course he drew his parable from his American visit: the Catholic Church should be like the United States—a mass of people of every race, language, and custom, welded into one nation. And the proposed league of nations would unite with a common will in the interests of the whole world. And he appealed for an earlier measure of independence to be given to the Churches founded in foreign lands. Evidently he does not approve of the present system of keeping them in leading strings of the Mother Church at home.

The Duty of Punishment—The other episcopal traveler, the Bishop of London, arrived home about the same time as Dr. Gore. He preached at Westminster Abbey on the evening of Advent Sunday, his text being the Seventy-second Psalm: "Give the King Thy judgments . . . He shall keep the simple folk by their right, defend the children of the poor, and punish the wrongdoer." After a reference to his homeward journey through "a joyous Greece, a wildly triumphant Italy, and a radiant France," he spoke of the two duties of thanksgiving and what he called "thoroughness." He is not a man who would unthinkingly join in popular clamor—and there is no doubt that our people are making the punishment of the Kaiser an election point—but he evidently could see that, in spite of the present feeling on the point, there is a danger that the "easygoing" Englishman, whose wife and daughters had lived in comparative comfort and safety was not going to "redress the wrongs of the children of the poor and punish the wrongdoer." Punishment must not be inflicted *only* on the "western offenders": that is where we might be "easygoing." Greeks and Serbs have also suffered severely, and justice must be done for their wrongs. The western offenders will doubtless get their due, there is not much danger here of want of thoroughness: Nurse Cavell, Captain Fryatt, the submarine murders will keep us up to the mark. Punishment, proceeded the bishop, is quite different from revenge. "That is why it is a good thing that the United States of America, who can supply a balanced and impartial judgment, should be at hand to see that the punishment, while unsparing and thorough, does not degenerate into revenge." Why should

the criminal in the dock be let off the moment he says he is sorry? (The bishop here repeated the point made in his sermon at Rome). Without punishment, experience shows that men will do these things again: if people are "let off" the moral standard of the world goes down. Christ himself died because some one had to fulfil the broken law of God. Either the nations were all more or less responsible for this war, in which case the less said about punishment the better, or it was an entirely unnecessary war, brought on by one nation to satisfy its pride and lust of power. "God expects to see us exact punishment."

Professor Deissman's Appeal—As the appeal of Professor Deissman for more favorable armistice terms was designed to reach America through the Federal Council of the Churches of Christ, it has doubtless been reproduced on your side. No doubt it will receive a similar answer to that given by the Archbishop of Canterbury, to whom it was also addressed. The archbishop, replying through the Archbishop of Upsala, Sweden, declares that the professor's description of the situation is not one which he can accept as correct. It says nothing about the origin of the war, nor of Germany's manner of conducting it. Germany has done a grave wrong to the Christian cause, and no protest was raised in that country against the crimes which it has perpetrated. Righteousness must now be vindicated "even though the vindication involves sternness." Full reparation must be made. But there is hope for the future: "We recognize the sacred ties which bind together in ultimate unity the children of our Father who is in heaven, the deep and enduring ties of Christian fellowship." The archbishop hopes that when the necessary reparation has been made we may be enabled once more to lay hold of that fellowship and make it mutually operative anew.

The Church and the Elections—No special lead has been given to Church people as to the kind of candidates to support in the General Election. The archbishops have contented themselves with issuing a prayer that representatives of the right character be chosen. There is indeed no outstanding Church question, unless it be that of the "Life and Liberty" movement. In a few cases candidates have been asked for their attitude on this point, but it seems to be assumed that a Coalition Government will not fail to do justice to the Church. The *Church Family Newspaper* has been endeavoring to extract opinions from Church dignitaries as to whether the Coalition should be supported. It has not "drawn" many bishops: the Bishops of Bath and Wells and of Durham briefly record their approval, those of Carlisle and of Sodor and Man write more fully. The remainder of the replies are from deans, of which the two most interesting are those of Gloucester (Dr. Gee), who says that his sympathies are largely with Labor, but that "it has made the mistake of its life in deserting the Coalition," and of that doughty radical, Dr. T. C. Fry, Dean of Lincoln, who dismisses the enquiry with the unexpected remark that he now eschews politics at election.

JAMES CAIRNS.

Our Weekly News Letters

CHICAGO

Parish Meeting to Discuss the Ministry

—On Tuesday, December 16, at St. Paul's Church, there was held a special meeting of the boys and young men of the parish to discuss the ministry. There was a supper at the parish house at which thirty-six were present. Afterward there was a general discussion, and talks by Mr. Inglis, president of the local assembly of the Brotherhood of St. Andrew, and the Rev. B. I. Bell, volunteer chaplain of the Great Lakes Naval Training Station. It is good to know that some of our churches feel strongly enough about the need of more young men entering the ministry to take definite steps to lay before their boys and young men the ministry as a possible field for their life work.

The St. Mark's Society—On Friday, December 13, Bishop Griswold addressed the St. Mark's Society at the University of Chicago. The St. Mark's Society was started last year by a group of Churchwomen at the university, and has been holding regular meetings ever since. It was one of the first college societies to become affiliated with the newly formed National Student Council of the Episcopal Church. The meeting which Bishop Griswold addressed was the last of a series of four Advent meetings held in compliance with the requirements set forth by the National Student Council. Owing to the absence of the president of the society from the university, Miss Rachel Sheldon was elected president for the rest of the college year.

Memorial Service at Winnetka—On Sunday, December 22, at Christ Church, Winnetka, a memorial service was held for Lieutenant Roswell Hayes Fuller, of the Ninety-third Aero Squadron, who was killed over the German lines on September 26. Lieutenant Fuller was twenty-three years old. The service was in charge of the Rev. Peter C. Wolcott, rector of Trinity Church, Highland Park.

Bishop Anderson at the Sunday Evening Club—Bishop Anderson was the speaker at the Christmas meeting of the Sunday Evening Club, held on the Sunday before Christmas. "As a people we particularly need at this time a renewal of faith in God, in our national ideals, and in the people," he said. "That is what democracy needs to save it from sordidness and the commonest vulgarity."

"There is a rumor going about that Armenia, ravaged and despoiled by the Turk, is to be placed under Turkish suzerainty. It impressed me so strongly that I cabled to Paris, declaring that such an act would be viewed with inexpressible horror by the entire civilized world."

CHARLES L. SWEET.

NEW YORK

Christmas—Although the heavy rain interfered somewhat with the services on Christmas Eve, especially with those planned for out-of-doors, the weather cleared Christmas morning, and all day the sun shone brightly. The churches were thronged. Many of the sermons were victory and peace sermons. The saints' days after Christmas were marked by Sunday School and guild festivals. At St. Ann's

in the Bronx the Christmas pantomime *Logos*, printed a year ago in *THE CHURCHMAN*, was presented. On Christmas afternoon the choir of St. Martha's Chapel in the Bronx visited the wards of Harlem Hospital and sang Christmas carols. A beautiful carol service was held at the cathedral on the afternoon of the Sunday after Christmas. The cathedral choir sang the usual carols as well as some new ones, if possible more exquisitely than ever before.

New Year's—Dr. Muhlenberg was the first to hold a watch-night service in his church on New Year's night. He instituted this beautiful custom as a protest against the revelry and drunkenness with which the new year is so often ushered in. The custom is still continued. At eight o'clock a service of remembrance is held, when the names of all members of the parish who have died in the past year are read aloud. Then at half after eleven is a short service followed at midnight by the Holy Communion. At the Church of the Ascension, Calvary Church and Trinity Church there also are midnight celebrations of the Holy Communion. At Trinity the chimes are rung for an hour before midnight. It used to be that the noise and merrymaking on lower Broadway entirely drowned out the music of the bells. But since the midnight Communion service has been instituted the New Year is ushered in with more decorum and a more fitting sense of the solemnity of the occasion. There is a watch-night service in the cathedral, with an address by Dean Robbins but no celebration of the Holy Communion. At all the watch-night services there is special music, and in several cases an organ recital preceding the service.

Services and Preachers—Dr. Percy Dearmer will preach at Trinity Church next Sunday, January 5. The Cowley Fathers will preach at St. Paul's Chapel on Sunday evenings at eight o'clock during January and February. January 5 is the fifteenth anniversary of Dr. Gates' ministry at the Chapel of the Intercession. He will preach an historical sermon in the morning and in the afternoon the rector, Dr. Manning, will preach. Saturday afternoon, January 4, a Children's Victory service will be held at the cathedral. The combined choirs of the city Sunday Schools will render the music.

Death of Mrs. Flagler—The Church of the Ascension has lost one of its most devoted parishioners and strongest supporters in the death of Mrs. J. H. Flagler. She died of influenza on Christmas Eve. Her funeral was held at the Church of the Ascension on December 27. Mrs. Flagler had a beautiful voice and for many years sang in the choir; she was the founder of the St. Cecilia choir. She was active in many philanthropies.

Junior Clergy Missionary Association

The regular monthly meeting of the J. C. M. A. was held on Tuesday, December 17, in the parish house of the Church of the Ascension. The rector, the Rev. Percy Stickney Grant, extended his hearty welcome to the association. The speaker of the day was the Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church, who spoke upon the topic "The Church and the Army—Over There." His story was

a graphic and inspiring message.

The next meeting of the association will be held on Tuesday, January 14, at St. Ann's Church, Brooklyn. The Rev. Charles L. Slattery, D.D., rector of Grace Church, will be the speaker on "From Flag to Cross." It is felt by many that Dr. Slattery is dealing with probably the most important topic in the association's series for this year. He will endeavor to show us how the spirit and activities called forth by the war may be directed into Church channels. It is hoped that a large representation will be present.

MARGARETTA MILLER.

BOSTON

Christmas—Christmas Eve was ushered in with a heavy rain and the day itself was damp and disagreeable. But the influence of the Twenty Weeks made itself manifest in the congregations and large numbers of Christmas Communion services, which attracted large numbers of people at the cathedral and the Church of the Advent. Owing to the rain the carol singing before the State House was postponed to Christmas night. Mayor Peters and members of the Japanese mission made short addresses at the conclusion of the meeting. The bands of singers were led by Professor O'Shea, the director of music in the Boston public schools.

Keeping Christmas in New England—New England is celebrating Christmas as never before. We are told by a Churchwoman who came from the South to a Vermont village about fifty years ago that the only recognition of Christmas in the community at that time was the service at the Episcopal church and the tree at the rectory for the children. Even after all these years one will find many a town and village where all the churches are closed on Christmas Day. This is also true as regards the observance of Thanksgiving at many places in Vermont and Massachusetts. In spite of the proclamations setting apart that day as a day of worship and thanksgiving it is our experience that the churches, with the exception of the Episcopal church, are usually closed.

The Good News Associates—Mrs. Edith Talbot of Newton Highlands, a daughter of General Armstrong, the founder of Hampton Institute, has been delivering an interesting series of lectures at St. John's Church, Newtonville. Mrs. Talbot's theme is the revival of mysticism in the Church. The following from the *Transcript* gives an idea of the scope and direction of the movement:

A small but interesting group has recently been formed in New York for the purpose of spreading a sane mysticism among the Churches. Its members believe in health, happiness and success through the spiritual life, based on the teachings on Jesus, within the fellowship of the Christian Church. They believe that if the Churches would develop the practical possibilities of the Christian life they would both meet the needs of their own members better and serve a larger circle than at present. They believe in and practice direct evangelism, directed not so much toward the general public as toward the building up and deepening of the spiritual life of the Church members, and they publish a monthly bulletin devoted to this message.

The organization is strictly denominational in character, and finds

support among church membership in all denominations. Further information can be had by applying to the secretary, or to Room 83A, 289 Fourth Ave., New York.

CHARLES CHASE WILSON.

WEST VIRGINIA

Dr. Brittingham's Illness—The Rev. Jacob Brittingham, D.D., for thirty years rector of St. Luke's Church, Wheeling, West Virginia, has been in the general hospital of that city for the three weeks last past as the result of a serious operation. Dr. Brittingham is now convalescent, but will be unable to leave the hospital for some time yet. It was a great disappointment to the parish and their rector that he could not be with them at Christmas, as this was his first absence on that occasion in thirty years. It is probable that he will return home about the middle of January. During the period of his absence the clergy of the diocese have been ministering at St. Luke's.

Dr. Brittingham was the first clergyman ordained by Bishop Peterkin and is without doubt the widest known and best loved minister in the State of West Virginia.

J. H. CLARKE.

LEXINGTON

Influenza—The Diocese of Lexington has suffered much from the influenza epidemic, which continues in places. The annual Bishop's Day, held on the bishop's birthday, was not held this year; nor was the annual meeting of the Woman's Auxiliary. St. John's School, Corbin, which had but a few mild cases, has been closed through the advice of the board of health. Margaret College, Versailles, kept so strict a quarantine that not a case of influenza occurred within its doors. The disease became so prevalent, however, that President Harris, acting on the advice of the health board of the city and the executive committee of the board of directors of the school, asked the parents to take their children home until after the abatement of the epidemic. It will probably be after the holidays before the school's sessions will be resumed. Our general missionary, the Rev. W. R. Dern, has been unable to hold any services at all, the epidemic being more general in the mountains. Lexington, however, is now open for limited services.

Cathedral to Get Assistant—The vestry of Christ Church Cathedral has agreed to elect an assistant minister, not only that the dean may be relieved of many onerous burdens incident to a large parish and too heavy for one man to carry in connection with all that is required of a modern rector, but also to extend the work as, again, no one man could, and to give the Episcopal Church in Lexington a larger share in all community service.

Colored Work—The Rev. E. E. Hall, minister in charge of St. Andrew's Mission, Lexington, is extending the work amongst the colored people of the diocese by holding occasional services in nearby towns. Mr. Hall has been East in the interest of St. Andrew's rectory, receiving some contributions towards the debt on the building. Contributions amounting to \$250 have been received from the diocese for this purpose.

Building Resumed—The congregation of the Good Shepherd, Lexington, has again begun operations on its new church building to replace the former structure, destroyed by fire some months ago. Work on the new building had been stopped, from

patriotic motives, while the war was going on. The Rev. Arthur Marshall, formerly in charge of St. Andrew's, Fort Thomas, and who has been serving as chaplain at Camp Zachary Taylor, has been appointed, by Bishop Burton, in charge of the work at the Good Shepherd.

Continues—The official organ of the diocese of Lexington, the *Diocesan News*, continues its usual publication of ten issues a year, notwithstanding the increased cost of printing. HENRY P. MANNING.

WESTERN MICHIGAN

A Soldier Priest—The Rev. F. A. Patterson, of this diocese, has been in active service with the Canadian forces as a soldier. He has, however, been privileged to celebrate the Holy Communion, to hold other services, and to preach on numerous occasions in hospitals and on the field.

Funeral of the Rev. F. W. Bachman—The funeral of the Rev. F. W. Bachman, lately of St. Alban's, Indiana Harbor, was held in St. Paul's Church, Grand Rapids, November 12. It was in this church that the deceased priest celebrated the Holy Communion for the first time, and it is the spiritual home of his mother. Several of the clergy acted as pall bearers. The Rev. Mr. Bachman was at one time rector of St. James, Albion, and was greatly beloved.

A Thank Offering of \$4,500—At St. Paul's Church, Muskegon, Thanksgiving Day was marked by a splendid expression of gratitude for victory and all other blessings. In the timely spirit of sacrifice the people of the parish made an offering to pay a standing debt of \$1,800. When the offerings were counted the amount was found to be \$4,500.

At a meeting of the vestry of St. Mark's Pro-Cathedral, Grand Rapids, on the day of the signing of the armistice, the following minute was spread upon the record of the church:

On the eleventh day of November, nineteen hundred and eighteen, as the people of the world rejoice in the signing of the armistice ending the dreadful war which has continued for better than four years, the vestry of St. Mark's Pro-Cathedral desires to spread upon its records of this day's meeting an expression of gratitude to Almighty God for the peace which has come. The vestry is grateful that through all these trying years the cathedral church has not only been able most successfully to continue her work, but, as well, that the bishop and many of her flock have gone forth to do their country's bidding. The vestry is no less grateful for the valiant work done by all those who have remained at home, in their individual and collective capacities, for the welfare of Church and Nation. And the vestry remembers with deep gratitude those who have fallen—the brave ones who have given their lives, whose souls have mounted to the Paradise of God, there to find well earned peace and refreshment. For all these gifts and for the peace now falling upon the world, the vestry records its thanks.

F. O. GRANNIS.

MISSOURI

Christmas in St. Louis—Christmas has come to be a wonderful day among the poor and the sick and the unfortunate in the city institutions of St. Louis. In the sanitarium the only Christmas gifts the

lonely and forgotten have are the packages of fruit and candy which are carried on Christmas morning by the helpers on the staff of our missionary to the city institutions. The old and crippled men and women at the infirmary get Christmas packages and, weekly through the year, as a kind of continuous Christmas present, they get a movie show. At the City Hospital each of the 700 patients gets a Christmas package and the children get toys. The workhouse, the jail, the industrial school, the Koch Hospital for Tuberculosis all are visited by members of the staff with greetings and gifts. All this is done under the direction of the Rev. J. H. Lever, Episcopal missionary to the city institutions. To crown it all, Mr. Lever starts out in the very early morning and before ten o'clock has taken a quartette of the best singers in St. Louis to five of the institutions to sing the beautiful old Christmas carols. This year Mr. Lever asked and received a special offering from friends of the work of \$1,000, in order that he "might say 'Merry Christmas' and mean it, regardless of creed or color, to 5,000 of the most lonesome and cheerless and discouraged men and women and children in the world, by God remembered and by men forgot." The Christmas joy and cheer carried by the Episcopal Church to the city's poor has come to be regarded as one of the most significant and beautiful features of the celebration of the day of Jesus' birth.

At St. Philip's Church—The new rector of St. Philip's Parish, St. Louis, the Rev. R. D. S. Putney, has announced that the church will be "wide open" every day of the week. It is also planned to keep open house with amusements, games, reading matter, etc., in the parish house alongside of the church. On several Sunday evenings recently supper has been served, after which discussions of some live topic have been had.

A Community Sing—On the evening of the Sunday before Christmas the choir of the Church of the Ascension, St. Louis, was assisted by the War Camp Community Service and the St. Louis Art League Organization for Americanization Through Music in a "community sing," rehearsing favorite Christmas carols. One purpose of this was in preparation for the Christmas Eve street caroling, which has greatly grown in popularity in St. Louis of late years. Groups of singers organized for the carol work were invited to attend and they, with the congregation choir, went through the carol book under the leadership of the superintendent of music in the public schools and Ray Dougless, organist and choir master of the Ascension. An address suited to the occasion was made by the president of the Art League.

HARRINGTON ROGERS.

NEVADA

Advent Call—The time for the Advent Call was when the influenza situation was most serious throughout the state. The plans were carried out as best they could be under these circumstances.

Among Pyramid Lake Indians—Miss Lucy Nelson Carter, for several years a worker among the Uncompahgres in Utah has come as a United Offering worker among the Pah-ute Indians on the Pyramid Lake Reservation. The workers' quarters in the mission house on this reservation have been completely furnished through the generosity of the Rev. and Mrs. Sherman Coolidge.

Diocesan Notes—One hundred and thirty-five men went into war service from the parishes and missions of Nevada.

The Twelfth Annual Convocation will be held in Trinity Church, Reno, beginning Sunday, January 26, 1919.

The Rev. Harold H. Kelley has resigned the rectorship of St. Peter's Parish, Carson, and the charge of adjacent missions, to take effect January 1, 1919. The Rev. James MacLaughlin comes from Alamosa, Colorado, to St. Bartholomew's Mission, Ely, with charge of nearby places, on January 1, 1919.

GEORGE WILLIAMS.

ALBANY

New Life at St. John's, Cohoes—On Monday, December 16, 150 men gathered in the parish house of St. John's Church, Cohoes, the Rev. E. J. Hopper, rector, to consider some plan whereby the men of the parish might serve the Church in meeting the demands of our "new world." A good spirit prevailed. Special interest was shown in the experience of Mr. E. J. Walenta, the new field secretary of St. Andrew's Brotherhood. The names of twenty-six men were handed in for a prospective organization of a Brotherhood chapter, and six names for a junior chapter and twelve for a boy scout troop.

The Rev. Mr. Hopper came to the rectorship of St. John's on October 1 to succeed the Rev. Frederick S. Sill, D.D., now rector emeritus. Mr. Hopper is stirring up this old and conservative parish. During the Advent Call there were several services each day with meditation and Bible studies and at noon the missionary litany was said.

J. N. MARVIN.

COLORADO

In Honor of Soldier Dead—Sunday, December 22, was designated by the bishop as the day for all congregations to assemble to honor the memory of their dead who have given their lives as a ransom for many in camp or battlefield. As complete a list as possible of their names has been printed with the form of service put forward by the bishop.

New Church Dedicated—One of the handsomest churches in Denver was dedicated by the bishop on Sunday, December 22, at East Twenty-second and Dexter Street. Founded as a mission by the Rev. H. R. H. O'Malley nearly twenty years ago the church built by the Rev. R. B. H. Bell and known as St. Thomas' is in one of the most prosperous districts of the city now. It is of Spanish mission style and cost upwards of \$20,000. The Rev. Sherman Coolidge assisted in the ceremony.

Advent Call Postponed to Lent—The Advent Call has been postponed from Advent to Lent owing to the epidemic of influenza, which prevents a regular and systematic visitation being made.

Clerical Changes—The Rev. James MacLaughlin leaves the diocese to take up work in Nevada on New Year's Day. He has worked here for eighteen years and for several years was secretary of the diocesan council. The Rev. Alan Russell on the same day relinquishes his connection with St. George's, Leadville, and the Rev. D. C. Lees, of Buena Vista, assumes temporary charge of the same.

Ordination—Twelve persons only were permitted to be present by the mayor when on November 17 the Rev. De Forest Bolles was admitted to the priesthood by the bishop, assisted by the Rev. A. P. Mack

and the Rev. Thomas Worrall. Mr. Bolles lives at La Junta and has charge of that place and also Las Animas and Lamar, all in the Arkansas Valley.

G. H. HOLORAN.

NORTH TEXAS

Influenza—Practically all the churches in North Texas were closed by the city and town authorities during the epidemic of influenza in November. Services were resumed the latter part of the month, but in many places "the quarantine against heaven" was renewed in December because of a recrudescence of the disease. In Amarillo the rector of St. Andrew's Church appeared before the board of health and the city commission as representative of the Roman Catholic and Protestant pastors and obtained recognition of the place for prayer and sacraments in combating the epidemic.

Personal Notes—The Rev. A. D. Ellis, rector of the Church of the Heavenly Rest, Abilene, is ministering once a month to the parish at San Angelo pending the call of a rector to that place. Rev. Mr. Ellis visited Amarillo and made three addresses anent the follow up work of the Advent Call.

The Rev. W. A. Williams, Ph.D., has resumed his mission work, having returned from the Chaplains' Training School at Louisville. His address is Colorado, Texas.

Thanksgiving—In Amarillo on November 11 when the whistles blew at eleven o'clock as they had blown daily for some weeks calling people to prayer, some 3,000 people gathered spontaneously on the court house square for thanksgiving. At three in the afternoon services were held at the Episcopal, Presbyterian, Roman Catholic and Baptist churches. Bishop Temple and Archdeacon Garner addressed the congregation that filled St. Andrew's, where a *Te Deum* was sung by the full choir and a special thanksgiving service was led by the rector, Rev. E. C. Seaman.

E. CECIL SEAMAN.

PITTSBURGH

Ordination—Mr. William James White, of the senior class of the General Theological Seminary, New York, was admitted to the diaconate in the Chapel of the Good Shepherd of that institution, on December 6, by the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond Du Lac, acting for the Bishop of Pittsburgh.

Chaplaincies—Two of the clergy who had been in the Training Camp for Chaplains, at Louisville, Kentucky, have returned home with their commissions in the reserves. The Rev. S. H. Bishop will resume his rectorship at the Church of the Holy Cross, Pittsburgh, and the Rev. T. M. Browne will probably take up parochial or missionary work at the opening of the new year.

JANE CUDDY.

BALTIMORE

The Churchman's Club—Nearly three hundred and fifty men sat down to the dinner of the Churchman's Club at the Southern Hotel upon the occasion of its December meeting. The chief speaker was Lieutenant George M. Sauvage, a member of the French High Commission in this country. Lieutenant Sauvage is a priest of the Roman Church, but he appeared in the uniform of a soldier and his address was not a sermon but a stirring recital of some of his experiences upon the battlefield. He

described the brutality and robbery of the Germans, as he himself had seen them, and stated what France desires as the results of the war. He asserted that France has the greatest confidence in the men who will dictate the terms of peace, for "all the allied nations have sent their best men to do this work, and you have sent your best man." This brought the club up standing and led to such a demonstration as showed its hearty endorsement of the President and of his mission in France. The Rev. Dr. Philip Cook, who has just returned from six months of war-work in France, told the club in an interesting way of his experiences and impressions.

Legacy to St. Luke's—St. Luke's Church, Baltimore, has again had the good fortune to be made a legatee of a member of its congregation. The estate of Mrs. Elizabeth Sophia Lish is left in trust to her brother and his wife during their lifetime and at their death is to go to St. Luke's Church.

WYLLYS REDE.

MONTANA

Clerical Notes—The Rev. Thomas W. Bennett of Trinity Mission, Jeffers, in the Madison Valley, having declined a call to the Church of the Incarnation, Great Falls, has accepted a call to the rectorship of St. James Parish, Dillon.

The Rev. Mr. Kapp from the diocese of Milwaukee is in charge of the parish of the Holy Spirit, Missoula, while the rector, the Rev. H. S. Gatley, is away on a leave of absence.

Mr. John Crippen Evans, formerly a Methodist minister and now a candidate for Holy Orders, who has been for some months in the artillery officers' training school at Camp Zachary Taylor, Louisville, Kentucky, expects to return soon and take up his work at Hamilton and the Bitter Root Valley.

Congregational Minister Confirmed—The Rev. A. Clark Selby, a former Congregational minister, was recently confirmed in the Church of the Holy Spirit, Missoula, and is now a candidate for Holy Orders. Continuing for the present his residence in Missoula, he will minister to a number of missions in the western portion of the diocese.

S. D. HOOKER.

MAINE

Ordination to the Priesthood—The Rev. Robert J. Evans was ordained to the priesthood by the Bishop of Maine on the Third Sunday in Advent. The candidate was presented by the Rev. E. M. Weller, of Caribou, a former member of St. Paul's parish. The sermon was preached by Dr. G. B. Nicholson, who was ordained in the same church twenty-five years ago. His theme was "The Priesthood—Its Necessity and Its Responsibility." After the benediction Dr. Nicholson presented Mr. Evans with a beautiful private communion set from the Gorham shop in New York. It is a gift from the people of St. Paul's Church. Mr. Evans will remain priest in charge of St. Paul's Church, Fort Fairfield. A happy coincidence is the fact that Mr. Evans was confirmed six years ago on the Third Sunday in Advent in St. Paul's Church in Brunswick.

An example of thoroughness in the interests of the Advent Call was shown by the women of Trinity Church, Portland. Before Advent season began all the women in the parish were reached either in groups or as individuals. And the spirit and obligation of the Call was emphasized by a large corporate Communion on the First Sunday in Advent. The parish was can-

passed a second time during the first week in Advent to add a further note in behalf of the reconstruction which is expected to follow the victory which the signing of the armistice represents.

ERNEST A. PRESSEY.

GEORGIA

Savannah—While not so severe as in other cities the influenza epidemic has caused the churches to be closed for several weeks, one period being during warm weather when outdoor services were possible. During the second period in November and December this has not been possible. The prohibition has now been removed and all churches had services on Christmas Day. The Rev. W. Dakin of St. John's, suffered a four weeks' illness. Two Sundays the church was closed, the services on the other two being taken by Bishop Osborne, who is now permanently settled in the city, and who also presided on Christmas Day.

At the Episcopal Orphanage many children were sent to hospitals for care and one little one was taken to rest. All are, however, well now and were able to enjoy their usual Christmas tree, at which the bishop of the diocese was present and gave a lovely and hearty talk in the chapel before the tree was lighted.

Brunswick—The Rev. Wm. Johnson from Augusta will enter upon the rectorship of St. Mark's Church on January 1. The bishop of the diocese spent the last Sunday in the year with St. Mark's people, confirming one candidate from St. Augustine's.

EDWARD W. OSBORNE.

SOUTH DAKOTA

A Church Thanksgiving Dinner—An interesting gathering was held in St. George's Mission, Redfield, on Thanksgiving Day. Instead of having many separate Thanksgiving dinners in each family the members of the congregation were asked to bring their dinners to the guild hall and there a Thanksgiving dinner was enjoyed by about sixty-five persons. After the dinner there was music by the orchestra of the mission church and the people danced and played cards together as one great family for the rest of the afternoon. They all stayed for supper and had the "leavings" and the remainder of the evening passed equally quickly in a general good time. It was a splendid exhibition of that fellowship and brotherhood which the Church needs so much to-day not merely for herself, but to give to the world. The Rev. W. H. Talmage is the missionary in charge of the work at Redfield.

Uses of a Guild Hall—The guild hall of Grace Church, Huron, was used as a hospital during the recent epidemic of influenza and proved of splendid helpfulness to the city during the dread disease. During the year this same building serves as the meeting place weekly for the Rotary Club of Huron, the Young Ladies' Guild of the parish providing the luncheons. The rector of the church, the Rev. E. W. Pigion, is a member of the Rotary Club. He is also the chairman of the Home Service Section of the Red Cross for Beadle County.

A Conference of Deans—The bishop of the district has called a meeting of the deans of the various deaneries of the state to meet with him and with a few other clergymen of the district in Sioux Falls to consider further work that the deanery system may accomplish in missionary work

in the district. The meeting will be held immediately after the New Year. It is probable that at the same time the Rev. David Clark, who is a deacon in charge of the work at Rapid City, will be advanced to the priesthood. Mr. Clark graduated last year from the Berkeley Divinity School and has been in Rapid City since that time.

PAUL ROBERTS.

NORTH CAROLINA

Two Priests Ordained—On December 18, being the first of the Advent Ember Days, the Rev. James Reginald Mallett and the Rev. Samuel W. Hale were ordained to the priesthood in Christ Church, Raleigh, North Carolina. This was the first service held by the bishop of the diocese since his attack of the influenza. Mr. Mallett was presented by his father, the Rev. Frank J. Mallett, rector of St. Paul's parish, New Albany, Indiana; and Mr. Hale was presented by the Rev. W. W. Way, rector of St. Mary's School, Raleigh. The preacher was the Rev. Robert B. Owens, rector of the Church of the Holy Comforter, Charlotte.

The two newly ordained priests are in charge of the work at Mayodan, an important cotton mill village, and several associate missions nearby. They have done good work as deacons, and have purchased to themselves a good degree.

MILTON A. BARBER.

ALASKA

Losses to the Staff—The mission staff has been greatly decreased during the past year. Rev. Wm. Loola, native deacon, and the Rev. T. P. Howard, died; the Rev. Philip Howard Williams died in Baltimore soon after reaching his home on furlough; the Rev. A. E. Butcher of Juneau has resigned and gone to Honolulu to work; Miss A. Isabel Rowntree has returned to the States, and Walter Harper and his wife were lost in the wreck of the steamer *Sophia*.

Bishop Rowe writes, regarding this disaster: "The *Sophia* disaster, the loss of Walter Harper and his wife, John Pugh and many old friends, was terribly pathetic, stunning and depressing."

The Shift in Population—From a population of about 45,000 the white settlers in Alaska have dropped to about 16,000, largely owing to enlistments for the war and to the era of high prices caused by the war. Prospecting at best is a hand to mouth business, where a man adventures his life in the search for gold, matching his physical and mental strength against the silent, tremendous forces of nature. His chance of "striking it rich" is about one in a thousand, yet the lure of that life keeps him at it; working in the summer to gather together a "grub stake," early in the winter going out with dog-sled, usually one dog, the prospector pulling the sled alongside the dog, and when he reaches his selected location, thawing the frozen muck down to bed-rock and then panning the dirt on the bottom to see if gold is there. It is a hard life, and the prospector deserves all he finds, no matter how much it be.

At the present time the normally high prices of food—about four times the price in the States—have been increased until it is almost impossible to get together the necessary "grub stake," hence part of the exodus to the ship yards and other war works on the Pacific coast, where high wages are commanded.

With the end of the war the exodus will stop and ingress begin, while the funds

saved by the prospectors may open up an entirely new section and great progress result.

New Churches—The most prosperous section of Alaska today is the southern coast, where the building of the railroad which will connect the coast with the interior is progressing at a good rate. In order to take care of the increased opportunities we have built a church close by the famous Red Dragon at Cordova, which will be finished at Christmas. It cost \$5,000, and the Kennecott Copper Co. have given us \$2,500 towards its cost, thus testifying to the belief they have that the mission is of help in their work.

The residence and church at Seward, likewise, have been completed, but are not yet paid for.

From Nenana, November 15—The Indian mission, which has done such splendid work here, must shortly be either partly rebuilt or removed. The terminal of the railroad from the coast for the present is here, and that spells disaster to our work, so that it may be necessary to remove the whole plant—Indians of the village, mission children, mission, everything.

GUY H. MADARA.

HONOLULU

Great Thanksgiving Service—On Thanksgiving Day a notable service was held in St. Andrew's Cathedral, Honolulu. Previous services of thanksgiving had been held, but the bishop sought to make this one of a special character, and to this end he invited representative people to be present. There were in attendance in reserved seats the consuls of Great Britain, France, Italy, Belgium, Portugal, Japan, China and Cuba. There were also present the governor, ex-governor, the delegate to congress (Prince Kuhio), the president of the territorial senate, the speaker of the house of representatives, etc., the heads of the several departments of the Army and Navy, each of whom was attended by from five to fifteen officers, of whom there were over fifty present.

The cathedral was packed when a choir of forty voices entered, preceded by the cross, followed by the Stars and Stripes and the Red Cross banner.

The flags of the Allies were hung in the choir. The service was specially prepared by the bishop and included the Serbian national hymn and the intercessory hymn set to the music in King Albert's Book.

The bishop preached and called for a true patriotism which would lead each citizen to strive to give the best that was in him for the honor and welfare of his country. After the sermon the bishop stood in the choir and said a few words about each flag. At the close of each brief address the national anthem of the country represented was played on the organ.

The service made a deep impression upon the large number present. The bishop had previously presided at a large public meeting of thanksgiving at which the various ministers of the city were present and took part.

Service Flags—Service flags are in place in all the churches in Honolulu. One which excites especial interest is that at St. Peter's Chinese Church, containing twenty-nine stars. It has two gold stars, one representing Sergeant Apau Kau, who was killed in France in October. A memorial service was held for him, and among the mourners were two brothers of the deceased, one a lieutenant and the other a sergeant in the Army.

The Open Forum

Changing Hymns

TO THE EDITOR OF THE CHURCHMAN:

I am glad you give space to a letter from somebody else who has ideas similar to those in my letter in the issue of November 30 on the change in the new hymnal of "Weary of earth and laden with my sin." There is no question that a literary mistake as well as an intellectual has been made in the substitution of "self" for "earth." The hymn throughout is a contemplation of "heaven" life as giving a sense of "home" in contradistinction to what "earth" life gives. The sentiment is a true, experiential one, however much the committee may have been trying to think it was doing away with a morbid use of "earth" in days when sociology aims at an ethical will of God being done on "earth" as it is in "heaven." Other hymns for other moods are always supposed to be comprised by a well edited hymnal. To show the untenableness of the change, we can go to another well known hymnal, which has a literary variant on the same thought as that in the original first two lines, and make the same substitution:

"Self is a desert drear;
Heaven is my home."

Instantly, we want "Earth," the original word, back in its place.

Is it really too late to save the hymn?
SIDNEY T. COOKE.

Philadelphia, Pennsylvania.

Forms for Administering Communion

TO THE EDITOR OF THE CHURCHMAN:

In few matters are there such wide divergences as in the manner in which the clergy recite the words of administration to the communicants. The forms given in the Prayer Book for each kind are seldom said to each person complete, even when, at so-called "early celebrations" there are fewer than a dozen present and receiving. More and more the custom seems to be coming into use of addressing groups of two, or three, or four, or, what is worse by far, of beginning the first two or three words for the first receiver and then stringing out the words, so timing them that the last few words are addressed to the last person.

There is much to excuse these methods. It is probable that every priest would confess that the ideal way of using the words would be to say them all to each person, just as the English rubric orders. Nevertheless the use of these long formulae becomes burdensome to the priest, especially when he is alone (as most of our parish clergy are), and wearisome to the waiting people. Moreover, if a priest conscientiously tries to utter the complete form to each receiver his utterance almost inevitably becomes an almost breathless rapid gabble in which balance, pause, or emphasis is impossible, so that all sense of seriousness or devotion is quite absent.

Why is it necessary, then, for us to keep a form which is in practice essentially set at nought?

Our American form is the Elizabethan combination of two earlier forms set forth respectively in the First and Second Prayer Books of King Edward VI.

In those days actual Communion had become infrequent, a minimum of once a year, at Easter, having become the usual number. The Reformation attempt to require a minimum of three Communions a year never had success. The failure in course of time became so marked that by

the time our American edition of the Prayer Book was put forth all mention of any minimum was omitted, and is still left out.

In consequence, then, of the rarity of Celebrations and also of the meagre number coming, the recitation of the long forms would not be burdensome. Affairs are much better now, there are frequent Celebrations and fairly large numbers come to receive.

Is it not possible to devise formulae which will be helps to devotion, theologically accurate and so brief that they can be said to each person in full? Such were the very early forms used when the priest said to each communicant "The Body of Christ; The Blood of Christ." Somewhat later a precatory phrase was appended: "Preserve thy soul unto everlasting life." Still later the first sentence of our double form was composed, quite beautiful, true and complete. Nevertheless it is too long, as experience proves; far, far too long when the second sentence is added.

If we cannot have the earliest of these forms restored—"The Body, the Blood of Christ"—is it not possible to adopt a method which would be dignified, solemn and complete and check or destroy the custom of uttering one or two words to each receiver as the priest passes along?

A bishop authorized his priests to address the whole of each form to each railful, administering to each person with the words "The Body, the Blood of our Lord Jesus Christ" no more. Experience where this use prevailed proved it to be admirable. The solemn words spoken to all came with a force and authority that were very affecting; they drew the attention of all minds and stimulated earnest devotion.

Yet another suggestion might be ventured: To say the whole form for each kind once to each railful and then to administer in silence to each person. Each would know that the whole was spoken to him; there would be no parceling out of the affirmations and injunctions of the forms.

One thing more: there is nothing sacramental in our forms; we are not bound to them as we are bound to the formula of Baptism, and therefore our American Church is free to choose any form of words she can find "in ancient authors," or elsewhere, or to frame others, subject only to the need of conforming loyally to the spirit of Catholic tradition.

But if we are going to retain this cumbersome Elizabethan form we ought to use it in a better way than our clergy are using it.

C. F. SWEET.
Ithaca, New York.

Preaching the Red Cross

TO THE EDITOR OF THE CHURCHMAN:

In a letter from a Pittsburgh correspondent, printed in your issue of December 21, the surprising statement is made that "the Church exists to preach the Gospel, not the Red Cross, to every living creature." Is it possible that any one can maintain that preaching the Red Cross is not preaching the Gospel of our Lord Jesus Christ? Is there any institution upon earth that more truly exemplifies the precepts of that Gospel?

When our Lord first sent forth His disciples upon their ministry He commissioned them "to preach the Kingdom of God and to heal the sick." And when He defined the terms of admission to that Kingdom the tests he announced were not

belief in any dogma or doctrine, nor even service rendered to or for His Church, but feeding the hungry, refreshing the thirsty, giving shelter to the stranger, clothing the naked, visiting the sick and the prisoners. The Red Cross exists for the performance of these works of mercy. Like the Blessed Master whom they serve, its representatives go about doing good. Preaching the Red Cross, symbol of His own sacrifice for his brethren, is surely preaching His Gospel.

The same correspondent is also much concerned about the prohibition of church services during the recent influenza epidemic and commends a clergyman who saw fit to disregard the order of the health authorities and expressed his readiness to "rot in prison" rather than obey it. It is not my purpose to discuss here the necessity or wisdom of the official action, but I wonder whether your correspondent has not overlooked St. Peter's admonition to the Christians of his day, "to submit yourselves to every ordinance of man for the Lord's sake." If all our clergy had assumed the defiant attitude of the Pittsburgh rector, in what a shameful position the Church would have been placed before the community, and before her Master as well!

It is absurd to say that the churches were closed from any political motive. No possible political end could have been served by the order. It cannot be seriously doubted that the authorities acted from the best of motives, believing that, in the great emergency which existed, their action would promote the common good. No surrender of principle was involved in obedience to their command, and the great mass of our clergy and people willingly submitted in the spirit enjoined by St. Peter.

JAMES C. SELLERS.
West Chester, Pennsylvania.

A New Year Resolution

TO THE EDITOR OF THE CHURCHMAN:

On Saturday, November 23, I noticed that the Rev. David M. Steele would make an address before our Clerical Brotherhood on "What is the matter with the Episcopal Church?" As one of the priesthood of the laity I went to hear him. As usual his talk was pleasant to listen to as well as much he said was good, but he suggested no plan to cleanse the Church of its "defects," although he did say that "a diocese ought to have a mind of its own, it ought to be able to speak that mind, it ought to have a way of making what it has in its mind effective. All this is a virtue." In closing he said: "There is nothing the matter with the Church. The trouble is entirely with the Churchmen. There is not a malady from which our body suffers that could not be cured to-morrow if we took our medicine."

Regret he did not write us a prescription with the directions, how much to take and how often. One of the Churchmen and one who has been such for more than sixty years states a defect, in fact, it is a very serious disease and also suggests a cure: The chairman as he approached his desk said (after laying his pipe on the table behind him): "Gentlemen, the hour for our meeting has arrived, arise and recite the Creed." Fully two-thirds of the clergymen were smoking. The members arose, recited the Creed (some, if not all, with their cigars between their fingers). Then the chairman said, "Let us pray." Down went some on one knee, some on two knees, yet still clinging to their cigars or pipes, said, "Our Father Who Art in Heaven, etc." After the blessing at the close of the prayer, they arose and puffed away at their cigars or pipes,

that social friend that many of them love too well.

The Churchman as he ratifies his baptismal vows in Confirmation, promises to "Renounce the Devil and all his works—and the sinful desires of the flesh."

If tobacco is not of the Devil, I submit there is no Devil; if it is not a sinful desire of the flesh, again I submit there is no sin. The deacon when ordained promises among others—"As much as in him lieth to be a wholesome example to the flock of Christ." Naturally one would suppose this meant to be an example of good to all of the children in his care, particularly the boys. When the deacon is advanced to the priesthood, he goes a little farther and promises to be "As much as in him lieth a wholesome example and pattern to the flock of Christ." When consecrated bishop he promises to deny all ungodly and worldly lusts—and in all things show himself an example of good work unto others that the adversary may be ashamed, having nothing to say against him.

In closing, I ask in all seriousness if it is hard to find "What is the matter with the Episcopal Church?" Our Elder Brother whom we aid and whom we are expected to serve says, "Whosoever shall cause one of these little ones to stumble, it is profitable for him that a great mill stone should be hanged about his neck and that he should be sunk in the depths of the sea." Again I submit that any bishop, priest, deacon, yea, and layman, who through his tobacco habits is causing a little one to stumble, it is profitable for him to look out for the great mill stone.

St. Paul says, "Be thou an example to them that believe in word, in manner of life, in love, in faith, in purity." Again I submit that a tobacco smoker cannot be an example in manner of life, of purity. St. Peter says, "Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul." Tobacco is surely a "worldly lust." St. John says, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God—and every one that hath this hope in him, purifieth himself even as he is pure." Again I submit that if the tobacco smoker wishes to be a son of God, he must first purify himself. Again, the Head of the corner stone, our dear Lord and Saviour, says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." This is our standard; if we live up to it there will be nothing the matter with the Episcopal Church. DAVID L. WITMER.
Philadelphia, Pennsylvania.

The British Labor Program

To the Editor of THE CHURCHMAN:

I have read with interest the Peace Message of the Joint Commission on Social Service of the Protestant Episcopal Church, in which it urges the Church at large seriously to study the program of the British Labor Party and apparently considers this program as likely in the near future to form the basis for reconstruction policies. The resolutions of the British Labor Party adopted at their conference in London in June, 1918, are doubtless available to all your readers, or would be furnished by the Joint Commission on Social Service. It is to be noted that it forms the basis of an appeal by the British Labor Party; that it is on its face and essentially in the nature of an appeal to the voters of Great Britain; that it comprises trade unions as well as socialist societies, and that its resolutions were primarily framed for the purpose of in-

creasing the representation of that party in Parliament. The first question then that emerges is, to what extent the Social Service Committee of the Protestant Episcopal Church, or the Federation of Churches of Christ in America are warranted in dealing with the document as one of religious significance, and of giving it even qualified, let alone enthusiastic, commendation, in advance of its adoption, to the members of our Churches.

I pass over the earlier resolutions and only state that the gradual building up of a new social order planned by the party is expressly stated to be to prevent a return to "the anarchism of individualism and profiteering of competitive capitalism of pre-war time," and their first resolution is concentrated upon the "creation of a vigorous, courageous, independent and unfettered political party." The "increased production" is to be obtained through "socialization of all industry." It demands the restoration of all trade union rules and customs relinquished for the war period and a provision for prosecution of employers failing to restore trade union customs, also the limitation of arbitration settlement to the war period. It demands "unemployment insurance for those temporarily out of work through government subvention," abolition of the House of Lords, equal political rights for the sexes and complete adult suffrage, and Home Rule for Ireland.

Now whatever be the merits of these demands, and however much we may sympathize with them, they do not appear to be matters for the consideration of or commendation by ecclesiastical bodies. Particularly in this country, where the separation of Church and State has been so continuously struggled for and adhered to in the main by the American people. Perhaps educational reform and temperance reform, Nos. 15 and 18, of the program might properly fall within the sphere of the Commission on Social Service. But No. 19 on the retention of railways and canals in public hands, the expropriation of the stockholders on equitable terms, the question of the nationalization of electrical supply or of coal, iron and mineral mines, with expropriation of all interests on equitable terms, or otherwise, is hardly a matter for Church intervention. No more is the nationalization of life insurance business, nor a scheme for distribution of all food stuffs through the agency of the Government.

Then we come to No. 25—immediate conscription of accumulation of wealth with exemption for fortunes below £1,000, and a graduated scale of rates for larger totals—the most socialistic plank in the whole platform.

I apologize for quoting so at length from this paper, but I have done it for the purpose of eliciting from THE CHURCHMAN or from some of its readers, what it is in these resolutions that justify the characterization of the program as "The one great religious utterance of the war."

With the theory and ultimate practice of a Christian socialism we are all in sympathy. The words quoted by the Lord Bishop of Oxford as differentiating between *property for use* and *property for power* are highly significant of this attitude. But to endorse a political program which has for its primary object the control of property for use and for power by the man who has it not, after expropriation of such property from the man who has, requires more argument to make it convincing as a Christian or religious program than is contained in the Peace Message from the Joint Commission.

HENRY W. JESSUP.



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Puffed Grains are the most enticing grain foods in existence.

They are bubble-like grains, airy, thin and flaky, puffed to eight times normal size.

They are crisp and toasted, fragile and flimsy, almond-like in flavor.

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The Puffed Grain process was invented by Prof. A. P. Anderson, formerly of Columbia University. And the purpose is to fit whole grains for easy, complete digestion.

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**All Bubble Grains—
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Sole Makers

2066

Recent Fiction

Some New Novels

AN interesting story, written in Mr. Benson's charming style, is *An Autumn Sowing* (By E. F. Benson. Doran, \$1.35). The characters are vividly portrayed. A prosaic business man has steadily climbed up the ladder of local prosperity. He has taken for granted his commonplace domestic life with a hopelessly stupid wife and uninteresting children. He himself has but one spiritual passion—that for beautiful books, and no one in his middle-class home shares that enthusiasm with him. In the autumn of his life he looks about for the first time and takes stock of his happiness and finds none. Just at that critical moment he engages the services of a charming and cultured young woman as his secretary. They fall in love with each other and his *Autumn Sowing* commences.

But because both the man and the woman are of strong character their love is free from the soil of sin; and though his love is taken from him it leaves him with a new sympathy and kindness. *An Autumn Sowing* is a novel far above the average and it is written with a master's hand.

Amid the whirr of the wheels and the rattle of machinery of the spinning mills Mr. Phillpotts develops a story of intense love and hatred. *The Spinners* (By Eden Phillpotts. Macmillan, \$1.60) is not a pleasant story. An utterly selfish man, a girl ruined in body and soul, a son bred in hatred of his father. Every sinister circumstance of their lives moves on to an inevitable tragedy. The story is skillfully told by an experienced novelist and holds the attention of the reader. From the opening scene in the grave-yard, where the disinherited son refuses to attend his father's funeral, to the closing scene, where the illegitimate son kills himself after murdering his father, the story goes on its sombre way with nothing to lighten its sin and sorrow.

Less sombre, but equally unpleasant and far less skillful, is *The Point of View*. (By Martha Gilbert Dickinson Bianchi. Duffield, \$1.50).

It is a story of a man and woman of New England ancestry who are far enough away from their Puritan forebears to have changed their point of view to one of degenerate dilettanteism. They are very artistic and musical and critical and highly cultured—the lady in fact is a "purple rose." Some chapters of the book are descriptive of the Middle West, whose less cultured, but more useful and wholesome life is contrasted with the effete East, the reader will think—though the author evidently does not intend it so—to the great advantage of the Middle West. Through that western life the hero pursues his self-conceited and snobbish way and returns to New England to his "purple rose" and finally, one is glad to say, they find something useful to do in war-stricken France.

An altogether charming book is *Our Admirable Betty*. (By Jeffery Farnol. Little, Brown & Co., \$1.60). It is a romance of the eighteenth century. A fine old major, a veteran of the French wars, finds renewed youth and love when Lady Betty comes from London jaded with the town life and takes up her residence on the other side of the red wall that divides their orchards. The London gallants follow her to the country and there is a great play

of wit and elegance. The villain also comes and there are hair-breadth escapes and an abducted Lady Betty and a gallant rescue. There are drinking bouts at the inn and cheating at cards and a thrilling duel in a darkened room. All the elements of a fascinating romance are present and withal it is wholesome and fresh and altogether interesting. It is certainly one of Mr. Farnol's best books and one is grateful to him for having given the reader so much pure pleasure.

The Pirate of Jasper Peak (By Adair Aldon. Macmillan, \$1.35) is a story of thoroughly alive adventure. A boy whose father judges him too young to go with him to the war in France, goes to spend the time of his father's absence in far away Minnesota and falls into adventures which would make the life in the trenches tame. And the boy bears himself through the dangers of Indians and pirates very bravely and unselfishly. It is an exciting story for boys or grown-ups.

Another diverting Cape Cod novel by one who knows how to divert is *Shavings* (By Joseph C. Lincoln. Appleton, \$1.50). Like all of Mr. Lincoln's stories, it is full of quaint humor and likeable folks.

In *A Daughter of Jehu* (By Laura E. Richards. D. Appleton, \$1.50) the plot is so slight that it is almost non-existent. The characters are so "little town" that they bore you to tears. The whole book is so deadly sweet that it makes you feel ill. An excellent and harmless story for people who are mentally undeveloped.

The first fifty pages of *The Garden of Survival* (By Algernon Blackwood, Dutton, \$1.25) are discouragingly earthy, but the remaining hundred soar to ethereal heights in describing an experience which leads the teller of the story to believe that those who have lived conscious of and sensitive to beauty, as the highest appeal that can be made through our physical senses, are after death "benevolently active." A fascinating story which leaves the reader wanting to compare notes on it with other readers. Incidentally it deals a mortal blow at spiritualism.

There are only three people in *Colette Baudouche* (By Maurice Barrès, translated by Frances Wilson Huard. Doran, New York, \$1.50)—Colette, her old grandmother, and a young German professor. In the two women the loyalty, sentiment and spirit of captive France are personified. The love story is but a silver mist behind which burns the fierce fire of Alsace-Lorraine's mute hatred of the conqueror. Although the book is a ten year old classic in France, Madame Huard's sympathetic and sensitive translation brings it now for the first time to English readers. The recent freeing of the "lost provinces" gives an added poignancy to this exceedingly subtle portrayal of a bit of French history.

Heart's Haven (By Clara Louise Burnham. Houghton Mifflin, \$1.50) is a sweet and simple love tale which quite "outglads Pollyanna." The author's usual Christian Science thesis is rather awkwardly superimposed.

Harbor Tales Down North (By Norman Duncan. Revell, \$1.35) is a series of short stories of the Labrador coast, told by a writer with a keen sense of the mingled hardship, beauty and pathos that underlies the life of those whose business it is to go down to the sea in ships. These nine

brief stories run the emotional gamut from farce to tragedy, oftentimes within the limits of a single story. They are convincing pen pictures of a highly interesting folk into whose thoughts and lives we enter with unflinching zest. The book contains an appreciation of Mr. Duncan by Dr. Wilfred T. Grenfell.

A whimsical book full of surprises and hearty laughs with a wholesome philosophy of living is *Mr. Squem and Some Male Triangles* (By Arthur Russell Taylor Doran, \$1.00). Mr. Squem is a decidedly refreshing creation, the sort we thought nearly extinct, who clears the atmosphere whenever he arrives for the extremely subtle people who possess rather finely spun ideas of life, especially religion. The "Triangles" are not quite up to Mr. Squem, but they are interesting enough to make you read the book through to the end.

Three American Novels

THE BELL RINGER (Houghton Mifflin Company, Boston, 1918. \$1.35) is a romance of New England as it was a few generations ago with its humor, pathos and touch of the supernatural which were so characteristic of its village life. The hero, ringer of the meeting house bell, is an inarticulate poet and mystic who can only express himself through the bell, and the heroine, who hears the message of the bell and understands, is a cripple, so it is a story of the renunciation of love, beautifully told and humanly felt.

Anyone who has been along the coast of Maine must have felt the romance of the old shipyards, where until a few years ago, the wooden ships were built, the best schooners in the world lying idle most of them since sails were crowded out by steam. *The Call of the Offshore Wind* (Houghton Mifflin Company, Boston, 1918. \$1.50) is the story of the owner of one of these shipyards who goes to sea as captain of a vessel in order to support himself and keep alive the few flickers of life that still remain in the ship building business. Then the war comes and again the yard hums with life and new ships are launched as fast as they can be built.

The monotony of the Nebraska corn-fields is the setting for *My Antonio* (Houghton Mifflin Company, Boston, 1918. \$1.60) a story of the settlers of the West, foreigners most of them, of all nationalities, becoming Americanized, by being literally rooted in the earth, growing with their own fields and developing with the prosperity which they create. The book is as simple and vigorous as the broad landscape, the figures standing out vividly human, new types in a new field of American literature.

U. H.

Books Received

Fiction

- ZANOZA. By R. G. Kirk. \$1.00. (Alfred A. Knopf, New York.)
 TALES FROM SHAKESPEARE. By Charles and Mary Lamb. \$2.00. (Thomas Y. Crowell Company, New York.)
 A CHANCE TO LIVE. By Zoe Beckley. \$1.60. (The Macmillan Company, New York.)
 NIGHTS IN LONDON. By Thomas Burke. \$1.50. (Henry Holt and Company, New York.)
 THE RECLAIMERS. By Margaret Hill McCarter. \$1.50. (Harper and Brothers, New York.)
 AND OTHER FOLKS. By Annie Trumbull Slosson. (The Sunday School Times Company, Philadelphia.)
 YELLOW SOULS. By Dorota Flatau. \$1.50. (George H. Doran Company, New York.)
 DOCTOR DANNY. By Ruth Sawyer. \$1.35. (Harper and Brothers, New York.)
 THE ISLAND OF INTRIGUE. By Isabel Ostrander. \$1.50. (Robert M. McBride and Company, New York.)
 RUSH LIGHT STORIES. By Maud H. Chapin. \$1.35. (Duffield and Company, New York.)

January 4, 1919



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1918

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The profits of the company revert to the assured and are divided annually upon the premiums terminated during the year, thereby reducing the cost of insurance.

For such dividends, certificates are issued subject to dividends or interest until ordered to be redeemed, in accordance with the charter.

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The RED AND GOLD CHURCH CALENDAR for 1919 is now ready for delivery. Price \$1.00 postpaid.

THE CHURCHMAN will gladly answer requests of its readers for information about advertisements

Hotel Petrograd Overflowing

Hotel Petrograd, Y. W. C. A. Hostess House in Paris, is realizing its busiest season with the coming demobilization of troops and war workers in France. Red Cross nurses, Signal Corps girls, soldiers and war workers passing through Paris are making Hotel Petrograd their headquarters.

Hotel Oxford and Cambridge, a second hostess house in Paris, accommodating one hundred and twenty, will open December 15. A cable from Miss Keith, Clark, director of publicity for France, said that Hotel Petrograd was so crowded that many of the nurses had to sleep on the salon floor. The new Y. W. C. A. hotel will relieve this congestion.

"The Leading FIRE INSURANCE Co. of America"

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Net Surplus, 8,206,198.85
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Agents in all the Principal Cities and Towns

Church Socialist League Conference

The Rev. A. L. Byron-Curtiss, national secretary of the Church Socialist League, has called an unofficial conference, of one day, to be held in the parish house of Holy Trinity Church, Brooklyn, Monday, January 6. The program, which extends from 10 A. M. to 5 P. M., includes the Rev. J. Howard Melish, the Rev. William B. Spofford and Scott Nearing among the speakers. Other local conferences are planned, with a general and official conference in the summer.

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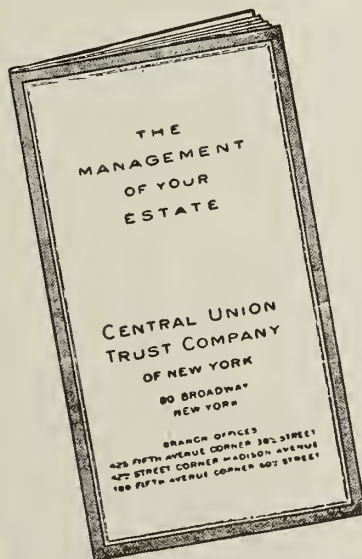
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WOULD ANNOUNCE PEACE FROM CITY OF JERUSALEM

Movement for World Consecration of Peace Launched in Richmond

A movement has been instituted known as "The Movement for A World Consecration of Peace" the purpose of which is to request the Peace Conference to proclaim the fact of peace to the world, at the moment of final ratification, by prearrangement, from the City of Jerusalem; to name the world peace significantly the Peace of Jerusalem; and to declare the day on which this Peace of Jerusalem is proclaimed an international thanksgiving day, on which all peoples of all countries and all beliefs shall in their homes and customary houses of worship offer thanks to God.

The movement has been endorsed by leading clergymen in this country and in England. The Bishop of Bath and Wells says:

The ratification of peace should be known significantly as the "Peace of Jerusalem." What this might mean for the whole world is beyond one's power to measure. But such a peace would have a sanctity no other place could give it, and we might well believe it would bring the world nearer to heaven.

Bishop Tuttle says:

An excellent and most apposite suggestion that the "City of Our Peace," Jerusalem, should be the city to herald first the peace.

Others to commend it are Bishop Lloyd, Dean Berryman Green and Mr. Robert Gardiner. The movement has been discussed at considerable length in Virginia and a number of ministers and business men have come out in favor of it. They are taking up the matter and pushing it actively. The secretary of the movement, the Rev. E. L. Woodward, The Plains, Virginia, in speaking of the plan says:

O Jerusalem, that bringeth forth good tidings, lift up thy voice with strength.—Isaiah xl:9.

It will rest with the Peace Conference at Versailles to determine the place and the official manner of making known to the world the actual moment of peace.

Herald that moment to all the earth, first from Jerusalem, through General Allenby, or another equally well chosen for the surpassing honor, and the dramatic and historic impress upon the spiritual imagination of the expectant peoples will be profound.

EVENING SUN FINDS SOLDIERS' PAY DELAYED

Quotes Churchman on Soldiers' Grievances; Says No Pay Is Worst

The *Evening Sun* based a recent editorial on the article recently written for THE CHURCHMAN by the Rev. Eliot White entitled "Are We Neglecting Our Wounded?" In commenting on "soldiers' grievances" it quotes the instance cited by Mr. White of the young fellow who had worked hard that his sister might remain in school and then had been so disappointed because the pay he had allotted to her did not arrive and she had to leave school and go to work, and says:

This concrete instance gives point to the news from Washington that the affairs of the War Risk Insurance have been badly mishandled and that much red tape has interfered with the delivery of regular pay to the soldiers

themselves. At present in New York some 200 veterans of Château-Thierry are being entertained at various clubs because their pay vouchers are lost; many others are walking the streets without a dollar in their pockets. In some cases as much as four months' pay is due them.

Congressman McFadden of Pennsylvania has introduced a resolution calling for special Congressional investigation of the War Risk Insurance Bureau; this is all very well, but the living men need their monthly pay. The War Department accountants are greatly hampered by the swift shifting of units at the front, but the Q.M.D. should be able to make some emergency issue of funds to meet the crying need of the moment. Meantime every doughboy who finds himself "strapped" in New York is exposed to a kind of hardship which is particularly difficult to endure.

OAKLAND MEN MAKE PARISH CANVASS IN POURING RAIN

Increase Pledges by \$1700 as Result of Personal Effort

OAKLAND, CALIFORNIA.—The wisdom of Bishop Nichols in proposing and planning for a concerted effort to emphasize the principle of stewardship in the support of Christian work was fully justified by the results obtained in Trinity Parish. Today, the parish church finds itself possessed of a pledged income for local support of \$3158.60, and for missions and benevolences, \$729. This is an increase of \$1690.88 over the pledged income reported in the circular sent out December 1.

This result was achieved after an educational campaign conducted by means of sermons and letters, sent out during a period of two months. It was achieved as a result of the careful thought and planning of a group of men, who willingly gave several evenings to the consideration of the whole subject. Very important is the fact that it was achieved by a personal canvass made by seventeen men on one of the rainiest afternoons of this season.

THE REV. THOMAS DAVIES DIES OF INFLUENZA

The Rev. Thomas Davies, rector of Christ Church, Marlborough, New York, died suddenly in Charleston, South Carolina, on December 23. He had been ill five days with Spanish influenza, but his condition was not considered serious.

Mr. Davies was a Canadian by birth but had for many years been connected with the American Church. He was a graduate of the General Theological Seminary, where he also taught for awhile. From there he went to Hasbrouck Heights, New Jersey, and some two years ago became rector of Marlborough, New York. In the momentous days through which the nation has passed, Mr. Davies was a beacon light in the community; a leader in every movement for civic reform and beloved and followed by the people regardless of Church affiliations.

He was preeminently a scholar, in the true sense of being able to express his profundity of thought in simplest clearest terms. The call of the class room was always strong and last fall he obtained leave of absence for a year in order to fill the chair of history at Porter Military Academy, Charleston. It was there that, in the prime of life, the epidemic claimed him.

He combined all the virtues of the con-

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secrated priest, the devoted pastor and the zealous student, a character of rare beauty, whole heartedly intent on the things concerning the Kingdom of God.

The body has been taken to his native Nova Scotia for burial.

Guarding the Aqueduct

(Continued from page 3)

regimental service. Headed by the field music and twenty-five officers of the staff and line two hundred men marched into the church in column of squads and took part in the services that had been adapted to fit the occasion.

Another interesting thing about the religious life of this widely scattered regiment is its standard of ten-minute sermons. Because he believes that an elementary message is the one that reaches the soldier, he has placed a ten-minute limit on his talks and a thirty-minute limit on his services. As a result the men are always glad to attend, and they take a real message away with them every time.

Through the kindness of the Church Periodical Club, Chaplain Baldwin has been able to stock a small library at each of the sixty-one camps. From the Church War Commission of the Diocese of New York he has received a moving picture machine which he transports from camp to camp, sometimes showing two or three pictures a day at places quite distant from each other. The War Commission has also furnished fifteen phonographs, which the chaplain has placed in the most lonely barracks of the line. Records, over a thousand of them, have been distributed at all points where there is a machine. The chaplain is continually distributing something, for which purpose he sometimes drives over two hundred miles in a day.

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for January

1. THE CIRCUMCISION OF CHRIST (Wednesday).
2. 2nd Sunday after Christmas.
6. THE EPIPHANY (Monday).
12. 1st Sunday after the Epiphany.
19. 2nd Sunday after the Epiphany.
25. CONVERSION OF ST. PAUL (Saturday).
26. 3rd Sunday after the Epiphany.

Preachers for Next Sunday

SECOND SUNDAY AFTER CHRISTMAS

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), DEAN ROBBINS. Special service for church organizations for rescue workers, 4 o'clock, the REV. WILLIAMS T. MANNING.

GRACE CHURCH—Morning (11), the Rector; evening (8) the Rev. Cedric C. Bentley.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rector.

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NECROLOGY

MRS. GEORGINE MARY THOMAS

The death of Mrs. Georgine Mary Thomas, widow of the Rt. Rev. Elisha Smith Thomas, second Bishop of Kansas, occurred quietly in Lakewood, New Jersey, of Bronchial Pneumonia, after an illness of a few days, on Tuesday morning, December Seventeenth, in the 6th year of her age.

The burial was in the family burial plot in Wickford, Rhode Island, on St. Thomas's Day, Saturday, September the Twenty-first.

OBITUARY

IN MEMORIAM—Hyacinth A. Sutphen—Christmas Eve, 1907. "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

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THE REV. ROYAL K. TUCKER, now chaplain of the 102d Ammunition Train, 52d Artillery Brigade, in service in France, will be open to a call to pastorate at the conclusion of his military service. Correspondence in regard thereto desired. Reference, the Bishop of Albany. Address as above.

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MARRIAGE

MARRIED—December 26th, in St. Ambrose Chapel, Cathedral of St. John the Divine, New York, Lieutenant William Benfield Pressey, U. S. M. C., to Elisabeth Sheerin, by the Rev. William Pressey, father of the groom, and the Rev. James Sheerin, father of the bride.

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New York - Saturday - January 11 - 1919

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Personals

THE REV. ALBERT LEONARD MURRAY, D.Litt., rector of St. John's, Cedar Rapids, Iowa, has by error been listed in the Church annuals as rector of Cedar Falls parish. Dr. Murray has never been in Cedar Falls nor in any way connected with the parish and would like the credit of the remarkable developments there to be accorded the Rev. J. S. Cole, secretary of the Diocese, who has been in charge of Cedar Falls for some years. St. Luke's, Cedar Falls, has been rebuilt and the parish has taken on new life and recently entertained a largely attended deanery meeting.

THE REV. GEORGE McCLELLAN FISKE, D.D., has been elected rector emeritus of St. Stephen's Church, Providence, Rhode Island. His address is 450 Brook Street, Providence.

THE REV. W. E. GLANVILLE, Ph.D., began work as rector of the Church of the Holy Innocents, Baltimore, on Sunday, January 5.

Mr. Sinclair Read the Bible!

The following is reprinted from the current number of *Upton Sinclair's*:

"The Churchman, organ in New York of what we have called 'The Church of Good Society,' has a merry time with us in a recent issue. We presume to 'hammer Christianity,' yet we don't know the Bible! We attribute the Magnificat to the Virgin Mary, whereas it was said by an old man named Simeon!

"We have had something like a hundred letters about this little slip. At first we regretted it, but when we saw how happy it made our correspondents, we were tempted to make some more slips. The blunder was owing to the fact that we got our religious education in the 'Church of Good Society,' where we heard the Magnificat sung every Sunday without the name of the author being mentioned. For the benefit of the *Churchman* we will state that we have read the Bible through five times in Latin, three times in Greek, and once each in German and French, to say nothing of the many times we have read it through in English. Also we have recently published a book, of which a copy was sent to the *Churchman*; it is called the 'Profits of Religion,' and it proves not merely that we know the Bible, but also that we know the *Churchman*. We hereby respectfully challenge the organ of the Church of J. P. Morgan and Company to review 'The Profits of Religion,' and to quote some of the pungent things that we have said about it."

[NOTE—The book to which Mr. Sinclair refers is already in the hands of Dean Hodges, of Cambridge, for review. The dean of Cambridge can be trusted, we think, in the handling of the *magnum opus* of Mr. Sinclair's to break through the censorship which J. P. Morgan and Company exercise over the Episcopal Church.—EDITOR.]

For Country

MAJOR WILLIAM E. McCOMB, chaplain, has returned after a varied experience for seven months in France, first as regimental chaplain of the 107th infantry, then as senior chaplain of the division (the 27th), and later, after the fighting was ended, for the month of November as senior chaplain of the Savoie and Grenoble leave areas with headquarters at Aix-les-Bains.

So many new chaplains were coming to France that the major requested that his work be turned over to some of them and that he be allowed to return, as he had spent most of the last three years in the service.

The major is enthusiastic in his praise of the conduct of the 27th Division and of all the American soldiers.

He hopes to return to regular ministerial work at Easter.

AT THE NEW YEAR PARTY of the Men's Club of Grace Church, Brooklyn, on Tuesday night, December 31, the Honor Roll was unveiled. It contains 96 names, including 1 major, 1 captain, 9 lieutenants, 2 ensigns, 6 sergeants and 3 corporals; 44 are in the Army, 41 in the Navy, 7 in the Aviation Corps, 2 in the Y. M. C. A., 2 in the Red Cross. Two have died in service, and 6 have been wounded. A souvenir booklet, a copy of the Honor Roll, was presented to each one present.

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per and Brothers, New York.)
LONDON AND ITS ENVIRONS. Edited by
Findlay Muirhead, M.A. \$4.00. (The Mac-
millan Company, New York.)

HIGHWAYS AND BYWAYS OF FLORIDA.
By Clifton Johnson. \$2.00. (The Macmillan
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Music and Drama

THE CHRISTMAS SONG BOOK. Compiled
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lishing Company, Buffalo, New York.)
THE BETROTHAL. By Maurice Maeterlinck.
\$1.50. (Dodd, Mead and Company, New York.)
NOTES OF MUSIC IN OLD BOSTON. By
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pany, Boston.)
COLLECTED PLAYS OF JOHN MASE-
FIELD. \$2.75. (The Macmillan Company,
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HINTS TO OFFICERS ON GIVING COM-
MANDS. By S. S. Curry, Ph.D., Litt.D.
(School of Expression, Copley Square, Boston.)
THE PLAY-WORK BOOK. By Ann Macbeth.
\$1.00. (Robert M. McBride and Company,
New York.)
THE SUPERINTENDENT'S HELPER, 1919.
By Jesse L. Hurlbut. 25c. (The Methodist
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THE LESSON HANDBOOK, 1919. By Henry
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The Churchman

Saturday - January 11 - 1919

THEODORE ROOSEVELT

AMERICA has produced many millions of American citizens, but only two typical Americans. Lincoln by universal consent was an American. So was Theodore Roosevelt. We know of none other. A popular instinct, swift but infallible in its processes of judgment, grants this rarest of laurels to but few who are called to be servants of the whole people.

It takes more than force of intellect, more than popularity, to make the typical American. It requires what Lincoln and Roosevelt possessed in so generous a measure, vigorous mentality, mellowed and tempered by graces that appeal to the nation's heart. We doubt whether any other man in American history has won an admiration so vivid with affection as that lavished for nearly a quarter of a century upon Theodore Roosevelt. No one else known to us in modern history has so thrilled by his words and deeds the soul of the youth of all lands as did the ex-President who has just died. This is a tribute none will question. It is a tribute, too, which gives food for reflection to those who study the spiritual forces that mould history.

Mr. Roosevelt possessed certain qualities of statesmanship which the historian of the future will find it difficult to assess, because his influence was far more one of personality than of policy. Such influences get absorbed in the character and life of the time, but they leave no monuments that record precisely their worth. The student of documents will wonder, we suspect, wherein lay the magic of Mr. Roosevelt's hold on the imagination of his age; but men of spiritual understanding will see that his work for America went deeper than mere statesmanship can ever go. He galvanized into new life by the sheer magnetism of his character the whole American soul.

When Mr. Roosevelt entered upon his public career, America was not in the heroic mood. Our politics were unclean; our best citizens were afraid of soiling their hands and reputations with politics; our business ethics were shifty and mean. He taught young America what it means to be a gentleman in a democracy. He taught American business what it means to be decent. His service in pulling the American soul out of the mire into which it had plunged after the Civil War is incalculable.

We wonder whether Mr. Roosevelt, to whom it always seemed so natural to face life in a high-hearted way, knew what it meant to American

fathers and mothers whose sons were in France to have our ex-President bear his sorrow over the death of his son, just as he did. In the bereavement of this typical American home there was felt to be something vicarious. It swept the sacrifices of the war out of the zone of tragic things up into the tonic heights of chivalry.

At times, Mr. Roosevelt's impetuous opinion shocked those who wanted to see him always at his finest; but no one ever doubted that what he spoke, he was willing with a valiant disregard of self to defend. When his biography will have been written, it will, we suspect, be felt that of all men in public life he was most lavishly negligent of self-interest; for he was too keen a student of politics not to have known that there were safer courses than those of fierce battle that he chose again and again to pursue.

In the cable message which he sent from Trinidad, in answer to the question whether he would become a candidate for the presidency in 1916, he made a characteristic reply: "It would be a mistake to nominate me," he said, "unless the country had in its mood something of the heroic; unless it feels not only like devoting itself to ideals but to the purpose measurably to realize those ideals in action." The Republican party was not, however, in the heroic mood; neither was the nation as a whole, in 1916. It was an hour of timid and calculating counsel.

It is an interesting problem in psychology how a man like Mr. Roosevelt, who lacked the facile gifts of the orator, contrived to thrill by his words the whole world. Perhaps the secret of this power lay in the quality to which we paid homage at the beginning of our tribute to him. He was always an American by sure instinct. Americans like to know what their leaders mean and intend. Mr. Roosevelt never for a moment left us in doubt. Right or wrong, his words were never of double or evasive meaning. He never asked his fellow citizens to follow him in the dark. From the beginning to the end of his career, he walked in the blaze of a radiant publicity. We loved him because he permitted us to know him, and he led us to think that even the humblest of us is worth knowing and loving. He has abundant reward for this open-hearted Americanism, for he carries to his grave the vivid affection of more men, women and children than has any other American who has earned the gratitude of his countrymen.

THE WEEK

Chronicle and Comment on Current Events

DEAN HODGES' ANNIVERSARY

ON Sunday, January 12, the congregation of St. John's Chapel, Cambridge, will quietly celebrate the twenty-fifth anniversary of the beginning of Dean Hodges' service to the congregation. This simple announcement of fact invites reminiscence and memories which plunge deep into the history of the Episcopal Church for a quarter of a century. During those years of service Dr. Hodges has become to Christians of every name in America what publishers like to call "a household word." He has earned the title, so coveted in the world of letters, by gifts of spirit as rare as they are practical in the dealership of a theological school. Dr. Hodges' popularity outside of our own communion, as well as within it, is not due wholly to the wide circulation of his very human writings. He has helped all of us to discover a fellowship in the Gospels wider than the boundaries of any Church. People may differ from him, but they always trust and love him. This is praise not easily earned by conspicuous leaders of opinion. But the dean has worn his laurels with so little self-consciousness that he has seemed to yield to none of the temptations, besetting those pivoted on high places, to whittle down his convictions. His humor, which is by no means a negligent asset in his abundant store of grace, is always kind, but his rapier thrusts cut deep when his sense of fair play and justice is offended. It was so like him to come forward early in the war to the defense not of a pacifist bishop's opinions, but of his rights. During these twenty-five years the dean has made some signal contributions to the Episcopal Church not only in his writings and by his administration of a great school, but in the many comradeships which have served as bonds of unity among different schools and temperaments in the Church.

TWO UNIVERSITY ADDRESSES

IN his two addresses made before faculties and students of foreign universities, President Wilson has been singularly happy in applying the university ideal to affairs of state. At the Sorbonne, when he stated it to be one of the purposes of his political career to apply the university ideal of truth to the affairs of statecraft, he made a confession which would have been greeted eight years ago in American political circles with derision. The practical politician, even one so splendidly equipped with courage and sagacity as Clemenceau, might well take counsel of this university ideal. But more significant still was the President's reference to the science of government made in his address before the Royal Academy of Sciences in Rome. "While perhaps," said the President,

"there is no science of government, there ought to be, I dare say, in government itself the spirit of science, that is to say, the spirit of disinterestedness, the spirit of seeking after the truth so far as the truth is ready to be applied to human circumstance. Because, after all, the problem of politics is to satisfy men in the arrangement of their lives,

is to realize for them, as far as possible, the objects which they have entertained generation after generation and have seen so often postponed."

"The problem of politics is to satisfy men in the arrangement of their lives." How shockingly academic and true!

THE YEAR THAT LIES AHEAD

WHAT a wonderful time to be alive, if one really is alive—alive with the abundant life defined in our Gospels! For the men of good will who want to make the world a cleaner, happier, healthier, more beautiful place to live in, the year that lies ahead is crammed to overflowing with expectancy and promise. If we had not become sated with surprises we should all be standing on tiptoe, impatiently waiting for the verdict from Paris, on which hangs the fate of the world for perhaps centuries to come. In whatever political mood American citizens find themselves as regards the policy of our President, none of us can fail to be thrilled by what is going on in Europe, day after day, when eager hands of the leaderless millions are stretched towards the President of the Republic that lies across the seas. He has uttered words during recent months which have sown mighty hopes in the hearts of the plain people of the world. There is food for anxious thought among the statesmen of Europe in the fact that their humble fellow-citizens look to a foreigner for deliverance from burdens that have been intolerable for ages among the homes of the poor. The soldier's profession is unpopular just now among all classes of men except those whose homes have not been touched by war or who have not seen service under fire. Frenchmen, Italians, yes, Englishmen, in larger numbers than we know, are looking to America's President to lift the burden of conscription and armaments from the race. Can it be done? Day by day Mr. Wilson is making the fight of his life, yes, the greatest fight that it has ever been given a statesman to wage in behalf of a cause that touches the happiness of hundreds of millions of human beings on the globe. We wish him well. If he loses, democracy has lost the greatest battle of the ages and its finest opportunity.

WOMEN AND PEACE

IN response to an appeal from one million French women, the women of the United States are signing a petition to be presented to the Peace Conference which demands two things: that "every officer, soldier or civilian of either of the Central Powers or any of their allies, who shall be accused of any sexual offense against a woman in the course of the war" be tried before an international tribunal and on conviction be punished; and that "all women so injured by a despicable enemy be treated and regarded, not as shamed, but as wounded in war." The avowed purpose of the appeal is to prevent the violation and enslavement of women and girls from becoming "by force of precedent a permitted custom under the laws of war." A little more careful study of history, however, reveals the fact that since the days when Helen was carried to Troy and when

the Romans found their wives among the Sabines, the violation and enslavement of women has gone hand in hand with the killing of men. As to the necessity of establishing by proclamation the fact that the wives and daughters of Belgium and Northern France are not shamed but wounded in war, the tenderness of women and the chivalry of men have already covered with a cloak of honor those who have suffered worse than death at the hands of a gross and brutal foe.

The value of this appeal to the Peace Conference lies not in its immediate purpose. It lies in the promise given that hereafter women will take a hand in preventing the possibility of the recurrence of years of carnage and desecration. This, we venture to believe, the women of the world can accomplish even though the Peace Conference fail. Perhaps it was an instinctive distrust of the potency of treaties and leagues and parliaments of nations, a desire to conserve strength for the more fundamental and surer way, that prevented the women from insisting upon representation at the peace table.

Woman understands the bitter cost of war as man never can. Long after the suffering of the soldier is a memory, his medals and his feats the subject for reminiscent glorying, the woman is scrubbing floors to pay the taxes or building up the places made waste by the war. The time to be a pacifist is after the war is over. The women of this generation have earned the right to be pacifists. But the after-war pacifism must be a militant force with sufficient daring and imagination to organize the women of the world into a mighty league that shall say, and say with power to those entrusted with the government of nations, "No war without our consent!"

CHINA TO GET OUR BREWERIES

Poor old China had to take opium because it was profitable to grow it in India and elsewhere; now it looks as if she would have to take our beer because it isn't profitable to produce it any longer in America. We quote from a clipping which has been sent to us from San Francisco:

A general exodus of brewing capital from the United States to the Orient was foretold in a statement by Rudolph Samet, president of the California State Brewers' Association.

"We are looking to China as the best place to locate," Samet said. "I am leaving in a few days for that country to arrange for the construction of a \$2,000,000 plant for the Rainer Brewing Company. Other breweries are making similar arrangements."

The Brewers' Association, Samet declared, decided to make no organized protest against President Wilson's executive order suspending the manufacture of beer, the Sheppard prohibition amendment to the agricultural appropriation bill or against the proposed prohibition amendment to the federal constitution.

If American brewers would be content to give the Chinamen merely beer, our fears would not be unbearable; but what has made the brewing business in this country so obnoxious is that the brewers were wholesale, very wholesale, saloon keepers. They were not content with brewing good beer; they were greedy for the big profits of the corner saloon; and to keep the saloon going they had to go into politics; they felt it part of their business to fight nearly every decent law

that might curtail their profits, and they yoked themselves with all the foul underground influences that keep our cities morally and physically corrupt.

What a fair field for the practised art of the brewer the Orient presents and what an easy mark the corrupter will find in the Chinese government official! What a market for bad whiskey and all that goes with it China with her teeming millions offers! There is still plenty of virgin soil for the liquor men to cultivate.

A PERSISTENT THEME

THERE was something more than imagination lacking in the make-up of the clergyman officiating in the great debarkation hospital, filled with wounded, most of whom had landed only three days before Christmas, when he asked the men to sing "Onward Christian Soldiers" and preached on the ethical necessity for America's entrance into the war and the ignominy of a peace without honor. It seemed pretty evident that the legless, armless, bandaged men in the seats had reckoned the cost of liberty and had paid the price. These boys were still far away from home; they were sick and wounded. Very few of them had had opportunity to hear from their families in time for Christmas. They wanted, as they said, "to forget it all"—the dirt and misery and the extent of that price. The story of Bethlehem, the song the angels sang in the fields and the music of the old carols would have found a ready response in their tired hearts.

The preacher closed by exhorting the men to be religious. He didn't explain what religion meant—except that it involved being clean and playing fair. Had he kindled in them a glow of love for the Great Companion who had "kindly come to live with them below," they would have understood.

"CORN!"

IN the Peloponnesian War the starving Cretans sent an embassy to the Greek mainland to ask for succor. The Laconians did not understand their eloquent pleas, and sent them away. Next day they returned with empty sacks, and spreading them out said the one word "Corn!" and the Laconians understood.

Today hundreds of thousands of Greeks in Asia Minor are repeating to America that same cry.

The Turks have ruined their business by boycott and confiscation. Conscription, exile, starvation, robbery, murder, every indignity which the Turk could devise has been practised upon them. Over a million and a half have been deported. 600,000 remain homeless and starving in Turkish territory or in the Aegean Isles, Saloniki, Athens and other places to which they have escaped. 40,000 orphans have been left helpless and uncared for. Of the 300,000 refugees, 140,000 have been either fighting or engaged in work behind the lines.

These are things which in the multiplicity of terrible facts that crowd the pages of our daily newspapers have not been fully appreciated. The Relief Committee for the Greeks in Asia Minor is carrying corn to these people.

SATURDAY NIGHT MEDITATIONS BY A LAYMAN

The Mystical Companionship of Jesus

BY WILLIAM H. JEFFERYS, A.M., M.D.

XI. The Tryst of the Mystical Communion

"Abide in Me!"

"For God's Bread is He Who comes down out of Heaven and gives Life to the world."

"Sir," they said, "Always give us that Bread."

"I am the Bread of Life," replied Jesus, "He who comes to Me shall never hunger, and he who believes in Me shall never, never thirst."—St. John, 6: 33-35.

This is the Bread and Wine of the Household of Reality. God is Light, has Light in Himself. We shine, but the light is of God.

God is Life, has Life in Himself. We are alive, but the life is of God.

God is Love, has Love in Himself. We love, but the Love is of God.

OUR LORD'S trysts seem to have their introduction in the plainly understandable *working with Him*. There follows from that the Inasmuch Way, the first step, as it were, into the Fairyland of His Presence, the Kingdom that is not of this world, the Kingdom of Eternal Love. We followed His mind then through the paths of the awakened soul seeking Him, and we found Him along every Love Way of life. And we see the souls of the followers growing in likeness to Him, becoming His love echoes, growing into His Spirit, as it were, and so fulfilling His mission, to find Him at the adventure's end—with them eternally.

There is a wonderful day in the earthly life of our Lord, when, realizing that the moments are short and that it is expedient that He go hence, He does that perfectly natural thing, which so many men do, or try to do, or plan to do. At the hour of His betrayal, realizing fully what the morrow is to bring forth, firstly He gathers His followers together, and in the most exquisite ceremony imaginable, He takes water, kneels in the beauty of God's humility, and washes their feet. St. Peter cannot stand it. He resists—"Thou shalt never wash my feet"; but Jesus says, "Except I wash thee, thou hast no part in Me." This was the Apostles' Baptism, the sacramental tryst of the "Come unto Me." It represents, as focussed by our Lord's mind, the point of union or grafting into Him. It is intimate; it is personal. It is at the portal of Love's home.

After supper He gathers around the table with His chosen and dearest ones, and taking two other commonplaces of life, the bread and the wine, He establishes the other great sacramental tryst which the Church calls, "The abide in Me," the Supper of our Lord, the feast of the mystical Communion with Him, "the feast of Love," which represents the abiding in the vine and the feeding of His branches. It is Love's family table. The conditions are perfectly specific. They are commanded. The very words of institution are preserved. It is "Do this!"

Chronologically the institution of the Lord's Supper comes immediately before this utterance, "a new com-

mandment I give you, to love one another. That as I have loved you, you also must love one another. It is by this that everyone will know that you are My disciples, if you love one another." St. John 13: 34-35. Weymouth says in the foot-note to verse 34, "Some read 'In order that you may love one another,' and if we adopt this reading then the New Commandment is the Lord's Supper itself." If it indeed be that the Supper of the Lord is the New Commandment, "in order that we may love one another," the result is not to weaken, but to greatly emphasize the Communion and to bind it even more positively upon the Church as the *sine qua non* of her being the society of His fruit-bearing disciples. It should be ample ground for self-examination on the part of Protestant neglect and under-emphasis of the Sacrament of our union with Him, and not less so to Catholics, who largely make what should be the focus of our union, actually the stone-wall of our pharisaism.

The Lord's Supper was instituted to be the focus of our practice of our "Love one another," and we whose unity it was to bind in Christ and whose disciple love it was to witness, have made of the great, "As I have loved you" of Jesus, the very partition wall of our disunion, denominationalism and inefficiency.

There are exceptions, but for the most part, the positive convictions of the various Christian bodies are founded on true experience of God; and most of their denials, though in the form of denial of belief, are actually the result of lack of experience. Speaking merely as a layman and for my own part, I greatly desire the fellowship of the widest possible reach of Christian experience. It is not a question of tolerance, it is a question of craving and I am deeply resolved that whenever and wherever the privilege of fellowship in the Holy Communion is offered me by any group of sincere followers of Christ, I will gladly accept that hospitality, and this resolve is not based on any looseness of conception, but on the conviction of the full sacramental purpose and possibilities of the Feast of Love. For this very reason I will never allow the Supper of the Lord to be made a wall of separation between my soul and that of any other disciple of Christ.

All life is to Jesus, sacrament. Every outward and visible is a sign, an utterance, a voice, an expression of the Spirit. "It is expedient for you that I go hence." "I will not leave you without Comfort." "I will come unto you." "This do in remembrance." It is a tryst. "Come, let us go hence."

"Except I wash you, you have no part in Me." "This do in remembrance of Me."

Nothing is further from my thought than to enter into a theological discussion. My great desire is centered on arriving at something very practical, which we,

as fellow disciples of the Living Christ, can make every day use of in this matter of supreme importance to us. I mean in the matter of living Communion with Him. You and I can recognize easily enough that there are Christians, so-called Christians, between whom and our Lord the channels of communion are so frail and faint that they are all but undiscernible. There are Christians whose whole Christian life seems to consist of sitting in pews once in a while, when it is convenient, with whatever soul they may have, not bent on worship or expecting anything, but bent on criticism of everything, of their neighbors, or the service, the sermon, the minister, even of Jesus. But the most casual study of our Lord's mind on the subject of discipleship shows practically nothing in recognition of that type of so-called Christians as disciples. When we think of St. John, or of Mary of Bethany, we think of a figure seated at the feet of Jesus, drinking in His every word and look, trying to fathom the mystery and the wonder of His soul, and the glory of His mind, trying with the whole being to see what He sees and hear what He speaks, when He says that the purpose of God toward men, the meaning of God's love, the possibility of doing His Will is *living-in-communion-with-Him*; and then in going out from His Presence, as the Virgin Mother did, keeping all these things in the heart. This is the type of Christian whose faith has that supreme quality of which our Lord made so much—faith, the eyes and ears of the Spirit.

It is the sacramental way of life. Such do not see in a wooden cross two sticks fastened together at right

angles, but rather the outward and visible sign of love unutterable; such see in the water not an unnecessary and easily to be dispensed with form, but the oath of allegiance, the naturalization papers, the outward approach to the inward reality of the fellowship of Christ; such see in the bread and wine not the remembrance that Jesus is dead, but the very focus of all the light of the Morning Star of the Resurrection—until He comes again.

The Holy Communion—the common table of the disciples—where Love is centered—is designed to be the home circle of the family of the New Commandment—who love each other, as Jesus loves us.

HAIL JESUS!

The peace and holy silence of the hour,
As mystic music, lift our soul to Thee.
Humbly we kneel before Love's mystery.
Hail Jesus! Thee we utterly adore.

And all our trembling being yearns to speak,
Yet ecstasy chokes still the voice of prayer.
Come! Come to us, great Christ! Come very near.
For Thee, Beloved, in earth and Heaven we seek.

For Thee we long, O Living Christ. Thou art
Our one Desire. Come live in us, O Love!
Feed Thou each hungering one, Thyself, O Love!
Hold Thou our cup, and fill each thirsting heart!

Amen!

CONSTANTINOPLE

BY THE REV. PERCY DEARMER, D.D.

THE most crucial part of the peace settlement will be that dealing with the relics of the Turkish Empire. And this because of popular ignorance about the Near East, and the absence of a sound public opinion. It is, for instance, only about a year ago that Mr. Lloyd George spoke of Constantinople and Thrace as "the homeland of the Turkish people." No doubt this amazing remark synchronized with some secret attempt to detach the Ottoman government from Germany; but it has been precisely such efforts—directed to Austria as well as to Turkey during the war—which, had they been successful, would have led us to betray the very cause for which we are fighting, the cause of liberty, which is in fact the cause of the oppressed nations.

To speak of Constantinople and Thrace as the homeland of the Turk is like speaking of Alsace and Lorraine as the homeland of the Prussian. The population of Constantinople itself has never shown more than a minority of Turks; the population of Thrace was mainly Greek, till after the Balkan war of 1912, when the Greeks were most brutally driven out of their homeland.

More, Constantinople is really the mother home of our Christian civilization. Human nature being snobbish,

historians in the pre-scientific days never gave her the credit for her great work, because she had fallen before the Turks in 1453, and was no longer successful. Modern historians, however, have made reparation for Gibbon; and the story of what we owe to Byzantium can be read in such books as Dr. Cunningham's *Western Civilization*. When Europe had been over-run by the Vandals and other German tribes, and civilization was almost erased from Scotland to Sicily, Constantinople held out. She was for nearly a thousand years the storehouse in which all that was best in ancient civilization was presented, till the times at length changed and new nations had arisen ready to receive her treasure. During the darkest of the Dark Ages, when scraps of science occasionally dribbled into the West with Arab names, such as "algebra" and "alchemy," it was really from the Bosphorus that the science came, together with some that was brought (like the so-called Arabic numerals) from the Sanskrit pundits of India, and some that Jewish physicians carried with them. The West was spoon-fed from the East. That intense intellectual activity, which makes the Thirteenth Century the greatest in history, owed its origin to Constantinople and its homelands.

Science began, and a new philosophy derived from it; but though it came through Spain, it was not Moorish in origin. The Arabs originated little or nothing; but they acquired much, and were the main carriers for a while of a science which was Greek, of medicine which was Greek, and of Greek philosophy brought from the sturdy remnant of the Eastern Empire by the southern route through Spain.

The impetus of the crusades, which opened up an extraordinary amount of commercial activity and led to the formation of innumerable free cities, with Venice at their head, holding "the gorgeous East in fee," was also due to the discovery which our forefathers then made of the glories of Constantinople and of the then still flourishing cities of Syria. Roman Law itself is really the Law of New Rome, as codified by Justinian, the builder of St. Sophia, which William Morris declared to be the finest piece of architecture in the whole world.

When at last after a heroic resistance the ancient city was taken by Mohammed II, the knowledge—which had been lost in the West but had never been lost in the metropolis of the East—was spread abroad again. And from the ruin of Constantinople and the dispersal of its people in 1453, the Renaissance sprang up—bringing a new art, a new science, and because that science included astronomy and Greek, a new theology and a new philosophy.

Verily Constantinople is the mother of us all.

And is this peerless city, so nobly and so strongly set upon the inland sea, to be kept in barbarism, merely because the Turks made her what she is four centuries and a half ago? Is St. Sophia to continue a mosque?

In the middle of the war, the Allies agreed perforce to hand the city over to Russia, whose people had always dreamed of holding "Tsarigrad," the mother-city of the Russian Church. Russia now says she does not want it—at least Kerensky's government said so; the anarchists doubtless agree in that, if in nothing else.

It would not have been an ideal arrangement. The Dardanelles are, for commercial purposes, the mouth of the Danube; and the power that can close the Dardanelles can not only strangle Rumania, and starve whatever other nations will lie round the Black Sea, but can also vitally affect the Serbia, Jugoslavia, Hungary and Austria of the future (with whatever other peoples will be brought in touch with the Danube by the great canals

that will be made), and of course the Ukraine and the rest of Russia. Besides this, no one can foretell the future of Russia; the only prophecy it is safe to make is that Russians will not do what anyone expects. We should not entirely rule out the possibility of a revival of imperialistic Russia; and such a power, with Constantinople in its possession, might be the terror of the Mediterranean, of Central Europe and of Asia. The story of Prussia might be repeated by the next generation in Russia. We hope and expect not; but it is unwise to build the future merely on our hopes and expectations.

The only state which could incorporate Thrace without territorial dislocation is Bulgaria. She badly needs a southern port, being really dependent on the Black Sea and the Dardanelles—for Dede Agatch is no port, as I can testify, who have landed there. The possession of Constantinople would bring her infinite glory. But generosity to your enemies does not include giving them what belongs to someone else. Bulgaria did her best to wreck us in our hour of greatest need; and Thrace is not inhabited by Bulgarians. Constantinople would have become German, if Germany had not gone mad in 1914. And a very bad thing it would have been for the world.

There remains Greece. But she is hardly strong enough to hold the pearl of the East against all comers. Nor is her territory likely to be contiguous with Thrace, unless Bulgaria is to be punished by losing the not particularly Bulgarian strip of country along the Aegean. If the people of Enos and Dede Agatch preferred to be Greek, Bulgaria would thoroughly deserve to lose them.

Greek the language and civilization of Constantinople ought certainly to be; and it will probably be the real religious centre of all the Eastern Churches. But politically it should be a free city (as Saloniki, Fiume and Danzig in Europe will be) and a self-governing state under the guardianship of the League of Nations.

Only, we should not put all our eggs in one basket. Suppose the League of Nations fails? We must face that possibility, since former attempts have failed. To guard against the danger, it seems to me as an Englishman that the United States should assume a special interest in the metropolis of civilization, and should be her guardian in the last resort.

In any case, the war will have failed if Constantinople remains in the hands of the tribe that ruined her in 1453.

NOVEMBER THE ELEVENTH

BY ALLEN TUCKER

Victory, flowers, glory eternal,
Cheers, rejoicing, peace enflamed,
Think of the ones to whom we owe it,
Think of the maimed.

With the sky all blue, and the sun all golden
Voices roaring like the sound of wind,
Think of the men who must live in darkness,
Think of the blind.

Flags and banners, tossing triumphant,
Streets streaming with colour, blue, white and red,
Think of those who gave this to us,
Think of the dead.

BEHOLD ALL THINGS ARE BECOME NEW

BY THE RT. REV. ARTHUR SELDEN LLOYD, D.D.

Old things are passed away. Behold all things are become new. 2 Corinthians, V: 17.

ST. PAUL had seen what the Spirit of God is able to do for a man who has been born again from above, and arguing from this to the fruition of the redemption, he exclaimed, "Old things are passed away. Behold all things are become new." Nor is it difficult for us to understand what he meant, living as we do in this age which begins to shadow forth the wonderful things he dreamed of and to tempt men to think of all things in the light of what the Incarnate One has wrought.

It is from this point of view I would ask you to think of the service to which we have been summoned today, since the consecration of our brother to the office of a bishop in the Church of God seems to mark a definite advance in the development of the Church's life.

All the more suggestive is this act because it comes after long and reverent discussion of the most perplexing and at the same time most grave problem which confronts the American Church, when we think of her as the handmaiden of the nation. In this capacity it is her duty and high privilege to build up in the people such a character as will make them fit to become citizens of a free country, and of all our people none are more worthy to profit by this service than the citizens of African descent.

Perhaps the most interesting detail of the discussion which has ended in the deliberate choice of men for the bishop's office because they are of African descent is that it was opposed chiefly on the ground that it was contrary to the genius of the Catholic Church to allow racial distinctions to influence the choice of her chief ministers. The decision seems to indicate that the Church has recognized that the urgency of the need for help may be more compelling than technical difficulties. If this is true it may turn out to prove a valuable precedent.

Realizing that she confronts a condition which will disappear so soon as the causes which produced it have been removed, she has dared to be guided by the law of love and has determined to try what may be called an experiment, because she believes that by this means she may more profitably fulfil the high service to which she has been called.

It would be our great loss if we were misled by supposing that for the first time the Church recognizes an obligation which has hitherto been ignored. It were more accurate to regard this as the fruit of that sowing which began when God's people had only their faith in our Lord's promise to guide them.

In the days when political bitterness made most difficult any mutual helpfulness between the races which for generations had lived in the happiest relation, it was no

less glorious that the strong were constantly solicitous for the weak, than that among the colored people there should have been many whose love for the Church nothing could daunt. For more than fifty years these have labored together to bring blessing to our colored brethren, and the beneficent results have proven what blessing will follow once the whole Church realizes the invaluable service she may render, not only to her own, but to the nation as well, by helping this great body of citizens to learn how to bring up their children so that these may be able to bear their part in the nation's life.

Yet from the beginning there has been one very great obstacle to the best results from this work. Due largely to circumstances, it is nevertheless true that the Church has had small success in gaining the support for the work she did from the people to whom she ministered. The colored people have seemed to be too willing recipients of their brethren's bounty. And it is true for America as for China that the Church can never be regarded as established among the people until those who receive her ministrations are ready to support her institutions. For this reason the Church's apparent inability to establish self-supporting congregations among the colored people has been a constant source of anxiety for those, whether white or black, who were persuaded that the Church could render assistance to our colored population which these could secure from no other source.

Those priests of African descent who have been most zealous for their own race have constantly noted and deplored this and have consistently declared that the difficulty would be eliminated so soon as the colored people were permitted to bear their own responsibility. And what these men have said has been borne out not only by striking exceptions to the rule within the Church, but by the amazing results that have been accomplished by communities of colored people which have cheerfully assumed responsibility for their own undertakings and have carried them to a successful issue.

Those who are best informed with regard to this whole question believe that a solution has been found for the difficulty. They are sure that when thrown on their own resources and in so far as may be made free to direct their own affairs, Americans of African descent will prove their worthiness of the confidence placed in them; and it is pleasant to feel sure this is true.

In no uncertain terms, by the consecration of a bishop whose whole care it shall be to shepherd the flock of his own race, the Church has declared that she has utmost faith in the ability of these her children, and that her purpose henceforth is to treat them as full grown men. While her nurturing care will ever be over them, ready to assist and protect in the day of small things, in this consecration the Church seems to say, "I regard you no more as babes, but as strong men in Christ Jesus, and shall confidently expect henceforth that you will bear

your full part in laboring for the establishment of the Kingdom of God." Nor can one question what the answer will be when one remembers the record that the Negro regiments have made for themselves which were called to help save civilization in the earth; or considering this part of our population as a whole when one considers the splendid courage and fortitude with which so large a proportion of Negroes who are Americans have displayed in making for themselves and their children an honorable place in the body politic.

It seems to me that the time in which this consecration has fallen is of most happy omen. We are still giving thanks for that victory which has finally proven that material force is no god for human nature to worship; and in the throwing down of that idol, all those false gods which have everywhere been worshiped are showed to be impotent. With these must disappear many unlovely things which such idolatry has fostered, and which heretofore have been regarded as compatible with civilization. Among these none has militated more disastrously against social development than race prejudice. Hereafter no one will presume to claim that this is not an offense against human intelligence; and yet it will not disappear at once from the face of the earth any more than will the sordidness and self-seeking which are born of the worship of material force. Yet unlike these it has at last been showed to be monstrous, and where race prejudice remains it will be recognized as the mark of lacking development and as the result of ignorance. Like superstition it will still hold its sway over some, but it will hide itself knowing that it no longer can expect to be regarded seriously; and the removal of this evil from the position of respectability which it has held to the great loss of our nation will render much more simple the Church's task of helping to make all the people understand that fundamental principle of democracy which demands that there shall be no unproductive citizens.

Human liberty, because it is of divine inspiration, must have not only a willing but competent defender in every soul who shares her beneficence.

In a democracy, just because its security depends on the readiness of every soul to help realize its ideals, it is abhorrent that there should be one unfitted to do his part.

These things which have been held among us as pleasing theories, have suddenly come to be recognized as facts of such profound importance that no labor is too great, no undertaking too costly which will insure their realization. The whole nation knows what a valuable asset its colored people will become when they have all become responsible citizens; so we may feel assured that this new departure in the Church's policy for helping to develop the social and spiritual life of her children will not need to depend solely on the pious enthusiasm of a few to enable it to be fairly tested, but thoughtful men everywhere will, because they are faithful Americans, generously support this courageous and wise endeavor to meet this most solemn responsibility.

How are Americans of African descent to be helped most surely in their mighty effort to make their children

competent to bear their responsibility as citizens of a free country? That is the great question, and the answer will be had when we have found first of all a way to help our brethren to help themselves, and to learn that as free men and citizens they may not desire to have any one carry for them the burden which is theirs by right; and somehow they may be perfectly assured that they will be justly dealt with in all the relations of life. That these things will surely be attained is evidenced by their being already true in fact. What remains to be accomplished is that they shall be such matters of course that there will be no need to state them.

It may be worth while to note that while the whites should help generously to bring these things to pass, it is really a matter which our colored brothers must accomplish for themselves. It is true today throughout our country that there are many colored men who share with their white neighbors all that goes with the name American. When such men suffer it is probably because they are pulled back by the multitude who lack character. This multitude constitutes the problem to be solved. And we have this to reassure us. Every citizen of African descent will surely have all his rights respected as a matter of course just as soon as it is an accepted fact that none remain who are able bodied yet willing to be dependent on the community in which they live, or willing to receive what they have not earned; for it is a law which seems to be instinctive that every man is respected regardless of race who is not only able but willing to do his part towards safeguarding the common interest.

The heart and mind of the American Church are fixed on helping to establish conditions which will at once enrich the nation and bring to her citizens of African descent the full enjoyment of those blessings which are theirs of right, whether as Christians or as Americans. And the Church has that on her side which assures success. First of all, the numbers and character of her colored communicants give her the confidence of every community in which her work is established. Added to this her institutions are of such real value and do such real work that these are accepted as standards by which the work of others may be measured. And as might be expected to follow on the truth of what has been said, her priests and other ministers of African descent bear everywhere a name worthy of their high calling. With such real values already to her credit we may confidently expect this work to go forward with increasing strength, ever accomplishing greater results. It will require courage and fortitude and patience, but these will be possible for us because we know that the work to be done is in accordance with the mind of Him who has said, "I will never leave thee, nor forsake thee."

THIS is a world of promise beyond all the promise of a thousand years, a world in which whosoever is strong in the faith may hope everything that saints foresaw, or martyrs died to bring.—EDWARD STANFORD MARTIN.

WHEN THE SMILE CAME BACK TO ENGLAND

BY A MEMBER OF THE STAFF

WHEN the smile came back to the face of England, I was lying ill in a hotel room in London, but so long as I live I shall never forget the day in which it came.

We had arrived in London at night a week before—a night which was like dreary hundreds of other nights through the long four years of war. But nothing we had read in America had in the slightest way revealed to us the meaning of London's darkened streets. We whirled out of the station in a taxi—out into what at first seemed utter oblivion. As we were rushed along we were conscious of movement all about us. Here and there a faint glow of light fell on the street, so very faint that it was like the flickering of a small lamp. And in this darkness hundreds of people were hurrying along; innumerable taxis and trucks and push carts sped by. And they were all mere forms flitting about in a spectral world. Everywhere, so we were told, shops were open, but everywhere shades were drawn, and there was no sign that business was going forward as usual. As we went about those darkened streets in the evenings that followed, stumbling over curbs, narrowly avoiding being run down by buses, bumping into other people, we learned to understand why so many hundreds of London's population had been killed since the lights were lowered.

Here in these dark streets, with life going on in the shadow, but going on with determination, was the symbol of England at war.

During the next few days there was a round of luncheons and dinners given in honor of our party. We heard, through the fine hospitality of the Ministry of Information, addresses by many of England's foremost men. We heard something of the story of England's gratitude for what America had done in the war; we heard more of England's longing for America's understanding and friendship after the war. But in every address there were things unspoken that seemed more terrible to me than any words can express. It is what Englishmen do not say about the war that grips one with strange fascination, and almost terrifies one with a consciousness of what England has suffered. In every word they uttered one felt a grim determination to carry on—but just beneath the determination which was so plainly seen was an agony unexpressed which nothing, not even the skilled British reserve, could conceal. It seemed to me that the England which we first saw was a community where every heartstring was drawn taut. Every experience of the daily life suggested war, and war meant something very different from anything that we had known in America. "Every family has had its loss"—this was the explanation we invariably received when we spoke of the sombreness so apparent among the people of London.

But there were, of course, many other causes of this

agony. I had had no more understanding in America of what the air raids had meant to England than I had had of the meaning of London's darkened streets. From what I had read I had pictured London's population as somewhat indifferent to raids. People, so we were told, refused to take cover. When the German raiders came over they ran into the streets to watch. But they didn't—at least not after the first raid, when the shrapnel from their own defense guns killed those who ran along the pavements or onto the housetops.

From many lips I heard the story of those six nights in one week when, each night at half past eleven, just as people were going or had gone to bed, the Germans came over for their horrible work. It doesn't take much imagination to sense something of the terror that was spread through the hearts of people during those nights. Little children were pulled out of their beds, and old people were hurriedly dressed, and whole families ran down stairs and sat together in the basement or cellar, knowing that a direct hit on the housetop meant death for all. At intervals month after month this thing of hurrying out of bed and down to the basement was gone through with. Overhead was the rattle of the defense guns, and through the sound of their regular fire came the terrifying explosion of bombs, sometimes in the next house, sometimes just around the corner. I was shown one street not far from St. Paul's Cathedral where nearly every building was demolished during one raid. But people said nothing and carried on.

It is not remarkable that there were few smiles in England.

I shall always be glad that I was in London on Armistice Day, in spite of also being ill and in bed. Any American who was there will, I think, always be glad.

That morning I had been marvelling, as I had on the two previous days, at the efficiency of my English nurse. She was doing that day those innumerable but seemingly necessary things which nurses find to do for sick folk, and doing them under the domination of those years of strict discipline which leave so plainly their mark of effectiveness. Every move counted.

Suddenly the air was rent with gun fire. All the maroons (the air raid warning guns) in London seemed to let go at once. The nurse's efficiency broke down.

"Listen!" she cried, dropping things in the middle of the floor. "Peace!" Rushing into the adjoining room she threw up a window. From far below I heard the sound of the multitudes cheering. Sometimes it seemed very near; sometimes far away. As it ebbed and flowed it was like music, like the chanting of some choir. Now and then a bugle call rose above it and died away. In a moment I heard the distant measured tolling of a great bell.

"Do you hear?" called the nurse from her place by the window. "It's Big Ben—ringing for the first time

in four years!" That long-silent clock on the Parliament buildings was striking eleven, the hour of peace.

Usually the hotel was very quiet. But now I heard people rushing about in the corridors. Maids were calling to one another the wonderful news.

"Do you mind if I go out for a bit?" asked the nurse coming back into the room. She was smiling as if the coming of peace had brought her a great personal joy. "This will make a big difference in my life," she said a moment later, as she opened the door to go out. I suspected that she was thinking of some English lad at the front, and later found this to be the fact. She was to be married as soon as "her boy" was out of the army.

An hour later she hurried into the room, her face aglow. "The people have gone wild—and everybody is smiling" she said. "Old ladies are sitting on the tops of the buses waving flags and smiling, and old men are going along smiling and almost dancing. The soldier lads have their arms around each other, and they're singing and laughing."

She came over to pin a tiny Union Jack and an American flag above my bed. "It's wonderful to see them smile" she said.

Wonderful indeed! As American friends came in during the subsequent days and told me of the armistice celebration there were two things they always said. Always they spoke of the smiles, and always they said that on that day they had not heard the word "victory," but only the word "peace." No one could doubt that there was joy because of victory, but the thought in the

mind of England was gratitude for peace. At last the days of agony were at an end.

One afternoon a few days later I saw the transformation that had taken place in the heart of England, when for the first time I could go out in a motor. We traveled from High Holborn in London to Richmond, that suburb which is so justly famed for its beauty. But far more beautiful to me were the smiles that I saw along the way. I think that it would be impossible to exaggerate the change from what I had seen those first days in London. Along Piccadilly there was a buoyancy among the throngs which was very different from anything that was there before. People walked with a lighter step, and as they hurried along they smiled and chatted with one another with a new freedom. Out along Kensington Gardens (where I was sure Peter Pan must be having the time of his life that day) and along past the picturesque little houses on the road to Richmond I think we saw every perambulator of which London could boast, and it seemed to me that every one was pushed by a Tommy who was smiling as he talked to his wife, who smiled as she listened. On the tops of swaying buses were massed soldiers and civilians and girls in uniform, and I was sure that they were all very happy, for I was sure that every one was smiling.

As we drove back through the dusk of early evening, and I saw for the first time the city's streets under artificial light, I thought of that other night when we had come into the shadow of London at war. I was glad that England could smile.

G. E. S.

WHICH LEAGUE?

TO THE EDITOR OF THE CHURCHMAN:

AT the close of the Civil War, when the perplexing problem of reconstruction confronted him, President Lincoln stated his policy thus:

Pilots on our western rivers, in time of fog, are accustomed to steer for the next headland in sight, and from there to the next. In this time I propose to lay my course as far as I can see, and no farther.

Just now, when the whole world is in chaos, a large portion of the community appears to be possessed with a desire to steer for a goal which is far below the horizon, and whose location nobody knows. This goal they propose to reach by means of a device called a "League of Nations." Its protagonists are a president and an ex-president of the United States.

The precise scope and character of the plan in the President's mind is as yet obscure. It has not as yet been announced as defined. The plan of the ex-president has been set forth to its last detail. Are they identical? Are they equally possible? Are they equally desirable? The motives of both are the same. They spring out of the heart sickness at the spectacle of the world's agony during these last years. Hard to assuage, that anguish, hard to prevent its repetition. It demands a common and united

action by the nations to this end. But the two plans are not the same. Let us see first what they are.

Thus far the President has not committed himself to anything beyond the necessity of some united or cooperative action by the nations to right existing wrongs and guarantee as far as possible against another such catastrophe. Thus far the allied nations and their leaders are in agreement with him. To this extent the plan is flexible, adaptable and limited. The most powerful nations of the world are already in it. To accomplish it they have pooled their thought and their force throughout the war. They could not avoid going on with their work together if they wished. But the characteristic of this united action is that it envisages the necessity which immediately confronts it,—to arrange terms and conditions for a peace, while as yet there is only an armistice, to help to their feet and steady the steps of the peoples of central Europe and Asia, who now lie prostrate. All reasonable men will wish well to such an association of nations and will sustain the President so long as he stays within the limits of the practical and the possible.

But the other plan differs *toto carto*. Its title is "A League of Nations to Enforce Peace." It has in mind the vision of a past which never was and a future which

never can be. It is a theory *in vacuo*. But it has about it an air so fair-seeming that it has arrested for the time the imagination of multitudes. It appears so simple, so coherent, so in analogy with customary governmental methods. A league to which each nation binds itself by most formal engagement; a league to whose decisions each signatory nation engages itself to submit; engages to contribute its quota of armed force to compel every other nation to submit; an international tribunal to formulate its judgment; an international army and navy strong enough to enforce its decisions as against any recalcitrant power or powers. Why not?

Its utter and hopeless impossibility might be thought a sufficient reply. Curiously, however, its champions have a way of dismissing the practical difficulties which make it impossible as "details." It is this very habit which marks the scheme as visionary. The *doctrinaire* always dismisses irreducible facts as "details." But these details are of the very essence of the scheme. First of all, the plan is a *league*, not an understanding, not a treaty which may be denounced if necessity demands, but a solemn contract, irrevocable, to which the sacred honor of each nation is pledged, let the consequence to itself be what it may. With anything less than such a sacred pledge the whole scheme breaks down. What reasonable, what sane nation, would commit itself to such a pledge?

But still further "details." What "nations" are to be admitted to the league? China? Guatemala? Chile? Poland? Mexico? What proportion of representation shall each have? What shall be the quota of each toward the international army and navy? Who shall command the force? These are not "details," they are the essentials to the structure of such a scheme. Is it conceivable that either President or Senate would ever consent to tie the hands or stifle the soul of the United

States by such bonds as these that we have named?

But the real objection to the whole scheme lies much deeper. It is not political or practical, but moral. It is that it moves in a low and sordid plane. It seeks only comfort and ease and cares not for right. It is a league to enforce peace, but has no thought or care to enforce righteousness. It looks to "peace" as the ultimate good of existence. It would buy it or enforce it at any cost. It has for its champion every pacifist, every "intimidist," every conscientious objector, every cloistered professor, professional evangelist, every pro-German, every Henry Ford and Jane Addams,—every member of the crew of the whilom peace ship.

Suppose it to be in working efficiency. Then the last hope and aspiration of every small and oppressed people would be extinguished. For the very object of the whole monstrous machinery would be to secure the undisturbed tranquillity of the world. The whole dead weight of the leagued nations would lie upon any suffering nationality. Would they ever risk disturbing the world's tranquillity for the sake of righting some small people's wrongs? Would they not inevitably judge it better that such people should continue to endure its wrongs than that the dear peace of the world should be jeopardized? Let no one be misled, the scheme is not in the interest of the small nations. It is to guarantee the ease and comfort of the great ones.

It is not strange that the grandiose scheme has cast a glamour over the people. But it has two hopeless obstacles to overcome: first, the stubborn facts of life are against it; second, the all conquering force which makes for righteousness will always bring to naught the devices which look only to peace.

S. D. McCONNELL.

Easton, Maryland.

A HOSPITAL CHAPLAIN WHO UNDERSTANDS

BY A MEMBER OF THE STAFF

MANY clergymen will receive during the next few months a letter containing the following words:

The man whose name you will find at the foot of this letter has just been discharged from this hospital and will soon be home again. When he arrives you will not find, I think, that he has undergone any striking spiritual or religious change. He is probably much the same man that he was when he left your community. He has, however, a gift to give—a gift of which he is himself probably quite unconscious but which, if it is revealed to him, will mean much to his home, to his church, to his community, to his country. He is one in whose keeping lies the hope of the America of Tomorrow.

What are you going to do with him when he is there with you again? Will you interpret to him the meaning of his home-coming? Will you help him to understand his great experience overseas, as that experience now affects the life that he shall be called upon to live? Will you challenge him for the gift that is his now to give?

This is just a line from one minister to another, both of whom are committed to the task of remaking America. It is sent in the earnest hope that it will help towards that great end.

Those words are from a letter which Chaplain E. Ashley Gerhard showed me the other day in his office at the Grand Central Palace, New York, now U. S. A. Debarkation Hospital No. 5. It is a letter which will go to the pastor of every wounded boy who passes through that hospital on his way back to the home town and the old life. And after hearing Chaplain Gerhard's plan, and reading the letter, I came to the conclusion that one man has made a scheme for putting soldier boys into touch with the Church which is bound to bear very real fruit.

It is a pleasant pastime for clergymen and laymen to muse on the new meaning that is to be given to the life of the local church with the return of our boys from overseas. I have seen a good many of those boys as they

came back to this country, and I haven't been blinded by the "new light that is in their eyes," nor have I seen any disposition on their part to crowd our religious services. It is the sort of thing we would like to have them do, but the cold fact is that they are not doing it. I asked Chaplain Gerhard whether he had seen any evidence to the contrary.

"Why, these boys haven't been thinking of ideals," he said. "Most of them hardly realize what you are talking about when you tell them what they have been fighting for. They think of the war as a horrible, dirty mess. They felt that it was a job that had to be done, and they were glad to help. Now they are glad that it is over, and they want to forget all about it as soon as possible. They have been too close to it to realize clearly the great ideal behind it. And that fact creates the first responsibility of the Church. The Church has got to bring home to these boys what they have done, but also—and this is more important—what they can do.

"I suppose I was put here in this hospital as an officer to look after the executive end of things. But the work I want to do, and the work I am finding time to do along with the other, is that of talking to the boys, and helping them to know what we here in America think of them and all that they have done, and, what is still more important, what we expect of them now that they are back home. I try to help them to see what a contribution they can make to the creation of a finer, better America when they get back to their home towns; try to make them see their responsibility toward the community. I tell them that the greatest promise for the nation is to be found in them. And I find that they respond."

On the night before Christmas the chaplain was out in front of the great building at Forty-sixth Street shaking hands with a new lot of wounded boys just off a transport. As they climbed out of the ambulances he gave them a cheery word and a grip that meant "welcome home." In one of the ambulances there was a chap who made no effort to get out. "What's the matter, old man? Like it too well to leave?" asked the chaplain. "I'm not going in there," said the soldier. "I was married sixteen years ago today and I'm going home without leave to spend Christmas with my family."

The chaplain, being a discerning sort of person, climbed into the ambulance and told the driver to take them around the corner and wait. He told the soldier lad that the best that he could give to America lay in the future. What he had done in France was a great gift, but he was to have the privilege of making an even greater gift in the days to come. His citizenship would count for even more than his soldiership. And was he going to destroy his privilege of making that contribution by so rash an act as taking absence without leave?

Finally the boy told the chaplain he would go into the hospital.

The next day when the chaplain saw the soldier he was glad that he had had that little talk in the ambulance. "Chaplain," said the boy, "I've been thinking about what you said to me last night. I thought I had made

my gift over there (one leg was gone) but now I know you are right. I'm going to make that bigger gift when I get home."

On the twelve floors of the Grand Central Palace, the scene of so many interesting gatherings in the past, are 1,500 wounded boys. When the hospital is in full operation there will be 4,000, the majority staying for only 48 hours. The name of every boy who passes through will go on the card index of Chaplain Gerhard, with the name of his church attached. On the day that the boy leaves the letter printed above will go to his pastor. If he had no church connection, a similar letter will go to the mayor, or the village president, or the president of the Chamber of Commerce. So far as possible the chaplain will talk to the boys a bit as he talked to that boy in the ambulance.

I suspect that he is planting seed which any parson can cultivate if he is wise enough to heed what the chaplain says in that letter, and overcome any illusion he may have about new light in soldier eyes.

"Will you interpret to him the meaning of his home-coming? Will you help him to understand his great experience overseas as that experience now affects the life that he shall be called upon to live? Will you challenge him for the gift that is now his to give?"

THE GAME OF WAR

BY MEDORA ADDISON NUTTER

TIN sword in hand and paper cap
Aslant your tousled head,
You play at soldier all the day
Until I snatch you from the fray
And carry you to bed.

A sword beside your strong white hand—
You lie so still, my son!—
A crimson stain upon your breast,
Closed eyes, at last a little rest—
The game is done.

IN CRUCE GAUDIUM

BY MARGARET ELY WEBB

LO, a strange thing has happened unto me—
Grief held me close, so close I could not see,
Beneath the shadow of His sheltering wing.
For one long day my hand lay still in His;
I knew the pain dearer than utter bliss.
Fairer the world for this will be to me,
Yet joy seems but a lonely forlorn thing.
Until He comes again, I cannot sing.

NEWS OF THE CHURCH

SOME NEW YORK CHURCHMEN DISCUSS THE PEW SYSTEM

General Sentiment Favors the Adoption of Free Church

Considerable space was given in the daily papers to Dr. Manning's proposal to make Trinity Church, New York, a free church. People have seemed generally agreed that the pew system is undemocratic and out of harmony with the new time. The more conservative churches appear to hesitate because of the problem of financing the churches. However, where there has been a strong conviction on the part of a rector that free pews is the right system for a Christian church, he has usually carried the day.

What some New York Churchmen think of the problem is indicated in their statements below:

Samuel Thorne, Jr.—The move for free pews is along the line of true democracy. It has been said to be impracticable. I feel that the problem is to be solved, for parishes in the Diocese of New York at least, by the Every Name Canvass which will put the problem up to every individual in a personal way. The pew system has been the means in the past of solving the financial problem, but we have got beyond the day of the rented pew, and the practical way to meet the problem, as has been demonstrated on all sides, is through the Every Name Canvass. Rented pews represent payment for a privilege. The Every Name Canvass, on the other hand, emphasizes the opportunity for service. Wherever it has been used with proper preparation it has solved every problem of financial support. So the old argument is shattered. People who do not wish to give each week can give by the month or year as they wish. The system is thoroughly flexible.

Henry L. Hobart, president of the Church Club.—I am strongly in favor of the free pew system. The majority of church-going people are, I am sure, in favor of it. The question is, after all, a practical one. The financial support of the church, where it is not endowed, is a problem that has not yet been solved, though a solution has more nearly been reached by the envelope system than any other. I think that it ought to be borne in mind that in parishes where the pew system prevails seats are free except at the eleven o'clock service. This is true at Trinity.

The Rev. Charles Lewis Slattery.—I have served two parishes in which the pews have been free and two in which the pews have been rented. The difficulties attached to rented pews are balanced by difficulties which inhere in a free church. I remember one Sunday morning looking down into the congregation at sermon time and seeing the end seats in the six best pews in the church occupied by various members of the same family. In this same parish, where the Sunday school was held immediately before the morning service, the children who came to church did not know where to find their parents and more often than not sat with other children rather than with their parents.

In arguing for free pews we ought not to forget the responsibility which children and grandchildren often feel in occupying the family pew where their forebears have

sat. The loyalty to a family tradition is a sanction not lightly to be cast aside.

The real problem in any church is to see that those who are responsible for its maintenance show to all who come a spirit of gracious fellowship and forbearance. Pew owners who come to church early and who invite into their pews strangers who reach the church at the same time with themselves probably do more to demonstrate the Christian welcome of the church than could be accomplished by the word of an usher who bade the stranger sit where he pleased. After a service on Thanksgiving Day a woman was thus invited into a parishioner's pew. After the service the stranger turned to the parishioner with the simple words: "I am alone in New York today and was desolate. Your kindness has made this Thanksgiving Day for me."

Taber Sears, vestryman of St. Mark's.—It is a self-evident proposition that the seats in a church must be free to all. The real question is how to make all contribute toward parish support. The fault of the whole thing lies with the laity, not the clergy. If the laymen would take the initiative, instead of expecting the clergy to do the whole thing, the problem of finances would soon be solved.

BISHOP TUTTLE ROBBED BY ST. LOUIS HIGHWAYMEN

Has Thrills of His Frontier Days as He Loses Old Key-Winder

ST. LOUIS, MISSOURI.—Bishop Tuttle was given all the thrills of his old days out in the Montana mining gulches on the night of January 2 here in St. Louis. The bishop had been presiding at the monthly meeting of the diocesan missionary board in St. George's parish house. He left the meeting about 10 o'clock and started to walk home, a distance of six or eight blocks, as he frequently does. A few steps from the entrance to Vandeventer Place a highwayman pushed a gun in the bishop's face with the customary salutation. Another ruffian went through the bishop's pockets. The chief loss was the faithful old key-winder watch which the bishop has carried from early manhood, also a gold chain and cross with which many tender memories are associated. He lost what small change was on his person, about \$10.

Bishop Tuttle will celebrate his eighty-second birthday this month. He is hale and hearty and a great walker, as he has always been. His dull ears were a bit of an embarrassment to him when the challenge to hold up his hands was first given. After his assailants had released him, the bishop walked on home, where his family telephoned the news of the holdup to the police station. No clew to the bandits has been found.

Dayton Honors Colored Troops

DAYTON, OHIO.—The colored soldiers of this city as well as their fellow-fighters from other parts of the country were honored at a service of intercession held on a recent Sunday afternoon at St. Margaret's Church here. It was the first service of its kind in Dayton and the church was crowded. The choir, in procession with cross, flags and the service flag of the parish hanging from two swords, sang "Onward Christian Soldiers" as the opening hymn.

BISHOP LAWRENCE HAS AN OPERATION FOR MASTOID

Patient Too Weak as Result of Influenza to Take Anaesthetic

BOSTON, MASSACHUSETTS.—Bishop Lawrence was successfully operated on at his residence Monday afternoon last for a mastoid abscess. The operation was performed by Dr. Eugene Crockett. Owing to his weakened condition, following several weeks of illness, Bishop Lawrence was unable to go under an anaesthetic. Following the operation the patient was very weak.

As has been previously reported in THE CHURCHMAN, Bishop Lawrence has been confined to his house for several weeks with an attack of influenza. His recovery was said to be slow owing to the strain of overwork incident to the burden of preparing for the special twenty weeks of services which he arranged for his diocese.

Bishop Page Appointed

TO THE EDITOR OF THE CHURCHMAN:

May I be allowed to give notice in your columns that I have appointed Bishop Page of Spokane to be my substitute in the charge of the missionary district of Idaho. Bishop Page has consented to accept the appointment and he will probably be called upon to serve for a year or more.

As an old Missionary Bishop myself, I know how responsibilities will press upon him and how supplies for maintenance must be secured by him.

Will the generous givers throughout The Church kindly send their help for Idaho to Bishop Page at Spokane, Wash., that the work in school, hospital and parishes in Idaho may not be imperiled during the vacancy in its Episcopate?

DANIEL S. TUTTLE,
Presiding Bishop.

St. Louis, Mo.,
January 4, 1919.

New Students at Seminaries

The General Theological Seminary is expecting a number of new students for the second semester. One new student has already arrived, and others have signified their intention of entering in February.

The Cambridge Theological School also expects new students in the middle of the year. As is known, the Government took over all the buildings except the library and the chapel last autumn. The few students have been housed in No. 10 Mason Street and classes have been held in the seminary room of the library. The senior class was to have been graduated in February. The signing of the armistice, however, makes this haste unnecessary. Much uncertainty still remains as to the time when the men may be released from the army and navy, but the school is preparing to go on as usual after midyears.

The New York Training School for Deaconesses also expects a new class in February. The class will not be admitted unless at least six students register. It looks, however, as though full that number would be ready to begin their training for Church work after midyears.

NEW JUNIOR PLAN WILL CENTRALIZE PARISH LIFE

G. B. R. E. and Board of Mission Plan Training of Children

At the last meeting of the Board of Missions, Miss Frances Withers, the Junior secretary, presented what is popularly known as the "Junior Plan." This is nothing more nor less than a scheme for unifying the parochial system of teaching and training the young life of the Church by a week-day extension of the Church School. The Board of Missions enthusiastically endorsed the plan. As is well known, Miss Withers worked with the General Board of Religious Education before becoming Junior secretary of the Board of Missions. She has done a great deal of the work involved in the Christian Nurture Series. This "Junior Plan" is a logical carrying out of the education in missionary obligation which was the purpose of the Junior Auxiliary since its establishment, in relation to the regular religious education of the child through the Christian Nurture Series.

An editorial in the last issue of *The Leader* explains lucidly the plan and its purpose. A twenty-page document with charts and full description of the plan may be procured from the Board of Missions and forms the basis of the following paragraphs:

What the new Junior Plan means has been made very clear by Miss Withers, who has handed me a new set of charts and directions recently multigraphed by the Board of Missions. It makes a document of twenty-one pages and provides material for the application of the plan in any parochial situation.

In brief, the "Junior Plan" presents the Church with a "parochial system of teaching and training the young life of the Church by a week-day extension of the Church School." The term "Church School" as used in this plan "means the entire system of organized teaching and training of the children and youth of the parish from birth through adolescence." It calls for a parochial board of religious education made up of the many or few officers and leaders of the various organizations, with the rector as chairman. "This board should systematize and co-ordinate the entire plan of teaching and training of the parish, so far as the main features of it are concerned, acting as a clearing house or council of adjustment wherever conflicts of interest or overlapping of functions appear."

Here we have the foreshadowing of the new method of running a parish. With the very best intentions on all sides, the Sunday school, the Junior Auxiliary, the Junior Brotherhood, the Girls' Friendly Society, and other organizations, have been competing for the attention and service of the youth of the parish, until the notion has been planted that the parish was a field in which any organization might find a place if it came with the prestige of numbers and with evidences of success in other parishes and dioceses.

Miss Withers' plan changes all that. The parochial board of religious education becomes a board of strategy; the local community, the diocese, the nation, the world become the field in which the parish shall operate and bear witness. The parochial board utilizes the organizations as means by which the parish expresses its life. The Board of Missions is no longer an organization begging for the heathen; instead, this generation of the Church's youth will be taught to think of the world's needs and their power of prayer and gifts and service

to meet those needs. From this point of view they will utilize the Board of Missions as the means by which they can fulfil their responsibility. The Brotherhood of St. Andrew and the Girls' Friendly Society will not be regarded as organizations holding out methods to interest the youth of the parish. Instead they will be seized by the parochial board and made to place all their experience at the disposal of the parish, that it may set its boys and girls to work for a better world. One rector put it clearly when he said: "I don't want the Junior Brotherhood or the Girls' Friendly Society or the Junior Auxiliary to help my children; I want them to *help my children to do something.*"

Here is the new Junior Plan, Church School Plan—or call it what you will—in a nutshell: it means the parish reasserting itself and claiming those functions and responsibilities that will win each child's loyalty to the parish because it enables him to find his best self and win the greatest happiness in world service.

Detroit will provide demonstration of this plan next year at the time of the General Convention. Miss Withers and Dr. Bradner have spent many days in the city and have secured the pledge of five parishes to put the plan into operation.

Intelligence on its details is the essential now, and the new charts and suggestions cast a flood of light on parish organization for those who have eyes to see.

Signor Giampiccoli to Make Address

The annual meeting of the American Waldensian Aid Society will be held Wednesday afternoon, January 15, at half-past 3 o'clock, at Synod Hall. Bishop Greer will preside. There will be an address by the Rev. Ernesto Giampiccoli, B.D., moderator of the Waldensian Church of Italy, on the subject: "The Waldensian Church in War and Reconstruction." There will also be a presentation of pictures of Italy by the Rev. Henry C. Sartorio, curate of Christ Church, Boston, who has recently returned from the Italian front. The Italian children's choir of Grace Church will sing.

Signor Giampiccoli was born of Roman Catholic parents in 1869 in the Venetian Province, Fonzaso, which till lately was in the invaded provinces. When fifteen years old he became a member of the Waldensian Church by the simple reading of the Gospel. He had a very brilliant career as a university student in Florence and later in Geneva and Edinburgh, but chose the humble place of a Waldensian pastor rather than the high governmental position his father meant for him. He was appointed moderator of the Waldensian Church in 1913 and since then has been unanimously re-elected year after year. He is a highly gifted man, being a musician and poet, and has enriched the hymnal of the Waldensian Church with many of the most beautiful hymns that are sung in their churches to-day.

A Correction

Through an error, the advertisement of *The Woman's Press*, Publication Department of The National Board of The Young Woman's Christian Association, was printed in the Churchman Yearbook without being corrected, in consequence of which the well-known Y. W. C. A. triangle was omitted. It is the desire of *The Woman's Press* to be associated always with the Y. W. C. A., and for this reason we wish to call the attention of our readers to the unfortunate omission of the colophon.

NEW ENGLAND HAS NEW TRACT FOR ITALIANS

Committee on Various Races in New England Publishes Booklet

The Committee on the Various Races of the Province of New England has just issued a tract for use among the un-churched Italians of whom there are hundreds of thousands not only in this country but in their native land. It is believed that many may be saved from religious anarchy and atheism by bringing them out of their present indifference or skepticism to an attitude of inquiry and attraction toward the Episcopal Church. The text of this tract is in the Italian language, written by the Rev. T. E. della Cioppa, priest in charge of Emmanuel Mission, Philadelphia. It is endorsed by the Italian Priests' Association of the Protestant Episcopal Church, and sanctioned for use in the dioceses of New England by the bishops of the province. A translation into English is to follow. From an advance proof of this translation the following paragraphs showing the unique character of this tract, are selected:

"In America the Anglican Church is called Episcopal because she keeps the holy orders of the ecclesiastical ministry through bishops. She protests against all additions to and subtractions from the Catholic faith. For this reason she recognizes neither the papal authority nor the doctrines and discipline which are exclusively derived from the popes, and consequently she is not Roman."

"In the Episcopal Church every act of worship is performed with great dignity . . . All these services are contained in that book which is known as the Book of Common Prayer and is used at the same time by the officiating clergy and by the people, and in as many languages as the nations or races that may use it. The Book of Common Prayer contains the feasts of the saints and of the Blessed Virgin Mary, for whom the Church teaches only deep reverence, although she does not make any act of worship to them nor prayers to their statues or images. The surplice and stole and other sacred vestments, the cassock of the priest, the altar or holy table, etc., are in general accordance to the ancient form when the Church of our fathers was more pure and simple and followed more faithfully the spirit of Christ."

Every Italian who is no longer attending the papal Church because he is unsatisfied with its discipline and religious practices, ought to come to the Episcopal Church with his children and family, and bring others to it, since in this way he would not renounce the Catholic heritage, but surely improve it, having everything to gain and nothing to lose. Our bishops receive into the full communion of the Church those who, previously confirmed by bishops of the Latin or Greek Churches, make open and sincere profession of the faith among us."

The tract contains the Apostles' and Nicene Creeds, the collects for the Annunciation, St. Michael and All Angels, All Saints' Day, the closing prayer of the Office of Institution, and the "Prayer for a good death." There are also six illustrations: of an altar, a bishop in rochet and chimere, a priest in surplice, a priest celebrating at the altar, a deaconess in her habit, and a boy choir in the chancel of a church.

Copies of this tract may be obtained free in the Province of New England, and at the cost price of three cents a copy elsewhere, from the Committee on the Various Races, Rev. Robert Keating Smith, Secretary, Westfield, Massachusetts.

GENERAL THANKS CHAPLAIN FOR HIS EFFECTIVE WORK

Rev. A. H. Marshall Receives Appreciative Letter on Leaving Hospital

The fact that the work of the chaplains is appreciated by the Government is shown by the following letter received by the Rev. Arthur H. Marshall who at the base hospital at Camp Zachary Taylor ministered to more than twelve thousand men sick of influenza and other diseases and closed the eyes of more than nine hundred who died in the hospital. The letter is signed by the brigadier general at headquarters and says:

I desire in just a few words to express to you my appreciation of the splendid work you have done since you have been in the service as a chaplain. I have had a number of opportunities to observe and know how creditably you have performed the duties which have devolved upon you.

I was particularly impressed with your untiring efforts, your kindness and patience during the trying days of the influenza epidemic at this camp in comforting, consoling and helping the relatives and friends of our soldiers who were victims of this disease. It was due to your efforts and the efforts of the civilian workers under you that practically all who came here during those dark days went away so favorably impressed with the kindly sympathy, the courtesy and spirit of helpfulness which prevailed at the hostess house and the hospital.

Comparatively few people outside of those immediately involved will ever appreciate what you and the other faithful workers at the hostess house went through during that dreadful epidemic but I am sure you must have the satisfaction of knowing that you offered your services when they were most needed and performed the duties which fell to your lot most creditably.

DEAN TANCOCK'S WORK AS CHAPLAIN COMMENDED

Dean Tancock of Trinity Cathedral, Omaha, has been serving as chaplain of the Nebraska Base Hospital. In a recent issue of the Omaha *World-Herald* the following tribute to the chaplain's work appears in a letter from Major Stokes of the unit:

One man and his work deserves particular mention. This is the work of our chaplain, Dean Tancock. He is beloved by the entire unit and his counsel and advice have been invaluable.

The dean himself in a recent letter describes Thanksgiving Day at the hospital as follows:

We have had a good Thanksgiving Day in the best sense of the word. We had a perfectly splendid Thanksgiving service at 10 o'clock. The hut was crowded to overflowing—many were turned away. On the stage sat all the officers in their regalia and looking supernaturally grand! In the front, standing, were 100 nurses—the rest of the hall being filled with patients. The music consisted of two violins, a flute and a piano. It was awfully fine and everybody sang lustily. I spoke on the "Sacrifices of Thanksgiving." Afterward I visited some of the sick and bedridden.

He concludes his letter with an amusing account of the Thanksgiving dinner. What seemed to strike the men most was the fact that the table was laid with a linen cloth and that napkins appeared at each place!

CHINESE CATECHIST DOES SUCCESSFUL PRISON WORK

HWANGHEI, CHINA.—The catechist of the American Church Mission, Mr. Tsen-Hsiochen, and Mr. Wasson of the L. M. S. Mission, have started an important work here in the local prison. Each mission assumes responsibility for certain days and the official in charge of the prison is in full sympathy with the work done. He is cooperating with the missionaries by preparing a special hall in the prison for preaching. There are about one hundred and twenty men in the prison. As the result of the mission work the whole place has been cleaned up, classes in reading and writing have been started, manual work has been introduced—so far only shoemaking and the manufacture of tooth powder—and regular Bible classes inaugurated. The prisoners, many of whom are in prison because of political offences, are outspoken in their appreciation of the opportunities provided in this way for them.

Chaplains Graduated

LEXINGTON, KENTUCKY.—The following clergy graduated and were commissioned First Lieutenants and Chaplains in the United States Army at the last Training School for Chaplains at Camp Taylor: Shelton H. Bishop, New York City; Clyde B. Blakeslee, Columbus, Wisconsin; John H. Boosey, Meridan, Missouri; John H. Brown, Savannah, Georgia; T. M. Brown, Pittsburg, Pennsylvania; John E. Carhartt, Toledo, Ohio; George C. Dickinson, Oneonta, New York; Goodrich R. Fenner, Uvalde, Texas; John T. Lillard, Bloomington, Illinois; Stephen E. McGinley, Flushing, New York; Jacob H. Oehlhoff, Berkeley, California; Roland C. Ormsbee, Newark, New Jersey; Granville Taylor, Philadelphia, Pennsylvania; John Williamson, Lancaster, Ohio.

St. James Has Great Loss

St. James' Parish in New York has lost by death an unusually large number of its soldiers. On the roll of honor of St. James' and Holy Trinity, the parish's East Side Church, were two hundred sixty-six names. Sixteen of these have died in the service, nine from St. James' and seven from Holy Trinity. Of the nine St. James' men, four were from two families, that is, two families lost two sons each, in both cases the only children. The stricken parents are Dr. and Mrs. Harmon A. Vedder and the Hon. Henry Galbraith Ward, the latter a member of the vestry of St. James'.

Old North Church Celebrates

BOSTON, MASSACHUSETTS.—Old North Church celebrated the 195th anniversary of the parish Sunday morning. The vicar (the Rev. W. H. Dewart) had assembled for the occasion the Communion silver which was presented to the Church by King George III in 1733. The vicar preached the sermon and Mr. W. K. Watkins, secretary of the Society of Colonial Wars, read an historical paper on "The Boston of 195 Years Ago."

CHURCH MISSIONS HOUSE USED TWENTY-FIVE YEARS

Staff Has Grown from Eighteen to About Ninety

Twenty-five years ago the first of January, the offices of the Domestic and Foreign Missionary Society moved into the newly-completed Church Missions House. The service of dedication was held on St. Paul's Day, January 25, 1894, the bishop of Albany—Bishop Doane—officiating in place of the presiding bishop who was unavoidably absent.

For twenty-five years the Church Missions House has not only been constantly in use, but the work in the interests of which it was constructed has so grown that instead of occupying parts of two floors, the offices of the Domestic and Foreign Missionary Society now occupy almost the entire building.

The total number of officers and their co-workers twenty-five years ago was seventeen or eighteen; today the total number is between eighty and ninety.

In order to serve the double service of commemorating the completed quarter of a century of service and to answer many enquiries which are constantly being made, a series of short articles will be published in *The Spirit of Missions* beginning with January, 1919, giving an account of the work which is being done in the Church Missions House and taking the reader from one floor to another through the entire building.

Ordination to the Priesthood

RAHWAY, NEW JERSEY.—On St. Thomas's Day, December 21, the Rev. Vincent C. Bonnländer, deacon, was ordained to the priesthood by the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, at the Church of the Holy Comforter. The candidate was presented by the Rev. Henry B. Wilson, B.D., rector of St. John's Church, Boonton, N. J.; the Litany was read by the Rev. H. A. L. Sadtler, rector of St. Paul's Church, Rahway; the Epistle was read by the Rev. Kenneth D. Martin and the Gospel by Dr. Craemer, warden of Seabury Divinity School; and the sermon was preached by the Rev. John F. Fenton, Ph.D., rector of St. Luke's Church, Metuchen, N. J.

New Dean for Albany

ALBANY, NEW YORK.—Canon Albert C. Larned, who is now chaplain with the Naval Militia in France, has been elected Dean of the Cathedral of All Saints by the Cathedral Chapter. He has accepted and will return to Albany as soon as he is released from service. Dean Larned came to Albany as Canon of the Cathedral on Palm Sunday of last year, but was called to service ten days later. He was chaplain of the U. S. S. Georgia and was later made chaplain of the Naval Base Hospital in England. In Paris on the occasion of the visit of the Bishop of London on November 24, Dean Larned took part in the British Thanksgiving service.

Ordination by Bishop Demby

OKLAHOMA CITY.—The Rev. Frank Norman Fitzpatrick, missionary in charge of the Chapel of the Redeemer, was ordained priest on December 23 by Bishop Demby, the Suffragan Bishop of the Province of the Southwest for the colored people.

BISHOP BRENT SPEAKS AT BURIAL OF MAJOR STRAIGHT

Death Powerless to Defeat So Knighly a Man

PARIS.—At the burial of Major Willard D. Straight in the cemetery at Suresnes, December 3, 1918, Bishop Brent said:

"In the army when a comrade is taken, it is the common custom to speak of him in terms of farewell before his body is laid in its last resting-place.

"In speaking of Willard D. Straight, I speak of one who lived a long life in a few years. His native gifts and varied experience equipped him to render distinguished service to the cause and country for which he spent his powers without stint. His organizing genius was exactly what the moment needed. We had thought of him as one of those destined and prepared to make a valuable contribution to the reconstruction of life in the new era that is at its dawn. But it had been ordered otherwise; and he has carried into a sphere beyond this world a personality which will operate there in building up the permanent order for which this world is the training school.

"It would be a lack of faith to think of him in terms of loss only. We shall surely miss the courtly presence of our comrade. But his disappearance from our midst does not mean that a superior force has conquered him. Death is powerless to defeat so knighly a man as he was. It has set him free to operate in wider fields, and the vitality which flowed from his well-directed efforts among men will forever course through the veins of his country. Even though it was not the hissing bullet or the angry steel that closed his eyes in death; even though it was not in the turmoil of battle that he died; he has none the less given himself in behalf of the common cause. He has done the greatest thing that God or man can do—he has laid down his life for his friends, than which there is no greater act of love or service."

JERUSALEM SENDS MESSAGE OF GRATITUDE TO AMERICA

The following cablegram from Jerusalem was received in New York on Christmas morning, unfortunately too late for transmission to the Sunday Schools of America as a part of their Christmas exercises. It is hoped however, that it may be read in many Sunday Schools on a Sunday following Christmas, and accepted as an expression of gratitude from those whose lives have been saved and are now being assisted through the winter by gifts from the Sunday Schools of America.

JERUSALEM, DECEMBER 24, 1918. BETHLEHEM, NAZARETH, JERUSALEM SEND GRATITUDE AND GOOD WILL TO SUNDAY SCHOOLS OF AMERICA. GENERAL ALLENBY EXPRESSLY REQUESTS ME TO CONVEY HIS CHRISTMAS GREETINGS TO EVERY SCHOLAR, TEACHER AND OFFICER, THANKING THEM FOR LAST YEAR'S OFFERING. Instead of giving each other presents we are appealing to all working in Palestine to devote gifts to STARVING HALF-CLAD MULTITUDES OF BEIRUT, TRIPOLI, LEBANON, DAMASCUS, ALEPPO. The first to respond contributing twenty dollars are carpentry and shoemaking apprentices in Red Cross orphanage, Jerusalem, their pay being

only thirty cents daily. Moslem, Jewish and Christian WOMEN IN THE INDUSTRIAL WORKROOMS GIVE DAY'S PAY pledging themselves to encourage others. Captain Ergar reports from Tripoli THOUSANDS OF ARMENIAN DEPORTEES TREKKING FROM HAMA ACROSS MOUNTAINS TO THEIR DEVASTATED HOMES in Kessab near Antioch. Funds especially necessary to rebuild roofs, equip hospitals and furnish food and employment until harvest. 600 Armenian women and children deported by Turks to Bagdad arrived by sea Port Said. We are giving them a Christian welcome. Dana, Nelson, released from terrible experience Turkish prison, Constantinople, are here. They refuse vacation and press forward to Beirut immediately to shoulder with Major Nicol immense task of relief. THIS CHRISTMAS-TIDE HUMANITY UNDERSTANDS AS NEVER BEFORE THE BRIGHT PROMISE OF BETHLEHEM AND RED SACRIFICES OF CALVARY.

GOOD ADVICE FOR CLERGY

Washington Layman Sends Them Unique Christmas Message

WASHINGTON, D. C.—One of the most active laymen of the Diocese of Washington sent to the clergy a unique Christmas booklet, the contents of which are given below:

"A pleasant smile—a friendly note—a neighborly visit—a cordial invitation to visit you—these things go far to win the laymen—for laymen, you know, are human.

"The biggest bank's biggest depositor is human. The littlest drug store's littlest customer is human;—you and I are human.

"Let us admit and recognize this fact. Let us keep in touch, let us be friendly with each other; not just at Christmas or on New Year's Day—but all the time.

"Laymen are good fellows, all of them; occasionally a little exacting perhaps, just as you and I are apt to be, but everything considered, they are pretty good chaps.

"They attend your services—they inspire you to nobler deeds—they contribute toward your income—they keep the Church open—for without their loyalty you would have no Church.

"Of course you give your laymen good service, but other Churches offer them good service too. So if they stick by you—stick by them—every single one of them.

"Think of them not as your members, but as individual human beings—men who laugh and scold, who work and play, who have their pleasures and grievances, their moments of sadness, their days of content.

"Think of them as Bill and Sam and Dick—as individual units who help make up the world we live in.

"And who look to you to lead them on the way to Heaven."

Bishop Greer in Hospital

During the past month Bishop Greer has not infrequently been interrupted in his work by attacks of illness which though not serious kept him away from his office and prevented him from keeping his numerous engagements. In order therefore to have a period of complete rest and to have opportunity to undergo special treatment, the bishop on New Year's Eve went to St. Luke's Hospital where he expects to remain until he is able to resume his work again.

DR. McKIM CELEBRATES 30th YEAR OF SERVICE

Receives Testimonial from Men Prominent in National Life

WASHINGTON, D. C.—On the Sunday after Christmas the Rev. Randolph H. McKim celebrated the 30th anniversary of his rectorship of Epiphany Parish in the city and diocese of Washington, a long and notable service, distinguished in its leadership in parish and community, in diocese, Church, and nation. In his sermon at the morning service Dr. McKim reviewed the record. The preaching, the pastoral ministrations, the parochial activities, in the period under review had led to 3,600 baptisms, 2,600 confirmations, the addition of 5,220 persons to the communicant roll, and a total income of \$1,500,000. The neighborhood changed during Dr. McKim's rectorship from a residential one to a downtown section, but Dr. McKim kept ahead of the development, and adjusted the work to the new conditions.

The wardens and vestry after the service presented a testimonial to Dr. McKim, testifying respect, confidence and affection on behalf of themselves and the congregation, and stressing the great service to parish, community and country of his fearless and farsighted preaching on national and international issues ever since the German war began in 1914. Special emphasis was laid on the preparedness of the parish in its spiritual and material strength and equipment for the new relations, opportunities, duties and responsibilities arising from the war conditions in the nation's Capital. The testimonial was signed by the wardens and vestry, who include in their body men distinguished in the community and in public affairs, such as Surgeon General Wm. C. Gorgas, Col. George Truesdell, Admiral M. T. Endicott, Col. John Van R. Hoff, Dr. A. R. Shonds, Dr. M. F. Finley, Mr. Nathaniel Wilson, Rev. C. N. Osgood.

Gives Novel Christmas Present

PHILADELPHIA, PENNSYLVANIA.—The six hundred families, parishioners and pew-holders, of the Church of St. Luke and The Epiphany, were made the recipients of a novel Christmas present each in the form of a book of which the rector is the author, *Addresses and Sermons to Students*, by the Rev. David M. Steele.

The volume comprises, in its dozen chapters, twelve commencement addresses, orations and baccalaureate sermons, which have been delivered—as the foreword states—in all to as many as fifty institutions and to a composite company, it is estimated, of fifty thousand people. They have been arranged to typify, one each, a dozen coteries of students; among young men, medical, theological and university graduates; and young women, both of boarding school and college age.

Outline of Reconstruction Problems

To help people make a real study of the task before the nation, a study outline in reconstruction problems has been prepared by a number of men and women, each a specialist in his own line. It is published by the Association Press and promoted by the Federal Council of Churches and other national agencies. The outline is suited to the use of all churches, organizations and communities that contain groups of thoughtful people who honestly want to master the forces at work today.

CHURCH SHOULD OPPOSE U. S. MILITARY TRAINING

Zion's Herald Says Army Staff Have Prussian Program

In the current number of *Zion's Herald* is printed a severe condemnation of the Universal Military Service program of the Army General Staff. In part it follows:

"A measure has been drafted by the Army General Staff which will provide for nine months' training with the colors for every youth in his nineteenth year. Thus the country is face to face with the question of whether or not, as a result of the war, it is to be saddled with Prussianism.

"While Europe is determined that conscription shall be abolished at any cost, a large body of men in positions of influence in this country are equally set upon bringing the vicious system to America.

"The moment calls for most emphatic protest and denunciation of the whole matter by the Christian leadership of the country.

"America went into the war in behalf of a great ideal. She was determined to fight to the last ditch, if need be, for human freedom, and in doing this for the destruction of war. Universal military training is one of the prime requisites of militarism. It was this that gave to Germany the weapon which she could use at a moment's notice against her neighbors. It was this that made Germany a menace to civilization. Shall America, peace-loving America, which has grown mighty in the pursuits of peace, whose population is so largely composed of those who have come here to escape the results of the universal military systems of Europe, now turn to militarism with all its disastrous implications?

"The hope of the situation lies with the Christian Church. Whenever great moral questions have been before the nation, the pulpit has been the bulwark of strength that has made for the overthrow of evil.

"No greater evil can befall the country than for it to become an armed camp."

A CLEVER NEW SWINDLE

Brooklyn Rector the Victim of a Skillful Imposter

The rector of a large Brooklyn parish has issued the following statement for the benefit of *CHURCHMAN* readers:

"As a victim of the most elaborate ruse he has yet encountered the writer would send this warning to his more sagacious fellow clergymen.

"His telephone rang, and the 'Department of Public Charities' told of a sufferer from tuberculosis who could not be admitted to a public institution as he was a non-resident. The man belonged to Trinity Church, Boston, and Dr. Mann, when communicated with by the department, advised that he be sent to the writer.

"A half hour later the telephone announced long distance, and the victim was told that Mr. Kidner of Trinity, Boston, was speaking. Now the victim knows Mr. Kidner and thought he could recognize his voice among ten thousand. They discussed the case and agreed that the best thing for the man was to enter a sanitarium near Boston, and the victim said that he would see that the member of Trinity had a ticket for Boston that night.

"To cut a long story short, Mr. Editor, the victim is out \$7. There is no such 'member of Trinity' and Mr. Kidner never telephoned! Verbum sapienti.

Dr. Alexander Mann, rector of Trinity Church, Boston, sends the following:

"From recent experience I have discovered that a new, ingenious and successful method for swindling the clergy is now in operation:

"The swindler calls upon the clergyman, generally the rector of a large city parish, and declares himself to be a parishioner of Trinity Church, Boston. From illness, or from some other cause, he is temporarily out of money and is anxious to get back home. He welcomes the closest scrutiny into the truth of his statement. During his call, or shortly after, the rector's telephone bell rings and some one claiming to represent the Associated Charities, or some other well-known organization, informs the rector that they have communicated with Boston concerning the truth of his caller's statements and finds them to be correct. Or else the rector is called up on what purports to be the long distance telephone and has a conversation with the rector of Trinity Church, Boston, or one of his assistants, in the course of which he is assured that the man is all right and that if he will advance the necessary funds to send him to Boston the church will repay the money. Later on the rector of Trinity Church receives a letter from the victimized parson, referring to the matter and stating the amount of money given, intimating that a cheque for the same may be sent at convenience.

"I should not think of taking up the space of *THE CHURCHMAN* with this recital if it were not for the fact that it has been quite recently brought to my attention that this clever rogue is still at work. Rectors of parishes as far apart as New Orleans and Brooklyn have been swindled by him. I send this line in the hope that it may catch the eye of my brethren in time."

G. F. S. Rest Room in Rome

There is in Rome no branch of the Girls' Friendly Society in America, but the English society, which is working there, is just opening a club room to which American members and associates will be warmly welcomed. Miss Muriel Talbot Wilson, 3 Via Francesco Redi, Rome, the branch secretary, will furnish the address of this room to any American visitors. Miss Talbot Wilson is an honorary associate of the American G. F. S. A., and is most anxious to make all members of the society welcome in Rome.

Installed as Dean

HASTINGS, NEBRASKA.—The Rev. Charles Rowland Tyner has been installed as dean of St. Mark's Pro-Cathedral by Bishop Beecher assisted by the Rev. W. H. Mills of Chadron. Bishop Beecher preached the sermon of Institution. Dean Tyner recently returned from France where he saw much fighting on the Western front while with the 1st Division, 18th Infantry.

Berkeley Alumni to Meet

The New York Alumni Association of the Berkeley Divinity School will be held at Brown's Chop House, 1424 Broadway, near Fortieth Street, on Tuesday, January 21, at 1 o'clock. Bishop Fries and Dean Ladd will be present. Important matters are to come before the association. All alumni in the city at the time will be welcomed.

Ordination

CONCORD, NEW HAMPSHIRE.—Gustave Samuel Girardet was ordained deacon in the chapel of the Holy Angels, Bishop's House, by the Rt. Rev. Edward M. Parker on Thursday, December 12. The Rev. Dr. Howard F. Hill presented the candidate and the bishop was the preacher.

CHAPLAIN IN LORRAINE FINDS GERMANS FRIENDLY

Say They Are Glad That the Monarchy Has Fallen

From Lorraine Chaplain E. R. Laine, Jr., of Christ Church, Springfield, writes to *THE CHURCHMAN* as follows, under date of November 28:

"I reached France and this regiment just in time to be in the closing action of the war (the Argonne). The 58th Infantry has been in action continuously since last June and is badly cut to pieces. When the armistice was signed we settled down to live in some dug-out in the St. Mihiel Sector. Later we were chosen as part of the Army of Occupation to go into Germany and have been on the march ever since. We entered Lorraine on the heels of the retiring German army.

"I was billeted over last Sunday with a wealthy German engineer in D—. His only son, a German lieutenant, fell in the campaign of 1916. They were thorough Germans but were kind and very courteous to me, calling me *Herr Feld-Pfarrer*. The mother showed me the picture of the son and wept bitterly. She said, 'He was only a lad and never loved the Army, but he loved the Fatherland and died for it, not for the Emperor.' The father said, 'I love Germany but I never liked the Emperor. Four years and a half of war and all Germany has is debts and graves. She is ruined (caput).' France and England they disliked, but seemed to trust America. The father said of President Wilson, 'He was our enemy, but of all our foes he alone do I trust.' They spoke of the different attitude of the American Army to the war saying, 'We could not really hate you but we did not understand you.' They told me the story of the years of the war. Even the richest reduced to great privations. Every home with its dead—the fallen ones. They were glad the monarchy was gone but wished the 'moderates' and not the 'Socialists' could form the new Republic.

"We left there and are now billeted in a small town, largely French."

ERIE CLERGYMEN MEET

Interesting Papers on Religious Co- operation Read at Meadville

ERIE, PENNSYLVANIA.—"Sympathetic Religious Education for our Brethren of other Communions," was the plea made by the Rev. George Sutton, curate of St. Clement's Church, Greenville, Pennsylvania, at the meeting of the Archdeaconry of Meadville, which had its autumn session in St. Mark's Church here on December 10 and 11. Mr. Sutton preached the archdeaconry sermon; and as he has lately been received into the Episcopal Church from the Presbyterian ministry he spoke with full knowledge and conviction. He stated there was a lamentable lack of knowledge of the Church and its teaching. It was supposed to be part of the Roman Church, or with a dividing line so tenuous no one could find it. If we would only get in closer touch with our Christian brethren in a sympathetic way they were ready to listen and to receive instruction. In the debate that this subject occasioned, the Rev. Bruce Reddish, rector of Trinity Church, New Castle, said: "Come into close contact with the ministerial association in whatever city you are. You will

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receive a lot of benefit. You will find the Lutherans especially in great sympathy with the Church's position; and all will give you a sympathetic hearing."

The archdeaconry opened with the report of Dr. Aigner, president of the Standing Committee, upon the condition of the missionary work of the diocese. He stated that every mission station except one was filled and conditions were encouraging.

Wednesday morning the Rev. Bruce Reddish, civilian chaplain at Camp Lee, gave a very interesting account of his experiences in camp. He found the work very necessary, and well worth while. The personal and hospital work were of the utmost importance. He stated there was a lack of sympathetic co-operation on the part of the Y; and he found great difficulty in obtaining a place to hold Communion service for the boys of the Church. One would infer from his remarks that some of our Episcopal chaplains are holding undenominational Communion services. His description of a prayer meeting which he was asked to hold with a Methodist brother and which began with the hymn called "Dixie," while reverent held the rapt attention of all present.

The morning session of the archdeaconry adjourned to the Hotel Lawrence where the delegates were guests of the Rotary Club and the Board of Commerce at luncheon given to Lieutenant Wierzbicki who spoke about his native France and the work of the Peace Conference.

In the afternoon the dean led a discussion on "Missions and the Apportionment." It was decided to send a letter to the senior warden of each parish; and to make every effort to pay the diocesan apportionment in full as a surprise to Bishop Israel.

SPECIAL CLERGY RATES

FOR RELIGIOUS WORKERS

The following information for the benefit of the clergy was given out from the United States Railroad Administration office, Washington, D. C., under date of December 9, regarding special rates for clergy and church and charity workers.

Beginning with January 1, 1919, a special rate of one-half the normal one-way passage fare will be granted to clergymen and other classes engaged exclusively in religious duties who may qualify under the rules as beneficiaries. The reductions will be accorded by means of clergy fare certificates, issued by bureaus maintained as follows:

Mr. C. L. Hunter, Manager, Eastern Clergy Bureau, 143 Liberty Street, New York City, New York.

Mr. W. H. Howard, Manager, Southern Clergy Bureau, Rhodes Building, Atlanta, Georgia.

Mr. Eben E. McLeod, Manager, Western Clergy Bureau, Transportation Building, Chicago, Illinois.

Each certificate will contain requests available for one hundred trips and will be good over all railroads under federal control, and also such non-federal control roads as may desire to participate. The certificates will be valid in any part of the country, regardless of where issued. A bureau fee of one dollar will be charged for each certificate. Blanks for use in filing applications will be obtainable from the nearest local ticket agent on or about December 15, or at the office of the Rev. Andrew D. Stowe, chairman, the Transportation Bureau of the Episcopal Church, 519 Oak Grove Street, Minneapolis, Minnesota.

The Church and the League of Nations—

I indicated some weeks ago the steps which were being taken to express the Christian view of the League of Nations. We have now a manifesto, signed by the archbishops, and by a strong array of Free Church leaders, the Roman Catholics at present standing out, though there is no reason to suspect their want of sympathy. The document takes it for granted that the principle of the league is now accepted both by political leaders and by public opinion. But "agreed measures are sometimes the hardest to pass." There will be counter-forces of weakness and selfishness and baseness. Men and women of good will must be on the watch; they must apply the "steam," the perseverance and the vigilance, needed for success. As Christians we must claim that war shall cease. "Love is the only constructive principle of common human life," and all forms of selfishness must be subjected to the strong and wholesome control of duty towards the general interest, and of common loyalty to the Kingdom of God. The Church is entrusted with spiritual weapons in whose efficacy its faith believes. Prayer, individual and corporate, will work great things.

Death of Dr. Percival—The former Bishop of Hereford has not lived long to enjoy his retirement at Oxford. After about a year there, he has passed away in his eighty-third year. He will be remembered rather as a conspicuously successful schoolmaster, rather than as a bishop. But, as I said at the time of his retirement, he was a man of great personal charm, which even his bitterest critics—and he was always surrounded by them—were ready to admit.

No Meeting of the Representative Council—

At the very moment when it was of the utmost consequence that the Representative Council should meet, so as to formulate the demand for Church reform to be presented to Parliament, we find ourselves in the absurd position that the council cannot legally be convoked. It will sound curious in American ears, but there is unfortunately a law that the dissolution of Parliament automatically dissolves the Church convocations. The Church has at the present moment no convocation members: it will have to elect them afresh after the new Parliament is constituted. And as the council consists of the Convocations of Canterbury and York, together with the Houses of Laymen, meeting as

one body, it cannot be convoked. As the *Challenge* indignantly points out, the case for deliverance from bondage is made all the stronger by this state of affairs. The deliberative assemblies of the Church, no matter how urgent is the business which they may have to discuss, are at the mercy of the political situation. Few people doubt that the prime minister is right in calling for a General Election at this juncture, but why should it have the effect of gagging the Church?

The New Secretary of the S. P. G.—

To a bishop succeeds a bishop, and by all accounts an excellent one. It may be hazarded that Bishop Montgomery has had some hand in the appointment of his successor, for the Bishop of Madagascar (Dr. George Lanchester King), who succeeds him is one of his many friends. Dr. King is not very well known in England, for the best of reasons: he has stuck pretty constantly to his diocese for the last nineteen years. He is said to be a man of great statesmanship and tact, a scholar, and pre-eminently a man of prayer. He was ordained in 1884 to a northern curacy, and was known in those days as "one of Westcott's men." Bishop Westcott was at that time Bishop of Durham, and keenly advocating the cause of foreign missions. Mr. King was one of those who placed themselves unreservedly in the bishop's hands for service abroad, and so it happened that only five years from his ordination he was sent to Madagascar as bishop, where he has decidedly made good. He is unmarried, but his sister has always worked with him, and she is already well known at S. P. G. House. Altogether, S. P. G. may congratulate itself on finding one who will carry out the plans of the great man who has retired from its service.

Enthronement of the Bishop of Coventry—

On Thursday, November 21, Dr. Yeatman Biggs was enthroned at St. Michael's Church Coventry, which now becomes the cathedral of the new diocese. A chill prevented the bishop from celebrating the Holy Communion early, as he had intended to do. But he was well enough to proceed with the ceremony in the afternoon, which was attended by a large body of clergy. Coventry turned out in force, and great interest was manifested. The ceremony of enthronement was performed by the bishop's great friend, Dr. Greig, Archdeacon of Worcester.

JAMES CAIRNS.

Y. W. C. A. Serves 350,575 People

During the first ten months of 1918, the Young Women's Christian Association at headquarters in New York served 350,575 people. This is a larger number than the census of 1910 gives the population of the District of Columbia; one-half the population of Maine; nearly one-half the population of St. Louis, and twice that of Richmond.

Chimes for Christmas

EDGEWOOD, RHODE ISLAND.—A chime of bells made by the Menecly Company was presented to the Church of the Transfiguration on Christmas Eve by Mrs. Cleora N. Hall in memory of her parents, William Lankford Hopkins and Elizabeth Smith Hopkins.

Sally Stuart Memorial Opened

KYOTO, JAPAN.—Since Kyoto is "old Japan" it seemed very fitting that the religious service held for the opening of the Sally Stuart Memorial, the new dormitory of St. Agnes' School, should fall on October 31, a joyful day for all Japanese school girls, since it is the Emperor's birthday. The St. Agnes' girls met first in the old academic building, where they sang the national anthem and heard the imperial rescript read by the principal, the Rev. Mr. Hayakawa. Then they proceeded to the assembly hall of the new building, where a short opening service was conducted by the Japanese clergy of the city. The bishop is absent in Siberia, where he is serving with the Red Cross, so the Rev. P. A. Smith acted in his place.

Our Weekly News Letters

PHILADELPHIA

Mr. Richmond Becomes a Baptist—Baptist ministers were amazed recently to learn that the Rev. George Chalmers Richmond, suspended from the ministry of the Episcopal Church for two years, is planning to enter the Baptist ministry. Mr. Richmond announced that he had been invited to preach in a Baptist pulpit in the city.

There is a problem involved in Mr. Richmond's renunciation of the ministry of the Episcopal Church. The canon states: "If a clergyman declare, in writing, his renunciation of the ministry of the Church (which Mr. Richmond has done), the bishop shall first pronounce sentence of suspension for six months, and if the renunciation be not withdrawn within that period, he shall then pronounce sentence of deposition."

Many are wondering whether a man suspended, as Mr. Richmond is until October 16 next, can be suspended higher or further in that same period. Several prominent Baptist ministers have been advising the man concerned in this unusual case: They say that he may become a minister in their body, inasmuch as the charges against him had no bearing on moral conduct.

Parish Remembered by Bequest—Calvary Episcopal Church in Conshohocken, the Rev. Mr. Moorhouse rector, has been left \$10,000 by the will of Mrs. Mary H. Wood of that place. A square of ground for a public park (with a fund of \$100,000 for maintenance) together with gifts to hospitals and homes in Conshohocken, Norristown and Philadelphia, give further proof of the public spirit and genuine charity of the late Mrs. Wood.

The Bishop Urges Every Member Canvass—In a recent letter to all the clergy, Bishop Rhinelander urges and approves the diocesan undertaking of the Every Member Canvass. He says: "I am more and more convinced that we have before us a very wonderful and unique opportunity for the extension of the Kingdom. I believe that all our people will answer the call to service if we can have faith enough and love enough to make the appeal to them in the right way. It is a very large undertaking, and it will need especially the spirit of co-operation and perseverance."

He suggests the giving of notice of the plan and purpose of the campaign, explaining it, and praying for it; keeping in touch with the movement through the executive secretary and committee; by enlisting the interest and help of all parish organizations; and expresses a desire for suggestions.

IRVING A. MCGREW.

CHICAGO

Reviews Work of Churches—In the Chicago Tribune's review of the year 1918 the Rev. W. B. Norton has an interesting article on the work of the Church in Chicago during the past year. As in the lives of its individual members, so in the life of the Church, the war has been the most important factor; amount of service rendered to the country has been the one test by which individuals and groups of individuals have been judged. The Chicago churches have not been behind in war work. They have given chaplains and lay war workers in large numbers. They have afforded centers for Red Cross work.

They have aided preeminently in interpreting the issues of the war in terms of righteousness and justice. As an item of special interest Mr. Norton notes the Red Cross work at St. James's Church, where a large number of men have given their evenings to the making of boxes in the basement of the church for the shipping of Red Cross supplies.

The effect of the war on the state of the churches in general, Mr. Norton says, "has been the postponement of building enterprises, a decrease in Sunday School attendance, and a light increase in church membership. On the other hand, the spirit of giving induced by the many patriotic drives has resulted in an increase of hundreds of thousands of dollars to the benevolent offerings of the churches. The widespread reach of the influenza epidemic has had a demoralizing effect on the churches."

Holy Cross—Immanuel Mission—The *Church Visitor* of the Holy Cross-Immanuel Mission announces that the Rev. Walter B. Reed will assume charge on January 1. For some years the two missions, Holy Cross and Immanuel, have been working near each other on the South Side. The congregation of Immanuel was Swedish, and the service was held in the Swedish language. Both missions have been without a priest in charge for some time. This spring they combined planning to hold their services in English in the building belonging to Immanuel Mission. Mr. Edwin V. Griswold has been lay reader in charge since the combination, and the mission has grown under his guidance. The Rev. Mr. Reed has been in charge of St. Ann's Mission, Morrison, Illinois, for something over a year past. The people of Holy Cross-Immanuel are looking forward to his coming, and promise him enthusiastic support.

Girls' Friendly Society Opens New Building—The Chicago Lodge of the Girls' Friendly Society formally opened their new building at 54 Scott Street with a reception on the afternoon of New Year's Day. Just three years ago they opened a dormitory for young women on Ohio Street, with accommodations for thirty-five. The venture proved so successful that last May the directors felt justified in increasing the scope of the work, and it was moved into the new building, which has accommodations for sixty. The house is already full, and there is a long waiting list. Accommodations may be had as low as four and a half dollars a week, which includes two meals on week days and three on Sundays. There is a large assembly room on the ground floor, where service is held every Sunday morning. It is near Lincoln Park, just one block from the Lake Shore Drive, and within easy walking distance of the loop.

The Providence Day Nursery—On Friday, December 27, the Happiness Players, the older children of the House of Happiness, which is connected with the Providence Day Nursery here, gave a nativity play to which the Sunday School children of the city and the friends of the settlement were invited. The Providence Day Nursery is situated near the Stock Yards, and ministers to some three hundred children who live in its neighborhood. The nursery itself cares for sixty babies every day. In the House of Happiness, which

is a social center for the older children, there are clubs and social activities of many kinds. There are two resident workers and over twenty others who come in for all or part of the time. The money with which the House of Happiness was built was given by the infant class of St. Paul's Church, of which Mrs. W. H. Benton is superintendent. The building is a monument to her untiring energy and devotion.

Memorial Service at St. Paul's Church—On Sunday, December 29, a memorial service was held at St. Paul's Church for Lieutenant Thomson Burr, an aviator, who was killed while flying in France. Judge Landis and the Rev. H. W. Prince, of the Church of the Epiphany, made addresses.

CHARLES L. STREET.

COLORADO

Notes—The Diocesan Council will be held on Wednesday, February 5, owing to the adoption of the new fiscal year. Parishes and missions are requested to meet two-thirds of all apportionments before that time.

When a prominent layman died towards the end of the past year it was found that St. John's Cathedral had benefited by a bequest of \$10,000 and St. Luke's Hospital, Denver, by \$2,000. The layman was Joseph Thatcher, president of the Denver National Bank and one of the directors of the bank. It was found that a similar bequest of one-half the same amount was made by E. A. Peters, who died about the same time.

Trinity Memorial Church, Denver, was changed into a mission on January 1, under the name of St. Andrew's. It was the decision of the diocese that the church situated on Glenar Place was better adapted to mission and settlement work than to work as an independent and struggling parish.

G. H. HOLORAN.

PITTSBURGH

Missionary in China—The Rev. John Gillespie Magee, a missionary of Nanking, China, has been spending some time in Pittsburgh on his first vacation home. He is more particularly interested in developing a work especially for young men employed in the new business section of Nanking. Mr. Magee hopes to provide there a means for the conservation of young manhood, much of which is the product of our church, schools and colleges in China, by furnishing a centre to which they can not only go themselves, but from which they can help other young men. About \$25,000 is needed for the schools, chapel and hostel. One generous Pittsburgher has offered \$10,000 of this amount, providing Mr. Magee raises the balance. About \$20,000 of the whole sum needed is in sight, all subscribed in this diocese. Mr. Magee was raised in Calvary parish, Pittsburgh, and his missionary stipend is furnished by its congregation.

Bequests Received—St. Luke's Church, Georgetown, by the will of the late Miss Anna B. Ditmore, one of the oldest residents of the town, has received two bequests, one the sum of \$6,000 a trust fund, the income of which is to be used for the payment of the rector's salary; and the other a trust fund to be called "The Anna B. Ditmore Expense Fund." This latter is the residue of the estate after the payment of a bequest of \$2,000 to a relative. St. Luke's Church is one of the oldest parishes in the western part of Pennsylvania.

Mortgage Paid—During the Advent season an extraordinary effort was made in St. Stephen's parish, Sewickley, under the leadership of the Rev. Dr. McIlvaine, to raise a sum sufficient to liquidate the mortgaged indebtedness upon the church, which amounted to \$28,000. When the offering was made on Christmas Day everyone was delighted to find that the sum named had been oversubscribed by almost \$8,000. With part of the surplus it is hoped that some memorial will be erected for the soldiers and sailors who have gone out from the parish to serve their country.

Annual Meeting—The annual meeting of the Diocesan Branch of the Woman's Auxiliary, which was to have taken place in November, will be held on January 21, in Calvary Church, Pittsburgh. Bishop Thomas of Wyoming will be the chief speaker of the occasion. JANE CUDDY.

TEXAS

Candle Light Service at St. Paul's, Marfa—The Christmas festivities at St. Paul's, Marfa, began on Christmas Eve at 5:30 p. m. with a "Candle Light" service in the church. This service was designed for the children of Marfa and the church was crowded to the doors. The only illumination was candle light, and this, with the masses of Christmas trees and holly festoons and red carnations, gave the little church a very Christmas appearance. The Rev. Clarence S. McClellan, the rector, told the children the "Story of the First Christmas Tree," and conducted the services, which consisted of the service for Christmas Day and many of the old Christmas carols.

At midnight there was a celebration of the Holy Communion. Again the church was illuminated by candles and again the church was crowded. There followed a program of ancient English Christmas carols sung by the choir and many of the officers and soldiers from Camp Marfa. Christmas cards reproducing the old Italian masters' conception of the Nativity were given to all present and also a candle, which each person lighted from one of the altar candles, and carried into the night. As the congregation left the church on Christmas morning shortly after midnight Sergeant Frank Singals played "Silent Night" on the cornet from the church tower.

On Sunday following Christmas there was a patriotic service for the soldiers from Camp Marfa and to each man, through the generosity of the Church Periodical Club of New York City, a Christmas gift was presented.

MICHIGAN CITY

Successful Canvass—A very successful Every-Member Canvass was carried out recently in St. Paul's Parish, La Porte, (the Rev. Dr. F. J. Barwell-Walker, rector), by 22 workers. The same evening during the service the rector announced pledges totalling more than double those for 1918, and more have come in since.

The Christmas services were well attended, and the communions made fully up to normal, while the offering was about 50 per cent better than last year. At Vespers on the Sunday after Christmas Mr. Walker made the interesting announcement that if all pledges were paid during 1919, and the various other agencies maintained the usual level, the parish would be able to pay all its expenses for the year, the amount now deficient on Diocesan Missions, and take up every note at the bank (which had accumulated before his

time), while the year would finish with a comfortable balance in hand although no special effort to raise money in other ways be made.

RHODE ISLAND

Tower Dedicated—On Sunday morning, December 29, the new tower of the Church of the Transfiguration, Edgewood, was formally dedicated by the rector, the Rev. Levi B. Edwards. The tower contains a set of chime bells, ten in number, the largest weighing 3,000 pounds. They are from the Mencey Bell Company, and rank among the largest sets in the diocese. The tower and the chimes are the gift of Mrs. Clara N. Hall as a thankoffering for the completion of twenty-five years as a communicant of the parish.

Rood Screen Dedicated—A rood screen was dedicated at St. Peter's Church, Manton, on Sunday morning, December 22, by the rector, the Rev. Alva E. Carpenter. It is of carved wood, and is the gift of Mr. Alfred B. Peirec, in memory of Mr. Arnold Watson Essex, a vestryman of the parish. It was designed by Mr. Wallis E. Howe, of Clarke and Howe, and the work was executed by Irving and Casson.

A Christmas Eve Reception—Christmas Eve was observed at St. Paul's Church, Pawtucket, by a reception through the evening under the auspices of the Men's Club and the Men's Bible Class. At 11 p. m. an impressive musical service was held in the church, preceded by an organ recital. And at midnight there was a choral celebration of the Holy Communion.

Silent Mission Services—The Silent Mission for the Deaf is maintaining two services each month at Grace Church, Providence, under the care of the Rev. G. H. Hefflon. On Sunday, December 29, after the Holy Communion, there was a Christmas festival in the parish house, with distribution of gifts. JOSEPH M. HOBBS.

HARRISBURG

Ordinations—On Friday, December 20, Bishop Darlington ordained to the diaconate Mr. John H. Schwacke, headmaster of Yeates School, Lancaster. He was presented for ordination by the Rev. George I. Browne, rector of St. John's, Lancaster. At the same time he ordained to the priesthood two deacons: Rev. Joseph Herbert Bond and Rev. Clayton E. B. Robinson. They were presented by the Rev. H. B. Pulsifer, rector of St. John's, Marietta. The sermon was by the Rev. John Frederick Virgin, of the staff of St. Paul's, Harrisburg. The Rev. Mr. Schwacke will remain in charge of Yeates School, the Rev. Mr. Bond will remain in charge of St. Andrew's, Tioga, St. John's, Lawrenceville, St. John's, Mansfield, and St. Joseph's, Mt. Pleasant.

Clerical Changes—The Rev. James Hart Lamb has accepted a call to Christ Church, Coudersport, and will take up his work there in the near future.

The Rev. Frederick J. Compson, of the Diocese of Illinois, has accepted a call to St. John's, Huntingdon.

On account of ill health the Rev. George O. Eskins has resigned St. Paul's, Mannheim, and Hope Church, Mt. Hope.

The Rev. Charles Harris, Jr., has resigned St. John's, South Williamsport, and accepted an appointment to Grace Church, Riverside; St. Mark's, Northumberland, and All Saints, Selins Grove.

The Rev. Joseph Hinks has resigned

Trinity Church, Renovo, and accepted a call to the Diocese of Bethlehem.

A New Rectory—A rectory has just been completed at Riverside. It is of wood with concrete foundations. It is not only completed as a building, but it has been completely furnished with furnace, range, carpets, pictures, beds and bedding, tables, chairs, china and glassware, coal in the cellar, all ready for the occupancy of the newly appointed minister who will be in residence in a very short time. The rectory is a memorial of Mr. Lemuel E. Wells. LE ROY F. BAKER.

MINNESOTA

Annual Meeting of Church Club—The Epiphany-tide and annual meeting of the Church Club will be held in Minneapolis on Thursday evening, January 9, 1919, at Donaldson's Tea Rooms. The Rt. Rev. Dr. James White, Bishop of Kansas, and the Rev. G. G. Bennett, rector of St. Paul's Church, Minneapolis, addressed the meeting.

Dedication of Window—A most interesting service was held in St. Mark's Church, Minneapolis, on Sunday morning, December 22, in connection with the dedication of the great west window, the gift of the late Mr. and Mrs. George H. Christian. The window was designed and executed by Mr. Charles J. Conic of Boston. The description for the window from his own pen was given on the program used at the service.

Ban Lifted—After many weeks the ban imposed upon day schools and Sunday Schools in Minneapolis as the result of the influenza has been lifted. The health authorities prohibited all Sunday School festivals and gatherings of children. At St. Mark's Church, Minneapolis, this difficulty was overcome by holding their festival out of doors. A large spruce tree on the lawn of the church was decorated with electric lights and Christmas ornaments and around this the children gathered and sang their Christmas carols.

Ordination—On Saturday, December 21, Bishop McElwain advanced to the priesthood the Rev. Charles W. Baxter, the Rev. Edward F. Cray and the Rev. Iam Robertson. The Litany was read by the Rev. John W. Bagot and the sermon was preached by the bishop.

Indebtedness Cleared—At the seven o'clock service at St. Luke's Church, Minneapolis, on Christmas Day the men of the church placed in the offering as a Christmas gift to the church pledge cards representing a sum of money more than sufficient to liquidate all the indebtedness of the parish. The whole campaign for the pledges was organized and carried out in less than seven days.

Advisory Board—To assist and advise in the work of church extension in the Twin Cities, Bishop McElwain now has an advisory board consisting of representatives from all the parishes. The board has been organized and is already taking an active part in the work of church extension.

F. D. TYNER.

GEORGIA

Rector Leaves—The Rev. William Johnson, rector of the Good Shepherd, Augusta, closed his work there on the last Sunday of the year, and on January 5 enters upon the rectorship of St. Mark's Church at Brunswick in this diocese. Mr. Johnson has been ten years at the Church

of the Good Shepherd, having done a splendid work, and leaves with the sincerest regret and good wishes of his congregation.

The Rev. H. H. Barber, of New York, will temporarily take the work at the church of the Good Shepherd during the winter months, as the vestry are not yet ready to call a rector.

Takes On Another Mission—The Rev. W. W. Webster, of Hawkinsville, has had added to his field the prosperous mission of St. Matthew's, Fitzgerald, which is vacant due to the removal of Rev. J. W. Bleker.

Ban on Services Removed—Practically every church in the Diocese of Georgia was closed from six to eight weeks during the influenza epidemic, the time varying in the different places. The quarantine has been entirely removed in Augusta, but in Savannah there is still a limit as to the number and length of services.

The Bishop's Visitations—Bishop Reese has been spending some time making visitations in South Carolina for confirmations for Bishop Guerry, who is still in France, and will not return until some time in Lent.
G. SHERWOOD WHITNEY.

NEW HAMPSHIRE

An Interesting Experience—The Rev. Wm. Porter Niles, rector of the Church of the Good Shepherd, Nashua, had an interesting experience on Christmas Eve. By special invitation he attended Vespers at the Greek Church of the Annunciation, where the new bishop of the Greeks in America, the Rt. Rev. Alexander Rodostolon, formerly Archbishop of Xanthi, was making his first official visitation. Mr. Niles was conducted through the throng of Greek men to the pulpit where the bishop was singing the service and was given a place beside the bishop, later being a guest at the bishop's right hand at a banquet at the home of a Greek layman. The same night by special invitation Mr. Niles was present at the midnight mass at the chapel of St. Joseph's Orphanage and was later invited to address the children in the hall, where they sung their carols. With his own service Christmas morning the rector had taken part in services of the Roman, Greek and Anglican communions within twelve hours.

NEW MEXICO

Monthly Service in All Missions—The Rev. Clarence S. McClellan, Jr., B.D., rector of St. Paul's at Marfa, and head of the Episcopal Missionary District of the "Big Bend," has established in this large district of 32,000 square miles a monthly service at all the mission stations, of which there are ten, and weekly services at Alpine and Marfa. At the latter place there is the Church Headquarters for the District and three services are held by Rev. Mr. McClellan each Sunday.

VERMONT

Plans for Bishop's Anniversary—Plans are being matured for the observance of the twenty-fifth anniversary of Bishop Hall's consecration which took place on the Feast of the Purification, February 2, 1894. The rector of each parish in the diocese will be asked to mark the day in his own parish, the Feast of the Purification falling on Sunday, by an address making special mention of the bishop's signal ministries in the diocese during this period. At the annual convention in Burlington on February 5 a special anniversary service will be held.

The Rev. Mr. Randall Dead—The Rev. Edward Herbert Randall, a retired priest of the diocese, died at Poultney, Vt., on Saturday, December 28, 1918. The greater part of Mr. Randall's ministry was spent in Poultney, where he was rector for thirty-five years, from 1869 to 1904. The earlier years of his ministry were spent in Randolph, Vermont, and Pawtucket, Rhode Island. The burial took place at St. John's Church, Poultney. Bishop Coadjutor Bliss officiated, assisted by the Rev. Joseph Reynolds of Rutland, the Rev. R. W. Magoun, of Bellows Falls, and the Rev. Benjamin L. Ramsay, of Granville, N. Y.
G. R. BRUSH.

WESTERN NEBRASKA

Christmas at St. Mark's Hastings—Owing to the ban being placed on children's gatherings the Church School of St. Mark's Pro-Cathedral was unable to have its annual Christmas entertainment. However, the teachers purchased gifts and had them distributed to the various homes.

The annual midnight Christmas service was held as usual. After being under the ban for weeks the people were hungry for the service and a large congregation gathered at the late hour to make their Christmas Communion. Owing to the illness of Bishop Beecher, Dean Tyner gave the Christmas message.

Influenza Prevents Services—The influenza has been very severe in Grand Island and only two services have been held since September. However, as the law allowed 12 people to congregate the rector solved the problem somewhat by celebrating Holy Communion at 8 a. m., and then remaining in the church until 12 o'clock to give the Sacrament to those communicants who might come.
C. R. TYNER.

NEWARK

Dr. Hadley in His Former Pulpit—The Rev. Dr. Henry H. Hadley, rector of St. Paul's Church, Syracuse, occupied his former pulpit last Sunday morning in St. Paul's Church, Newark. The parish is without a rector, the Rev. Roland C. Ormsbee, Dr. Hadley's successor, having resigned last month in order to serve the country as an army chaplain.

Over 3,500 Names in Service Record—The war service record of the diocese, prepared by John G. Crawford of Montclair in the form of a very large, loose leaf book, covered with khaki, contains the names of more than 3,500 men and women who have entered the service of the country. The names are entered by parishes and are followed by data concerning the place and time of service of every person represented and by other items of interest. On Christmas Eve Mr. Crawford wrote in the one hundredth name in the list of those who have lost their lives in the country's cause.

Union Hill Learns of Former Rector's Death—Word reached Union Hill last week that the Rev. Gilbert M. Foxwell, formerly rector of Grace Church, had died from pneumonia December 22 in Camden, Maine. Mr. Foxwell was forty-four years old. He is well remembered by his Union Hill parishioners whom he served for several years, beginning in 1903, six years after his graduation from the General Theological Seminary. Mr. Foxwell went from the Newark Diocese to Gethsemane Church, Minnesota, and from there to his last charge in Camden. His health had been failing for several years.
GRACE MCKINNEY.

IOWA

The Christmas Season—The Christmas festival was observed in the diocese this year with special happiness. People seemed to feel that out of the world's suffering joy has come with renewed meaning. Except in cases, therefore, where the war or illness had brought local sadness, there was an unusual note of thanksgiving. Choral services were quite numerous; a number of parish churches had midnight communions, and almost every Sunday school observed the great festival in a special way.

In Des Moines St. Paul's choir gave Horatio Parker's "Holy Child" the evening of the Fourth Sunday in Advent; and on Christmas Eve sang carols in various parts of the city. St. Luke's had a service and festival for the children Christmas Eve; a midnight Communion, which began in fact an hour before midnight, and two Communions on Christmas Day. St. Mark's had an especially well attended festival for the Sunday School. The weather was ideal; snow covered the ground, the air was clear and not too cold.

New Rectory Opened—On December 13 an open day was held at the new rectory of St. James' Parish, Independence. Refreshments were in charge of the Daughters of the King both afternoon and evening. The whole parish is rejoicing in their new acquisition.

The Sunday School Festival was held on Christmas Eve and in spite of the severe snowstorm the commodious parish house was filled with a very merry crowd of parents and children. The Christmas Day services had a larger attendance and more Communions made than for some years past.

New Church at Work—St. John's Parish, Cedar Rapids, a new organization of which Dr. A. L. Murray is the first rector, has accepted plans for a new building which will be a community building with a large church auditorium, which will be used for a few years until a church will be built. The new parish has inaugurated a Woman's Bible Lecture Course which the rector conducts every Wednesday at 3 p.m. The rector also conducts a Children's Story Hour the same days at 4 p.m., when Bible stories are told. Several denominations are represented in the attendance. The School of Religious Education of the parish has adopted and paid in full for the care of five French orphans and made an Advent offering for the children of Bible lands.

LONG ISLAND

Community Christmas Service—Members of the Baptist, Methodist, Presbyterian and Congregational churches in the neighborhood of St. Paul's Church, Brooklyn, with their Sunday Schools, joined in one service on Christmas afternoon, on the invitation of the rector of St. Paul's.

Special music was arranged, which included Evensong and Christmas carols, sung about the crèche.

The crib was a genuine one from Brittany, and under its thatched roof stand quaint little figures, carved by Lang, representing those at the manger at the birth of our Lord.

Christmas Eve at St. Ann's—Christmas Eve at St. Ann's was beautifully kept, with a celebration of the Holy Communion at half-past eleven preceded by a procession of lights, with the singing of Christmas hymns and carols.

The rector, in an open Christmas letter, urges his parishioners to let their Christmas offering be the paying off of their missionary apportionment and diocesan obligations.

"Why not," he asks, "give our Heavenly Father a Christmas present of a credit balance instead of a debit at the end of the year?"

To do this he suggests the giving of Liberty Bonds, and says: "I cannot well preach without practising and intend to place one of them on the altar on Christmas Day, simply as a trifling outward expression of my own thankfulness for victory and peace."

Patriotic Service at Holy Trinity—At the Church of the Holy Trinity, Brooklyn, a patriotic service was held on the Sunday night before Christmas to assist the Christmas Roll Call of the Red Cross. Sergt. Alex Coubrough of the Anzacs, and the rector were the speakers.

Children's Festival—At the Church of the Incarnation, Brooklyn, the children held a festival on Christmas morning, at which they presented their offering for the Brooklyn archdeaconry.

The Men's Club of this church held an entertainment the Friday before Christmas, the price of admission being a toy; enough were collected to provide one mission school, which otherwise would have had nothing, and to send out in several other directions as the needs were presented.

Junior Auxiliary—The Juniors of St. John's Church, Flushing, shipped on Monday, December 16, a Christmas box to the Colored Orphan Asylum, of Folkville, Virginia.

Under their auspices Miss Ruth Kent, missionary in China, will lecture on the Chinese missions. The lecture will be illustrated by stereopticon views, and the proceeds be given to the Chinese Hospital.

Within the year the children of this Sunday School have given over \$200 for the extension of the work of Christ's Kingdom, a notable increase, as compared with their work of former years.

MARY E. SMYTH.

BOSTON

The Twenty Weeks—Copies of the second booklet of the series and entitled "A Call to Service" by the Bishop have been distributed to all the parishes of the diocese. This is the sixth week and the reading and prayers cover the period from Epiphany to Quinquagesima. In a letter to the clergy, wardens and members of the special committees the bishop asks that advantage be taken of the annual parish meeting to bring the people together in a really social and democratic manner. The bishop writes:

"First, as to the parish business meeting. The parish is, or should be, a democracy. No democracy is healthy wherein a little group of people meet and re-elect themselves. May it not be possible to have a really representative parish meeting of those who have the right to vote?"

"It will be a business meeting. Hence it should be prompt. Reports should be well prepared and made clearly, the treasurer's report, properly audited, should be presented, and it ought to be printed and distributed to the people. We do not appreciate enough that the strong support of the parish is dependent upon the knowledge which the people have of the details, financial and otherwise, of the parish life.

"Again, if feasible, all societies might meet and report upon their work and the treasurers present their accounts properly

audited. By amendment to the Canon last spring, treasurers of societies are to present their reports to the parish treasurer, who shall see that their reports are audited as the parish treasurer's report is.

"Then again, it is an opportunity for bringing socially all the people of the parish together. Experience shows that a meeting, partly business and partly social, is likely to be a failure—they want to be kept separate. There might be a prompt business meeting, say for one hour, and then a social meeting, or they could be on separate evenings. How about a New Year's reception to the rector, his wife and the parish officers?"

"The point that I want to make, however, is that the people of our parishes are entitled to a full knowledge of what is going on in the parish, and that the officers will be wise to do everything in their power to inform the people as to the financial as well as other problems and details of the parish. The dominant note of our parish meetings should be not that—We need more money, how shall we get it?—that drives people away; but if we all turn to, we have got plenty of work and opportunity. Let us see how we can make the best use of them in the coming year."

The bishop suggests that the clergy preach on the League of Nations as an appropriate subject for the opening Sunday of the New Year.

Watch Night Services—The usual watch night services were held at the Cathedral, with a sermon by the dean, at the Church of the Advent with a sermon by Dr. Van Allen and at Trinity with a sermon by Dr. Mann. All the churches seemed to be crowded to capacity and there seemed more of the note of devotion than usual. On Boston Common there was a huge gathering under the auspices of the War Camp Community Service. At the passing of the Old Year there was a moment for prayer and then the singing of familiar hymns.

CHARLES CHASE WILSON.

NEW YORK

Meeting of the Clergy—A conference of the clergy was called by the bishop of the diocese on the evening of January 2 to discuss what the Church should do to welcome the returning soldier. Bishop Greer is at present in St. Luke's Hospital, and in his absence Bishop Burch, who was introduced by Dean Robbins, presided at the conference. Dr. Stires was the first speaker. He recommended that parish service clubs be formed for the returning soldier in order to utilize the spirit and discipline achieved by the war. He thought the men would welcome such a club and the opportunity it would afford to talk over with each other and with sympathetic friends experiences "over there."

Dr. Thayer, the headmaster of St. Mark's Church, Southborough, emphasized the need of the nation's using the discipline of loyalty the soldier had learned during the war. In a picturesque way he described what the Bishop of Massachusetts was doing in the way of preparedness for the returning soldier. The Twenty Weeks is the most exacting demand ever yet made by a bishop upon his diocese. Every Churchman is asked to do three things: say one prayer a day besides the Lord's Prayer, read eight verses of the Bible, and attend church once on Sunday. Dr. Thayer said, "Bishop Lawrence is going at this program as though he were managing a Pension Fund campaign."

The last speaker was Dr. Percy Silver, rector of the Church of the Incarnation and for many years chaplain at West Point.

Bishop Courtney's Funeral—It would be

hard to find anyone who was more universally beloved than the late Bishop Courtney, whose death in New York on December 29 was reported in last week's CHURCHMAN. His funeral was held in St. James' Church on New Year's afternoon. A great number of the clergy of the diocese, including the rectors of nearly all the large parishes, marched with the choir in their vestments. Bishops Lines, Stearly and Thomas were also present, as were a number of ministers of other communions, as well as representatives of the Church Club, the British Schools and Universities Club, the Sons of St. George, the Loyal Legion, the Seamen's Church Institute, the Churchmen's Association and many other societies and boards of which Bishop Courtney was a member. The service was read by Bishop Burch, Dr. Crowder, Dean Robbins and the Rev. James V. Chalmers. The interment was in Trinity Cemetery.

In speaking of Bishop Courtney, a layman of the diocese said: "He died in the midst of his work as he wished. There never was a more faithful member of any association than he. He seldom missed a meeting of a board or committee of which he was a member. He always raised the tone of a meeting to his own high level. He was very decided in his opinions, yet always a delightful person with whom to work. Over all that he did he shed the radiance of his beautiful Christian spirit."

Death of Mr. C. A. Griscom—The Chapel of the Comforter has lost from pneumonia one of its strongest supporters and most faithful laymen, Mr. Clement Acton Griscom, who died in New York on December 30. Mr. Griscom was born in 1868 of a family distinguished in American history. His father was the founder of the Red Star and American Lines and first president of the International Mercantile Marine Company.

Mr. Griscom was a graduate of the University of Pennsylvania. At the time of his death he was connected with a good many business enterprises in New York. Intimately acquainted with European conditions from the outbreak of the war in 1914, Mr. Griscom urged the necessity of America's entrance into the conflict. He was active in all civic improvements. He was a member of the City Mission Society, treasurer of the Chapel of the Comforter, and one of the founders and chief supporters of the Open Door Mission on Hunson Street, which has helped many thousand men to repair the wrecks of life.

One of Mr. Griscom's sons, Lieutenant Ludlow Griscom, is serving in France, and the other, the Rev. Acton Griscom, ordained to the priesthood during the December Ember Days, is on the staff of the Chapel of the Comforter.

Crucifix Stolen—A highly prized crucifix belonging to the Church of St. Mary the Virgin was stolen from the high altar last week. It was finally found by detectives in a second-hand art store on Sixth Avenue. The dealer had acquired it for \$2, although its real value was about \$1,000.

Dr. Stires' Anniversary—Dr. and Mrs. Stires are celebrating their twenty-fifth wedding anniversary. They will have two "at homes," one for the members of the parish and one for the clergy of the diocese and their wives. Both will be held at the rectory. Dr. Stires married Miss Sarah Hardwick in Augusta, Georgia, on January 11, 1894. They have four sons, the eldest of whom served in the ambulance service in France until he was sent home wounded. He then entered the army and was at Camp Taylor when the armistice was signed.

MARGARETTA MILLER.

The Open Forum

Welcome, Soldiers!

TO THE EDITOR OF THE CHURCHMAN:

May I be allowed to say that St. Stephen's College will gladly welcome back all its students who have been in war service on the same scholarship terms as before? Also, that the college will be glad to receive returning soldiers who desire to commence or resume academic studies.

WILLIAM C. RODGERS.

Annandale-on-Hudson, New York.

Change of Name

TO THE EDITOR OF THE CHURCHMAN:

The war has given us a new nation. A nobler conception of America has come to quicken our social, æsthetic and religious life. The animosities of 1776 and of the 60's have been replaced by a sense of racial solidarity.

Our Church should be instinct with the new national spirit. One hundred and forty-three years ago it was the Church of England. Then the colonies became states and the colonial Church was reorganized in rather untoward circumstances. America, as we know it today, was undreamed of. The dispirited clergymen and laymen who sought to bring order out of confusion in the Convention of 1789 thought the words Protestant Episcopal would define the Church's position. The name was adopted. So the Church of England for the first time in history, was left in the daughter Church without a suggestion of national quality. We may be a minority Church, perhaps considering some things we have done, we deserve to be; but we are false to our spiritual mother and very unworthy Americans, if we go on forever with a sectarian label, not formally nor nominally recognizing the land where our altars are reared.

Dropping the words Protestant Episcopal from the title page of the Prayer Book and elsewhere, leaves the name "The Church in the United States of America." The difference in position between the mother Church and the daughter Church is aptly shown by the substitution of the preposition "in" for the preposition "of." The objections of indefiniteness, inconvenience and incompleteness would not be realized in practice since the old name would be retained in legal documents. This grandly simple name, "The Church in America" would witness to our descent, our national spirit and our belief in the oneness of the Church.

J. N. McCULLOUGH.

God's Will for Sick Children

TO THE EDITOR OF THE CHURCHMAN:

I have just received the following letter from a fellow student I have not seen since seminary days, who is the rector of a church in the Middle West. It contains a personal testimony which calls for a wide circulation:

Your name greeted me in two "ad" pages of the *Spirit of Missions* today, and I feel moved to send you a line of affectionate greeting, and to tell you that I am wholly a convert to the cause you are forwarding to free us from the dreadful taint of Calvinism. Last week we nearly lost our little five-year-old girl by pneumonia. Our prayers during the critical time were wholly framed by *complete faith that it was not God's will that she should die, but live*, and all He could bring to bear was working to save her. If she had gone, I am sure there would

not have been a shred in our minds of the idea that it was His will, *but rather the opposite*. All this new (and old) point of view seems to me to necessitate a revision of what we all have been accustomed to call the Almighty of God. As I see it now, it is rather *in posse* than *in actu*. His Kingdom has not yet come, completely, though His victories are many and increasing, and will increase, probably, just in proportion as we recognize the real status and give ourselves more wholly to advance His cause. I say these things boldly now to the people in anxiety and in grief.

The writer places his finger on the cause that has worked such harm in giving us distorted teachings with regard to sickness and God's will.

It is a form of Calvinism and is not based on Christ's teachings, but upon Hebraic theology. It is not true Christianity. Prayers for the sick cannot avail until the mind is clear upon the subject of God's will. Then intelligent prayer may be offered, supported by a real faith. When every clergyman wrenches himself from the Hebrew theology with which the Church has overloaded her prayers and teachings, it will be easy for him to glimpse the truth expressed by the writer of the above letter. When that happens the ministry of healing as Christ practised it will be restored to the people.

HENRY B. WILSON,

Director, Society of the Nazarene.
Boonton, New Jersey.

Health

TO THE EDITOR OF THE CHURCHMAN:

Your issue of December 14 contains a letter from a Boston clergyman discussing a "mutilated communion," in which he speaks of Christian Science as an exaggeration in "its exaltation of health to the highest level." Please permit me to point out that Christian Science instead of exalting physical health rather regards it as the natural result of right thinking, that is to say, the recognition of the truth about God and man. Therefore physical health becomes rather an incident to what may be termed spiritual well-being, the understanding of man's true state as the child of God which constitutes *per se* that knowing which Jesus so emphatically declared "shall make you free." Christian Science holds, however, that a necessary and intrinsic phase of discipleship of Christ Jesus is healing the sick, the restoration of physical harmony as a result of spiritual regeneration. Mrs. Eddy states the case with perfect clarity on p. 150 of *Science and Health*, "the mission of Christian Science now, as in the time of its earlier demonstrations, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

ALBERT F. GILMORE.

The Lectionary

TO THE EDITOR OF THE CHURCHMAN:

I read with much interest your recent editorial in regard to the new lectionary, urging caution against undue haste.

Your advice is exceedingly wise. Although the lectionary has been before the Church for some time, it is clearly far from satisfactory. This is evidenced by the many separate lectionaries that have been

put forth in recent years, one by the Board of Religious Education of the Diocese of California, quite recently a brief lectionary by the Woman's Auxiliary to be used in connection with the Advent Call, and now the Church is getting an admirable lectionary put forth by the Diocese of Massachusetts. These lectionaries are all tentative, but indicate the widespread need in the Church for a plan of Bible readings especially adapted for the development of the spiritual life. May it not be that the plan on which the new lectionary is devised is not along the right lines, but that there is a crying need for something of a different character?

Of course it may be said that the Church lectionary is for the purpose of public worship, and not for private devotion. Nevertheless, the mere fact that we have an office of Family Prayer in the Prayer Book, indicates the expectation of the Church to minister to the various needs of her children. Why should not the Prayer Book contain the sort of lectionary that will give our people the largest degree of spiritual help?

HERMAN PAGE.

Spokane, Washington.

On Intinction

I intrude on your space to say how much I value Dr. Slattery's article on the "Administration of the Chalice," in THE CHURCHMAN of December 14, a subject on which many have been concerned in the recent epidemic. Whether the decision of the Roman Catholic Church as a matter of expediency were one to be followed in other churches is a question of wide reach, but Dr. Slattery's suggestion of a way of declining the cup in individual cases, I think represents the action of the Church long before the Council of Constance in 1415.

In the *Summa Theologica*, Aquinas says (Q. 74, Art. 1):

If there be fear of harm, it is not necessary for all who take Christ's Body to partake also of his Blood, as will be stated later.

The later text, after declaring that the priest must consecrate both elements, then goes on (Q. 80, Art. 12):

But on the part of the recipient the greatest reverence and caution are called for, lest anything happen which is unworthy of so great a mystery. Now this could especially happen in receiving the Blood, for if incautiously handled it might easily be spilt. And because the multitude of the Christian people increased, in which there are old, young, and children, some of whom have not enough discretion to observe due caution in using this Sacrament, on that account it is a prudent custom in some churches for the Blood not to be offered to the reception of the people, but to be received by the priest alone.

If, however, avoidance of the risk of infection is to depend solely on the scruple of the communicant, there are the supposable cases of such partakers, quite unaware of their own condition, imperilling others. Here comes in Dr. Slattery's wise suggestion of counsel and instruction to communicants. The older theologians maintained that this sacred mystery may be partaken through the Bread alone, as the Bread, signifying Christ's Body, includes also the Blood. If, therefore, for the reasons you mention, the communicant abstains from the cup, his observance really does not fail in real obedience to the eucharistic rite. If this were distinctly recognized it would relieve many perhaps now burdened with scruples as to the common cup.

HARRINGTON PUTNAM.

The New Books

From Australia

THE SILVER SHADOW, THE GOLDEN MILESTONE, THE LUGGAGE OF LIFE. The Abingdon Press, New York. 1918. \$1.25 each.

Mr. Borcham lives in Australia; he also lives among life's supremacies and greets the world with a high hearted goodwill. His sympathy is contagious. His humor flashes like the morning light. He is enough of a realist to grasp a transcript of life and enough of an idealist to see the universal truth enshrined. Like Stevenson he loves a paradox. He has the insight of A. C. Benson but not Benson's obviousness. He is an artist in exposition and knows how to preach without a preachment. He is philosophical but not in the same sense that L. P. Jacks is philosophical in his clever essays.

Borcham conveys his thoughts more by imagery and suggestion than by logic and argument. Oliver Wendell Holmes would have enjoyed greatly Borcham's "Hat-pins and Button-hooks" though the determined Wendall Phillips might have thought Borcham's "Back Moves" inculcated bad strategy—but Mr. Borcham does not try to interpret life from one angle or by one rule.

We commend to Dr. Van Dyke the essay on "Our Trysting Places." It is "after his own heart," and we feel sure that Dr. Crothers will greatly relish "Sermons and Sandwiches." We are confident that G. H. Morrison, who wrote "The Return of the Angels," will pardon us when we say that Borcham's "When My Ship Comes Home" reminds us of the Welling-ton Church sermons.

Thackeray we feel sure would be annoyed with some of the essays as for instance "The Convalescent" in which the Australian praises mediocrity. We imagine that Mr. Chesterton would give Thackeray a sly wink knowing well that both he and Thackeray would enjoy "The Undertaker"! Reminiscent of David Grayson are the essays, "Spring Cleaning" and "The Glory of the Doorstep."

It is not adequate to say that Borcham proclaims a gospel of beauty, while it is true that if he painted the Crucifixion one would behold not a tragedy but the glory of sacrifice. Rather his message is the interpretation of the universal truths that find expression in familiar things and meets Ruskin's demand that art and moral ideals be one. No one is a greater artist than he is a thinker. When Sidney Lanier remarked that Edgar Allen Poe did not know enough to be a great poet, Mr. Poe, had he had opportunity, might have asked Lanier what he meant by knowledge. Borcham has a style that harks back to Solomon's idea of knowledge. The knowledge that Borcham gives is that which cherishes more than facts; it has feeling and is not a thing apart from life. Here is Borcham's delightful attraction. He has found what Dr. Maltbie used to call "liberation through ideas." He has liberated ideas because he finds them free in life and forth he goes and gathers them into fragrant bunches and to America the Abingdon Press brings them and Americans will be grateful. We have room for F. W. Borcham for he's just such an one as Bliss Perry did not have in mind when he used the phrase "non-descript gelatinous rhetoric," and he is just such an one as Brandner Matthews considered successful when he remarked that "no writer ever succeeded who had not

ingenuity, compression, originality and a touch of fantasy." A. L. M.

The Bishop of London

RAYS OF DAWN. By A. F. Winnington Ingram, D.D., Lord Bishop of London. The Morehouse Publishing Co. Milwaukee. 1918. \$1.35.

The Bishop of London is always real, always simple, and always helpful. He has the wisdom and the courage to deal only with essential truths, and possesses the all too rare faculty of making these truths intensely vital to our every day life.

One cannot read any of his books of sermons without feeling that he has gained a firmer hold upon the eternal verities. *Rays of Dawn* is no exception to the rule. It contains fifteen sermons and addresses, nine of which were delivered in connection with the National Mission of Repentance and Hope, three of which are grouped under the general title, "The Hope for the Future," and three under the title, "The Brightness of Dawn." The last three sermons, "The Blessedness of Seeing by Faith," "Easter, the Victory of Freedom," and "Following the Star," are particularly strong and beautiful.

Most of the sermons deal more or less directly with the war and questions which grow out of it, and are fine examples of what a Christian prophet's message should be in the great crisis through which we are passing. The following quotations serve to reveal the spirit of the preacher, and deepen our gratitude that London has such a bishop.

Get love, and the humblest who loves becomes a power; he will have a share in the final victory, for if one thing is certain, it is the Triumph of Love. As certainly as the resistless tide rolls at last on the reluctant dunes on the beach, so love at last conquers the world, and as certainly as the great sun struggling through the mist rises at last, so certainly will love suffuse the earth with light.

Let us thank God today for the splendid valour of our youth, the unselfish service of our women, for the light of hope which has never failed us yet, for the coming into the war of the great Power in the West; for the brightness and unselfishness which lights up the otherwise dreary watch in the trenches or on the sea; for the fortitude of our mourners and the courage of the desolate; and let us pray, as we have never prayed before, for the spirit of our fathers, which once before (in the famous words of Pitt) saved their country by their exertions and Europe by their example.

J. W. S.

Catholicity

CATHOLICITY. A TREATISE ON THE UNITY OF RELIGIONS. By Rev. R. Heber Newton, D.D., G. P. Putnam's Sons, New York and London. 1918. \$1.50.

In a thoughtful and interesting article in the last number (September, 1918) of the *Constructive Quarterly*, "Christianity as the Climax," C. C. J. Webb, M.A., of Magdalen College, Oxford, discusses the relation of Christianity to other religions, concluding that "the main line of religious development is—that which centres in the Christian Church." Christianity is not merely a growth from the seed which our Lord sowed in Jewish soil, but into the stock that sprang from that seed there has been a grafting from other religions, and there yet will be more grafting. Substan-

tially this is the thesis of the book before us, although somewhat differently expressed. The doctrine of the Incarnation, the heart of the Christian Catholic creeds, Dr. Newton finds to be "not merely the contents of the Christian consciousness, but the contents of the human consciousness as historically evolved in the processes of the ages." It is to this that all religions have been pointing, toward this they have been groping, and the Man Christ Jesus "will stand forth forever as the sacred shrine of man's hope and faith, the mercy seat of the loving God." So the concluding chapter, "The Issues," which is a most eloquent sermon. This is both orthodox and catholic, but he who reads the first chapter only, and does not go on to the end, is likely to class the book as subversive, calculated to discredit Christian rites and doctrines by connecting them with heathenism, and to shock and offend the devout believer.

At his death Dr. Newton left several books more or less complete and ready for publication. The first of these posthumous volumes to appear was *The Mysticism of Music* (1915). This present volume is the second, edited like the first by F. Maurice Newton, but "with no changes of material," and but very slight "changes in arrangement." J. J. P.

A Reminder of War

THE FOUR HORSEMEN OF THE APOCALYPSE. Translated from the Spanish of Vicente Blasco Ibanez by Charlotte Brewster Jordan. E. P. Dutton and Company, New York. 1918. \$1.90.

In a crisis we dedicate ourselves to large ideals, to our nation or even to a league of nations, but there is danger that we may forget, now that peace is here, much that we learned from the war. There are signs that the spiritual development of which we heard so much during the war, is being retarded and that in many other respects we are forgetting what we fought for and are selfishly returning to our pre-war individualism, nationally as well as personally.

A certain Puritan divine advised his hearers to walk daily in their winding sheets, a grim but undoubtedly effective reminder of death. In much the same way we must keep before ourselves the memories of the war, even of its horrors, in order to keep ourselves steadfast to our ideal of making future wars impossible. This book is a reminder of all that war means. It is less personal than Mr. Britling, dealing more with the development of a group than with the experiences of one individual, but it has the same psychological intensity. There is no strictly religious reaction, in the sense in which Mr. Britling discovered God, but through this awakened patriotism and sense of duty, the individuals devote themselves to ideals which are essentially Christian. The two main characters are a father and son, the father a Frenchman who has spent most of his life in South America, the son an Argentinian leading a dissipated life in Paris, an idol of society and the leader of its tango.

Then the war comes and the family and all their friends are caught into the maelstrom, the son fights in the French army and the father in his castle on the Marne goes through all the horrors of that first German occupation.

It is almost two books, a war novel, and a magnificent description of life on a South American cattle ranch. It is the contrast of the combination of these widely separated existences which give it the breadth and variety so characteristic of this world war, and its world wide results.

U. H.

A Translation of the New Testament

THE SHORTER BIBLE, THE NEW TESTAMENT. Translated and arranged by Charles Foster Kent, with the collaboration of Charles Cutler Torrey, Henry A. Sherman, Frederick Harris, and Ethel Cutler. New York. Charles Scribner's Sons. 1918. \$1.00.

The first ninety-seven pages of this work are devoted to the Synoptic Gospels, divided under the general heads of "The Life" and "The Teaching" of Christ. Fifty-three pages of selections from Acts follow, and then eighty-one pages from St. Paul, forty-nine pages from the non-Pauline writings, and finally twenty-nine pages from the Fourth Gospel (which is also used to some extent in the Synoptic section). The general arrangement is, consequently, chronological. The principle of abbreviation has been primarily the omission of matter that would be repetition, and after that the omission of the more highly technical passages, such as the bulk of Colossians 2. In addition the editors have dispensed with other sections, sometimes with obviously good reason (as in the case of Romans 16), but sometimes for reasons that are not apparent (as in the case of the great hymn in Ephesians 1). Theological and "modernistic" tendencies, however, have been resisted firmly; the abbreviation has been performed for literary and not doctrinal reasons. A tendency to excise eschatological matter is hardly an exception to this principle.

The result is readable. And this was the end the editors desired to attain. Past any doubt the New Testament should need no abbreviation, but it is also past doubt that the New Testament is not well arranged for study, and that it needs manuals of introduction and commentaries for its proper understanding. The merit of a book like the present is that it accomplishes the purpose of introduction by its method of arrangement and by its titles, so rendering special "helps" needless for the immature student. And so it may prove in many cases a stepping stone to a Book, that otherwise might be respected—but not read.

The translation is into modern English, with a tendency to fall into very modern American (e.g., "grafting" on p. 41), or at times to be rather pedestrian ("through the evidence afforded by this service you lead men to praise God for the fidelity of your allegiance to the teachings of Christ and for the generosity of your contributions,"—p. 189). "I assure you" is weak for the "Amen, amen" of St. John's Gospel, and to render *ευχαριστίας* by "giving thanks to God" is pointlessly prolix. "The divine Wisdom" for "Logos" is startling, but perhaps not so bad as it seems at first sight. On the other hand, such headings as "The Democracy of the Kingdom" (p. 76), or "A Living Wage for All" (p. 85) are not only too "modern"; they are positively misleading.

BURTON SCOTT EASTON.

Mystery Religions

THE MYSTERY RELIGIONS AND THE NEW TESTAMENT. By Henry C. Sheldon. New York. The Abingdon Press. 1918. 50c.

The weakness of this informing little manual lies in the fact that it is too obviously the outcome of an uncompromising apologetic. That is, it insists that antagonists must always bear the full burden of proof, and it is resolved to accept nothing in which there is any margin of doubt. And this attitude is maintained with respect to all forms of Christianity with which the author is not in sympathy, as well as to the questions of apologetics that arise in connection with the mystery religions. None the less, the style is always interesting, and a large amount of information has been packed into a brief compass.

Perhaps, indeed, the book would have served its purpose better if it had been content to cover a little less ground. The ordinary "lay" reader will find the multiplicity of details somewhat confusing; a better method would have been to devote more space to the description of a single cult, so as to give a clearer picture of what these curious religions really were like.

B. S. E.

Studies on St. Mark

SPIRITUAL STUDIES IN ST. MARK'S GOSPEL. By Arthur Ritchie, D.D. The Morehouse Publishing Company, Milwaukee, Wisconsin. Three volumes, 75c. each.

These are companion volumes by the same author of previous "studies" on our Lord's words in St. Matthew, St. Luke and St. John. A full series of the studies on all four Gospels is therefore complete. Dr. Ritchie with evident painstaking care has gathered from widely scattered sources expositions upon our Lord's words as recorded in St. Mark. Such authorities as Swete, Stier, Bede, Isaac Williams, Remigius, Lange, Ambrose, Chrysostom, etc., are drawn upon freely. Upon these expositions he comments in a practical way with "Three Thoughts," following the most part the usual catholic tradition and interpretation. These Studies are in such shape and style as to make them suitable for easy use in meditation and daily reading.

R. P. K.

Lectures in East Bengal

LECTURES ON THE INCARNATION OF GOD. By E. L. Strong, M.A. Longmans, Green & Company, New York. 1918. \$1.75.

Mr. Strong delivered a series of lectures on the Incarnation to the Oxford Mission Sisterhood of the Epiphany, at Barisal, East Bengal. The Sisters, kindly but not wisely, insisted on their publication. In a subject upon which so many good books exist only two reasons may allow a new book to be printed. One is that a man by scholarship and insight is able to throw new light upon a familiar truth. The other is that a man may be able by skill and eloquence to put familiar knowledge into such attractive and compelling form that those who ordinarily would not read about theology and religion, will delight in making this beginning in the deep things of life. The patient Sisters of East Bengal, one fears, will not read the book as gladly as they listened to the lectures.

The Bible and Shakespeare

THE BIBLE IN SHAKESPEARE. By William Burgess. Thomas Y. Crowell Company, New York. 1918. \$2.00.

One thousand Bible truths from the great dramatist and two hundred parallel passages are herein carefully arranged together with studies of Shakespeare's biblical translations, the religious world of the dramatist, scripture themes in Shakespeare, and the ministry of Shakespeare, with a preliminary study of the question, "Was Shakespeare a Christian?" and a concluding study of "Shakespeare and Temperance." The work is library size and well indexed.

Mr. Burgess has without doubt done a splendid service for students of Shakespeare, and has also brought out many interesting biblical texts in relation to literature, but his method is textual and reminds one a great deal of Cruden's or Young's concordances of the Bible. Many of the finest things in Shakespeare that express the spirit of the Bible are unfortunately excluded by the very carefulness of Mr. Burgess's literal, textual method.

For example, no mention is made of that essentially biblical statement of the King in *Hamlet* when speaking of forgiveness

and repentance: "That cannot be since I am still possessed of those effects for which I did the murder." As the words "forgiveness" and "repentance" do not occur in the passage Mr. Burgess does not quote them.

Nothing is made of the choice of the way of mammon, the way of self or the way of venture and loss, as illustrated by the three caskets in the *Merchant of Venice*. Had Mr. Burgess ventured to be more literary than textual he would have done a greater work. As an exhaustive study of the Bible in Shakespeare by the literal textual method of comparison, this book is a very "last word" and done with an appreciation that would be a credit to Lamb or Hazlett.

A. L. M.

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A Voyage on the Bear

BISHOP ROWE, who has just returned from his summer visitations, writes as follows under the date of December 8:

Returning from a visitation of the missions at Sitka, Juneau, Douglas, Wrangell and Ketchikan, I proceeded to Nome. Here I was able to hold services on Sunday. Every communicant left in Nome attended the Celebration in our St. Mary's Church.

The United States Coast Guard cutter *Bear*, upon which I was to sail to the Arctic, through the courtesy of Captain Uberoff, lay at anchor in the open roadstead. Owing to a storm, we could not go aboard until Tuesday night. We sailed that evening and made Port Clarence and Teller the next day. Here the *Bear* took on supplies for the government schools under the Bureau of Education—coal, provisions, etc. Here also lay our mission

supplies of coal and provisions for St. Thomas' Mission, Point Hope. I wished that we could take them with us, but there was no space on the *Bear*. We had to charter a boat especially for this trip; this charter was made with great difficulty and greater expense, but we DID land the year's supplies at Point Hope finally.

After taking on the government freight and the meat of three reindeer, we sailed for Behring Straits. Here we had to anchor on account of fog. When it cleared we proceeded to the straits opposite the Eskimo village of Prince of Wales. The natives soon, in their oomiaks, came out to the ship. They love to trade. The government teacher at this point is a native. The superintendent, Mr. Walter Shields, told me that his work was most satisfactory.

After a stay of six hours, we again weighed anchor and passed into the Arctic Ocean, and in thirty-six hours made Kotzebue Sound. Here the sea was so high and rough that we lay to for a day, then some of us went ashore. That means a journey in sail launch or cutter of sixteen miles, the anchorage of the *Bear* being that far from shore. It was near this place that the British ship *Blossom* was frozen in on her cruise. This is the point where the natives from the interior, from points along the coast and even from Siberia, have been for generations accustomed to gather in the summer and trade with each other. I have seen as many as 2,000 here at one time.

Sailing on Saturday, we arrived opposite Point Hope on Sunday evening, having passed Kivilina without stopping. The people came aboard and, all night long, trading with the ship went on. The Rev. W. A. Thomas visited the ship about 2.00 a. m., and about 10.00 a. m. we went ashore, the *Bear* sailing soon after.

During my stay at Point Hope the weather was fine. The mission building looked well cared for, and scattered over the tundra in the neighborhood were 1,200 reindeer, under the care of the Eskimos, giving the mission the appearance of a western cattle ranch. These deer, which were given to the Eskimo people originally by the government as an aid to making them self-supporting and independent of fluctuations in the whale catch, are now owned by them and mean a great deal to them—at times, the difference between life and death. I found the people well, not a death having occurred during the winter. They had made a fair whale-killing two weeks before my arrival.

The days were spent in visiting the people here and at Jabbertown, while daily services were held, and attended by the whole population. Fifteen candidates were confirmed, and at another service I confirmed an Eskimo from Noatak, because he pleaded so strongly for Confirmation before returning to Noatak.

As Mr. Thomas insisted that we have a teacher here, thereby releasing him from this work and making it possible for him to travel far and near and carry the Gospel to the hunting camps and pasture grounds of the Eskimo, it was fortunate that I could prevail upon his sister, Miss Virginie Thomas, to come in from Chicago to join her brother. All this had to be arranged by wireless from Nome and from the *Bear* through Dr. John W. Wood. Happily, it worked out satisfactorily, and Miss Thomas came. She and her brother are probably at this time working their way over the ice and snow, by dog sled, from Nome to Point Hope.

For twenty-five years, approximately, the work of this mission has been done by one lone missionary. He has had to teach

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school, hold services, visit the sick and minister to them, make winter journeys, fearfully trying, of hundreds of miles, and in addition run his own household affairs. This was really too much. Any one can see that if the work is worth while, which it certainly is, then the staff should long ago have been increased to three—a clergyman, a teacher and a nurse. Less than this is neither economical, reasonable or wise. In fact, another clergyman is needed, who can, twice a year, visit our baptized and confirmed Eskimo at Kotzebue, Shumgnak, Kivilina, Wainwright, etc.

The *Bear* returned sooner than expected, having been prevented from reaching Point Barrow because of the ice. Owing to the cold winter last year, the ice was very heavy and the season a month late. Mr. Thomas joined me and we returned to Nome on the *Bear*, visiting Kivilina and Kotzebue and holding services. When we reached Nome, we had four weeks to wait for an ocean steamer, and our services were greatly appreciated during that time by the people, as a whole, of Nome.

A journey up the Yukon could not advantageously be made, so I sailed from Nome to Seattle, leaving Mr. and Miss Thomas there to make their way to Point Hope as best they could.

Books Received

Economics and Sociology

THE GREAT ADVENTURE. By Theodore Roosevelt. \$1.00. (Charles Scribner's Sons, New York.)

WOMEN AND THE LABOR PARTY. Edited by Dr. Marion Phillips. 50c. (B. W. Huebsch, New York.)

THE SEVEN PURPOSES. By Margaret Cameron. \$2.00. (Harper and Brothers, New York.)

THE DEMOCRATIC MOVEMENT IN ASIA. By Tyler Dennett. \$1.50. (Association Press, New York.)

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for January

1. THE CIRCUMCISION OF CHRIST (Wednesday).
2. 2nd Sunday after Christmas.
6. THE EPIPHANY (Monday).
12. 1st Sunday after the Epiphany.
19. 2nd Sunday after the Epiphany.
25. CONVERSION OF ST. PAUL (Saturday).
26. 3rd Sunday after the Epiphany.

Preachers for Next Sunday

THIRD SUNDAY AFTER CHRISTMAS

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Very Rev. Horace C. Robbins, D.D.; 4 P. M., Rev. Arthur R. Gray, D.D.

GRACE CHURCH—Morning (11), the Rector; evening (8), Bishop Sage.

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THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas's Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

ANNUAL MEETING

The Annual Meeting of the Orphan's Home and Asylum in the City of New York will be held at the Home, 135th Street and Convent Avenue, on Monday, January 13th, at eleven A. M.

DIED

MONTELL—At Montclair, N. J., December 10, 1918, Frank Montague Montell, beloved husband of Isabelle A. Montell, and eldest son of the late Francis T. and Sarah Bartow Montell, formerly of Baltimore, Md. A most devoted husband and father and a consistent member of the Episcopal Church from his earliest youth, a man of sound judgment, high moral character and business rectitude, unquestioned loyalty to his friends and business associates, strict fidelity to all interests committed to his care, and most dependable in all times of need or distress.

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DIED

CLAIBORNE—Entered into rest at his residence, 168 Convent Ave., New York City, on December 23rd, 1918, after a long illness, the Rev. Robert Roane Claiborne, in the 63rd year of his age. The funeral services were held at St. Thomas Church, Orange, Virginia, on December 26th.

LEONARD.—At Camp Sherman, Ohio, of pneumonia, on Thursday, December 12, 1918, First Lieutenant Wallace Minot Leonard, Jr., husband of Dorothy MacLure Leonard, and son-in-law of the Rev. Dr. and Mrs. Laurens MacLure of Grace Church Rectory, Newton, Massachusetts. The burial service was at Grace Church on Sunday, December 15, and the interment in Newton Cemetery.

Lieutenant Leonard led the charge which resulted in the capture of Buresches, near Chateau Thierry, on June 6, 1918. Of his platoon of forty-four men of the Seventy-ninth Company, Sixth Marines, but four survived. He himself was wounded. He was cited in orders and gained thereby the Croix de Guerre and the Distinguished Service Order of the American Army. He was ordered home in July to be an instruction officer at Camp Sherman.

"Christ's faithful soldier and servant unto his life's end."

RUSSELL—In France, in the service of his country, of influenza, in his 29th year, Captain Donald Gardner Russell, Medical Corps, U. S. A., beloved husband of Eugenia Lyon and only son of Dr. Wm. S. Russell of Wallingford, Conn.

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OBITUARY

MRS. H. SIBYL LUKENS

Entered into life eternal, suddenly, at her home in Pasadena, Cal., Dec. 26th, 1918, Mrs. H. Sibyl Lukens, daughter of the late Rev. Josiah Swett, D.D.

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Holy Communion at Verdun

By Henry Russell Miller

IT is not safe to generalize about the war. It is often said, for example, that intimately viewed it is a bitter disappointment to the seeker after romance. It is all grim business and usually it is a grimy business. Nevertheless beautiful things do happen, even in the war zone. Also, there are those who say it is a hardening business, making men harsh, stern, materialistic, smothering the finer humanities and higher aspirations. Superficially that last is true. But I think—after nine months' living among "the boys"—that it is a surface view only. Beneath the outer crust the deeper currents of men's lives run on, and run perhaps the deeper and stronger for the great task they have assumed. One must, it is true, be at some pains to find this out.

A bishop, who took the trouble to look for it, was able to tap one of these deeper currents. He came, having temporarily laid aside his priestly raiment for the uniform of the Red Triangle, bearing a treasure of messages from home for the boys in France, and also not forgetting his calling, he came to present anew the old offer of the Bread of Life, to those who might care to listen. He had found some to say that such an offer would find only deaf ears. Let me tell you, without garnishing, a story of him and what he found.

The bishop—he is Thomas F. Davies, of the Diocese of Western Massachusetts—was sent to a certain famous sector. I rather think that to him, fresh from the staid, settled life back at home, that journey seemed sufficiently colorful. It may be that some bespectacled, agnostic Boche professor was at the guns on the other side of No Man's Land, and had wind of the

bishop's arrival. For, even before he had reached his objective, he was made acquainted with the whistle and crash of incoming shells.

The first stage of his journey ended at the "Y" hut in ———, a battered village where was billeted a certain Yankee unit. He was in the midst of a series of happy personal talks with the men when the shells began to arrive unpleasantly close. Now when the Boche has your range and you are not in actual combat, there is just one thing to do. Those who could, did that one thing, and remained under cover until the squall had passed. Not all were so fortunate. When they emerged from their *abri* they learned that one of the "Y" party, the Rev. Henry F. Smith, had been seriously wounded in the thigh and had been already taken to the hospital in a nearby town.

That night, after visiting his wounded comrade, the bishop pressed on, reaching another village where the "Y" was working. In the morning he stood his trick at the canteen, feeding stragglers, until the Boche let loose upon the already ruined village a new shower of shrapnel and high explosives and put a temporary period to the canteen. Then, when that fury had spent itself, he took up his pilgrimage toward his goal—Verdun.

Verdun! I think it must be the best loved spot on the face of the earth, this rock upon which the German tidal wave dashed itself only to fall back broken. Not the muddy plains of Flanders, nor the Somme, nor yet the Marne, but the ancient fortress among the hills of the Meuse must ever stand as symbol of the futility of sheer force and of the might that dwells in the spirit.

Thither had come the Americans. Can you quite grasp the significance of that simple statement? Two years before, over our morning coffee, we had watched a fateful struggle. We had thrilled at the spectacle of French valor, shuddered, wept perhaps, at thought of those reddened hills and streams. But, keen as was our sympathy, we saw and heard as from afar off other men—of another and different world—fighting out their own issues. It may be that after all it was not very real to any of us over there. We are no longer afar off. We too were at last drawn into the crucible of war. This world has become our world. And the presence of thousands of khaki-clad soldiers, gathered not for defense but for attack and a just vengeance testifies that this Verdun of France has become *our* Verdun; made ours by good American blood dripping and flowing out on those hills just beyond.

Here came the bishop. And he was made welcome. There is no doubt of that. He, standing for the clean, gentle things of life, was made welcome by men whose task it was to do harsh, terrible things. Follow him, you who love the colorful, down into the citadel theatre, a hundred feet underground, and get the picture of the Yankee preacher, in the very heart of the heart of France, and his eager audience of young compatriots.

He devoted that brief hour to the messages he had brought from the home land. And they drank that in; for there is no homesickness like unto that of the Yankee soldier in France. But there was something else they needed to hear, *wanted* to hear—the other message he had brought. They wanted to hear about God; and so keenly felt was that need and want that some of them told him about it—no easy thing for a soldier.

He did not forget that. Obviously it is not wise to hold large congregations within

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An Inspiring Example

In a sermon at St. James' Church, New York, Sunday, Jan. 5, by the Rev. Frank Warfield Crowder, rector, the following tribute was paid to Bishop Courtney:

"Were it not gratuitous, I should like to pay a tribute to his beautiful character, his widespread influence and his illustrious career. It would be a happiness to me to bear testimony also to the delicate courtesy and the unvarying consideration he has shown me ever since I came a stranger among you, and he gave the shepherding of the flock into my care. But that was something naturally to have been expected of him by all who knew him. So I simply point to his life as an inspiring example. He was a burning and a shining light, and you rejoiced for a season in his light. Now that he has slipped below your horizon he has left on your lives a beautiful afterglow, which is a reflection of his own beautiful life. As I think of him in the important perspective of the few days that have elapsed since he was taken from us, the qualities that impress me most among his rare virtues were his loyalty and his steadfastness—his loyalty to his friends, his Church and his God, and his steadfastness in the way of duty despite its difficulties and often despite weakness and weariness of body. Let us imitate his unswerving devotion to duty and the service of God. To-day would have been his eighty-second birthday had he been spared to us. Let it be in each soul here the birthday of a new resolution to be more loyal and steadfast in the Christian life.

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Our Contributors

THE REV. FREDERIC PALMER is a well known presbyter of the Diocese of Massachusetts, now a professor at the Harvard Divinity School.

THE CHURCHWARDEN returns this week to the columns of THE CHURCHMAN in the twelfth of his series of "Reflections" which have been published from time to time in recent years.

THE BISHOP OF CALIFORNIA has done more for the development of the Church's work among seamen than anyone else in the House of Bishops. He, together with Bishop Potter and Bishop Lawrence, brought the responsibility for such work before the Boston Convention in 1904, and he has championed the cause of the sailor ever since. There has been a Seamen's Church Institute in San Francisco since 1893. This has lately taken on new life under the able management of the Rev. Charles P. Deems whom the bishop called to the San Francisco work about two years ago. Bishop Nichols is the president of the Seamen's Church Institute of America, an organization created by General Convention in 1913 for the purpose of co-ordinating existing institutes and creating new work where the need for such work was shown.

YET when people ask me if I think that wars will cease to be, I always say that I do, because the evil things in this world do get knocked on the head. The dragons and basilisks and cockatrices have become extinct, and most murderers get hanged, and most lunatics get locked up; and men are coming more and more to see that certain evils that afflict life are not inevitable, and are not the will of God, but are simply the result of obsolete and stupid ways of thinking and of governing.

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It ought to be possible for the mind of man, which made the steam engine, the submarine and the aeroplane, and conquered the Black Death and yellow fever and typhus fever, to devise some means of living, nation with nation, without this periodical slaughter known as war. It won't be easy to devise any such means, men being what they are, with the instincts for war deeply rooted in their hearts, or easily put there by their rulers; yet the mind of man can do most things, if he can only get the will to do them.—From *The War and the Future*, by John Masefield.

Holy Communion at Verdun

(Continued from page 66)

the range of the enemy's guns. But during the next two days Bishop Davies went about from place to place in the Verdun neighborhood, and in all brought to more than 2,000 men both his messages. And in the evenings, when the day's work was done, the little "Y" group gathered in their half-wrecked house, and by the light of a single candle were led by their guest in evening prayers.

Out of these evening gatherings came a beautiful thing. The wish was expressed that, before he left, Holy Communion should be administered by Bishop Davies. A suitable place was sought, and was found in the ruined cathedral of Verdun, a chapel and altar of which were still in a fair state of preservation. Consent from the military and ecclesiastical authorities was easily obtained, and the hour was set.

The service as planned was for the "Y" group only. But word of it got abroad, and when the hour set was come there were gathered, not the "Y" men only, but Red Cross workers and soldiers until the chapel was full. And there, while the guns boomed and the enemy shells shrieked an answer, those homesick Americans broke bread and took of the cup.

And there is more yet. For when the service was ended, lo, another group had gathered without the chapel, soldiers who had heard the word too late and were disappointed not to have been included. So, for these, a second time that Sunday afternoon there was celebrated in the chapel of Verdun the death of Him who is alive forever more. And at the close there filed by the bishop a line of men who, speechless, could tell only by hand grip or moistened eyes the thing that was in their hearts.

The Churchman

Saturday - January 18 - 1919

THE CRISIS

THE Octave of Prayer for Unity (January 18-25) called by the Committee on World Conference falls at a critical hour in the world's history. The news that comes from Europe is, at best, depressing. We do not hear all that is going on in Russia, Germany and Poland. We do not even know what lies just beneath the surface of life in England and France. What we know looks grave to those who believe that revolution is a costly means of progress. At the very beginning of the war there were many warnings that we were witnessing the breakdown of European civilization. We can find abundant reason for that belief to-day. Europe needs peace and peace at once. In saying this we are taking counsel of a terrible fear—the fear lest lovers of a Christian peace have delayed too long the healing counsels of good will among men. As we look around us to-day we can see no hope for saving civilization other than the hope expressed in the Prayer for Missions in our Book of Common Prayer. Only in the good will, as we find it in the Gospel of Jesus Christ, can we find a solvent of class bitterness. Europe stands on the verge of anarchy. It is not love that is ruling their hearts, but hatred and fear. Only one power can save civilization. That is the power of love as we find it in Christ Jesus.

It is the hour for unity among Christians of every name. It is the hour of unselfish counsel and the passionate will to sacrifice everything, that the spirit of brotherhood may seize the hearts of men. We can never build a new world-order in a grudging spirit. We of the Churches may well heed the call of the Committee on World Conference. Unity is the work of love. The world needs every atom of such healing force in its life to-day. May there rise a mighty cry to the throne of God from American churches during these next seven days that God will cleanse and direct our thoughts and desires!

EDUCATION AND HEALTH

WE are informed that a bill to constitute a ministry of health has actually appeared in Parliament. The English *Challenge* exclaims: "At last." It was the influenza that finally suggested to makers of laws and the guardians of nations' well-being that the health of a nation is of as much consequence as taxes and commerce. Possibly one of the good fruits of disarmament, supposing we get it, is that there will be time and money for the minor luxuries of existence like health and education.

Our governments at Washington have not been much engaged, God be praised! in the armament business, but

they haven't found much leisure to discuss the education of our people or their health. In the Secretary of the Interior's last report, released a fortnight ago, he gives us some depressing facts about our illiteracy, and the Public Health Service in informing us of the threatened return of the influenza tells us that since September 15, 350,000 have died of the epidemic. We have lost less than fifty thousand soldiers abroad in the war, but we have lost a third of a million lives here at home by an epidemic. And yet there has been no coordinated and systematic effort to prevent the epidemic, and the whole question of the nation's health is left to the disordered intelligence of the several states. Education and health, what a platform on which to go before the people! But it appears to contain no elements for enthusiasm for politicians. Only the socialists seem to regard these material concerns.

England at last is to have a ministry of health. Some months ago THE CHURCHMAN commented editorially on Dr. Mayo's recommendation, in his annual address before the American Medical Association, that one of our great physicians should sit as a member in the Cabinet. If Leonard Wood could do what he did in Cuba, perhaps another such gifted patriot might render equal service to us here at home.

But America has not only neglected the bodies of its citizens, it has, as appears in Secretary Lane's report, woefully neglected their minds. It was not till we began to hear murmers from the draft boards, that the question of illiteracy came to the surface of our easy going public opinion. Professors, college presidents and educational conventions could shriek themselves hoarse about our indifference to education, but just as soon as it was whispered that thousands of our recruits could not understand their officers when the command "right about face" was given, or couldn't read their questionnaire, then the Government began to get busy. This is what Mr. Lane finds to be the state of the case:

In 1910 there were 5,556,163 persons more than ten years old who could neither read nor write any language. There are now 700,000 men of draft age, and presumably registered, who can neither read nor write English or any other language. More than 4,600,000 illiterates are 20 or over. Half of the illiterates are between 20 and 45. In "this enlightened nation" these scattered groups of illiterates, these islands of ignorance, make a state, a nation, of more than 5,500,000, more than a twentieth of the whole population. The percentage of illiterates ranges from 1.7 per cent. in Iowa to 29 per cent. in Louisiana. According to the census of 1910, the percentage of illiterates over ten in the continental United States was 7.7; of native white illiterates born of native parents, 3.7; of native whites of foreign or mixed parentage, 1.1; of foreign-born white, 12.7; of Negroes, 30.

Of our people in the rural districts, for whose benefit the federal government and the state governments spend

millions of dollars annually in disseminating information about farming, 3,700,000, or 10 per cent., Mr. Lane tells us, cannot "read a bulletin on agriculture, a farm paper, a food-pledge card, a Liberty Loan appeal, a newspaper, the Constitution of the United States, or their Bibles, nor keep their personal or business accounts."

"An uninformed democracy," as Mr. Lane says, "is not a democracy."

"What should be said of a democracy wherein 10 per cent. of the adult population cannot read the laws which they are presumed to know? What should be said of a democracy which sends an army to preach democracy wherein there was drafted out of the first 2,000,000 a total of 200,000 men who could not read their orders or understand them when delivered or read the letters sent from home?"

CONSCIENTIOUS OBJECTORS

MOST of the journals which would naturally plead the cause of the conscientious objectors have been suppressed during the war. We do not question the right and the wisdom of the state to exercise such censorship in times of national peril. Conscientious objectors are a pretty thorny problem to deal with. America went Prussia one better in the solution. Our judges, our War Department and prison authorities would have none of England's soft-hearted, easy-going methods with these undesirables. Where England gave one or two-year sentences and set her conscientious objectors and political prisoners at work that would appeal to their finicky temperaments, American judges gave these men from ten to thirty years. We are pretty creditably informed that they have been battered about, manacled to cell bars, kept in solitary confinement and beaten. Two majors in the United States Army have been discharged for severity towards conscientious objectors. If the tale be true that Norman Thomas tells in his letter published last week in the *New Republic*, any American loving fair play and hating to soil his hands with mediaeval prison tactics, must feel chagrin. There is a report, so Mr. Thomas says, that at Fort Leavenworth one prisoner has gone insane from the brutality in the guardhouse. The Social Service Commission of the Diocese of Kansas can perhaps tell us whether this statement is true.

Just why America should have gone to such lengths of severity and cruelty in its treatment of political prisoners is not clear to some of us. We are a sentimental people and it not infrequently happens that those who shed tears most copiously over Belgian atrocities and over Russian martyrdoms in the days when George Kennen used to relate the terrors of Siberia, will indulge their own passions quite recklessly on any at home whom they despise and hate.

We have not heard one voice among the Churches in America urging clemency for political prisoners. There may have been many such brave protests but they have not come to our notice. Only the *Nation* and the *New Republic* have seen matter in this subject for Christian concern and anxiety. The best that the daily press has done appeared in the *New York World* for December 26: "The question whether in treatment and in time mitigation is due them will have to be studied—upon the merits of each case, as Mr. Baker says—but with a general tendency towards mercy."

THE WEEK

Chronicle and Comment on Current Events

BISHOP LAWRENCE'S CONDITION

BISHOP LAWRENCE on Monday, January 5, underwent a serious operation for mastoiditis at his home in Boston. On Monday, January 13, his condition is as favorable as could have been hoped for; there are no complications and his strength and general state are most satisfactory. The bishop may, therefore, be considered as out of all immediate danger of a grave character. This news brings great relief throughout the Church.

He will, of course, have to take a complete rest for many months. The mastoiditis was preceded by a month's illness of the general nature of influenza. The bishop has, during the last few years, labored incessantly in the various enterprises of which he was the head for the whole Church, in addition to the care of his large diocese. Although he appeared to be well, these labors have undoubtedly told on his strength, which must be carefully recuperated.

CHRISTIANS OF ENGLAND ON THE LEAGUE

LAST week we published Dr. McConnell's letter stating his opposition to the idea of a league of nations. Dr. McConnell has perhaps presented as forceful an argument on his side of the controversy as can be given. We share neither his mood nor his conclusions. We publish in our news columns this week the full text of the "Appeal to Christians," the manifesto which was sent out by the Churches in England. We cannot escape the inference in reading what Christians in England are doing on the subject of the League of Nations that either the American Churches see no moral issue involved in the present controversy or that they are timid about proclaiming their convictions. The Churches of America have not spoken.

FOR UNITY

THE "informal report" of a "private conference of women on church unity" held last summer at South Byfield, Massachusetts, has recently been printed. Some twenty-five women, prominent in church work in their own communion, met together in a quiet country house for three days conference on common faith, need for union and existing differences. "There was candid exposition of the divergent positions of the different communions—freedom of expression back and forth, inquiries and answers. No one tried to change another's position. Each frankly tried to understand the other." The analysis of the discussion which is avowedly a sketch only and in no way complete, does not throw any new light on long controverted points. The plan of the conference and the spirit that pervaded it, mark a distinct forward step in the road towards organic union. The conference was in no way official; those who gathered were of the laity and being women, had no voice in the legislative bodies of their various communions. Its object was to create a demand for church unity rather than to formulate a basis of organic union, and to create a spirit of good will among Christians of different com-

munions. In other words the problem was attacked from the bottom, in the rank and file, rather than at the top, by the high command.

We understand that these women are about to gather again for another period of study and prayer together, and that some of them hope to establish other study groups who will meet from time to time for a similar purpose.

THE CONVICTION OF VICTOR BERGER

THE conviction of Victor Berger upon documentary evidence clears the air. We hope that he will not be permitted to take his seat in Congress. Men who sit in Washington to make laws must, at least publicly and in their writings, show a respect for law. Men like Morris Hillquit and Mr. Berger have a right to their opinion that society, as at present organized, is fundamentally unjust and vicious; they have a right to think what they please about their moral right to hinder the nation in war-time and to help the enemy. But if these men choose to violate the law of the United States, they must be punished. The Government still possesses power to enforce the law. Consequently Mr. Berger ought to go to jail rather than to Congress. If Mr. Berger and his fellow-sympathizers gain a sufficient control of public opinion to make a new set of laws, then perhaps the rest of us will go to jail or get our throats cut in good Bolsheviki fashion. We are still, however, a people under the control of law. So let us enforce it. Mr. Hillquit's whine about a capitalistic court is a pretty shabby piece of logic. Why don't these men take their medicine like the pioneers of opinion they claim to be? They defied the law. Why not be willing to suffer for their opinion? These modern pathfinders are not built after the style of the good old religious martyrs.

TOWARD EFFICIENT FINANCE

ALL churchmen and parish treasurers in particular will be gratified at the announcement in our news columns this week that the Standard Cash Book for small parishes and missions is practically ready for distribution. The book is the result of many months of work carried on through the office of the Church Finance Committee, of which Bishop Lawrence is chairman. Mr. F. F. Bartrop, the secretary of the committee, who is an expert accountant, has been in constant consultation with parish treasurers and clergymen throughout the Church, with the result that the Cash Book represents the best that business men and churchmen could give from their practical experience in handling church finance. With the adoption of a uniform fiscal year, a standard parochial report form, and now a standard cash book, it begins to look as though the care-free days of cigar-box banking in the Church were on the wane. Perhaps within another year it will be possible for someone to determine within a few hundred dollars, instead of a few millions, what the annual income and expenditure of the Episcopal Church in America really is! We sincerely hope that parish treasurers will have enough energy and curiosity to buy the Standard Cash Book.

ST. STEPHEN'S COLLEGE SCHOLARSHIPS

THE Women's Guild of St. Stephen's College at Andale-on-Hudson is making an appeal for scholarships, which cost \$450 per year. During the current

year St. Stephen's College has been one of the colleges selected by the United States Government for the Officers' Training Corps. The coming of peace has brought to the minds of many the subject of suitable memorials to our sons who have given their lives for the cause. It is suggested that scholarships are very appropriate memorials, because thereby young men are trained in the high standards of American citizenship to take the places of those who have fallen. Subscriptions are invited by the Women's Guild, which earnestly presses this matter upon the attention of the Church.

BIRMINGHAM ON THE CHURCH AFTER THE WAR

HOW thoroughly awake some of the bishops of the Church of England are to problems of reconstruction will be evident upon reading the little pamphlet entitled *The Church after the War*, by the Bishop of Birmingham. Bishop Wakefield has endeared himself to American churchmen during his visit to this country. Some of us recall on a recent occasion with what delicious humor the bishop avowed his mighty resolution never again to wear the apron and the gaiters, however shocked his archdeacons might be. To him the apron and gaiters are a symbol of something which must be eliminated from the English Church. We wish we had space to quote more at length from *The Church after the War*. Here is a passage that will bear upon problems which we in America must face:

The laity are disturbed by some of the unbusinesslike methods in the government of the Church. The freehold of the incumbent which enables a man to remain in charge of a place to which he is utterly unsuited, for the whole of his life, is an absurdity.

The absence of any age limit for retirement; the lack of provision for pensions—these, and other things, strike the average man as unfitting to a great institution.

Why should it be impossible to have some power given to the authorities, perhaps to the bishops, to change, under certain circumstances, men from one sphere of work to another?

Why should it not be possible to amalgamate country parishes so that a man should not be compelled to minister to a hundred or two people when he might be dealing with two or more parishes, and thereby let loose a clergyman, and perhaps money too, for some over-populous district.

Again, the use of the laity in church services might be made a more real thing. The permanent diaconate would enable intelligent and able men earning their bread in some business or profession, to give useful help in worship; the administration of the chalice; the taking of the Litany; preaching under certain defined rules; done by laymen such-like work would immensely ease the labors of the clergy and would increase church efficiency.

Time must be found, if the clergy are going to be preachers of any power, for their study of every-day problems; time to read must be discovered. A danger of the present day is that absorption in the "serving of tables" prevents men from thinking and studying, with the result that the sermon is very often mere talk.

One result is that there are too many sermons of party or quasi-party character. The extreme High Churchman brings everything round to the Blessed Sacrament of the Holy Communion, or to penance, and he adopts, now and again, a superior manner in his utterances which is irritating. He reads the church papers which happen to fit in with his ideas, and he sometimes reads very little else. The Moderate Churchman expresses himself generally in a somewhat complacent manner, and he does not take always a very serious view of the teaching of the Church. The Low Churchman, so-called, is too apt to live upon one or two central doctrines, and to be more on his guard against Roman error, and more self-confident of his own absolute hold of the truth, than he is in winning tenderly souls through a deep and easily discoverable sympathy.

SATURDAY NIGHT MEDITATIONS BY A LAYMAN

The Mystical Companionship of Jesus

BY WILLIAM H. JEFFERYS, A.M., M.D.

XII. The Morning Star

The Tryst of the Accomplished Mission

"I will surely come again."

"And this Good News of the Kingdom shall be proclaimed throughout the whole world to set the evidence before all the nations; and then the end will come." St. Matt. 24:3; 25:13.

NOTHING is farther from my intention than to put forth a millennial theory. I acknowledge gratefully that "Of that day and hour knoweth no man, no, not the angels in heaven, but My Father only." Yet there is nothing plainer in all our Lord's teaching than the sequence: First, The expectation of the Incarnation. Second, Its focus in terms of time. Third, The going to the Father. Fourth, A period of man's induction into a relationship of spiritual union with God while yet in the flesh, as in a mirror and with blurred outlines, which may be called the Sacramental Way. Fifth, The Consummation of Reality, shall we say preceded or initiated by "the coming again" to a prepared kingdom where all the nations of the earth shall be His, and He shall reign supreme.

In every case where this tryst of the Second Coming is predicted by our Lord Himself, He emphasizes, whether it be to the individual, or to the Church, or to the world, that it will be *suddenly* and *unexpectedly*, and warns us to be ready. (St. Matt. 24:27.) The impression one gets, from a careful comparison of the various expressions of this promise by our Lord, is that the *time* question does not figure very prominently in His mind, whereas the *being* condition figures very much so. It is how He finds us, rather than when or where. Sometimes it is so much so as to make one think that He is focussing time at a point, a critical point in the life of man, when he will either be ready or he will not be, which, made composite of the race, would represent something in the nature of a projection of the infinite in terms of time, or perhaps of the general in terms of the particular. If this does not mean anything to you, at least do not let it bother you. Some day we shall understand. If you do understand it I believe it will help to clear up a number of common difficulties. We often think that death, as it were, seals the book for the individual. Maybe it does, or maybe the book is sealed at that critical point when the soul finally chooses or refuses to know God. A man may never see the stars if he wills to keep his eyes glued to a spot in front of his toes. Jesus, Himself, says not to cast pearls before swine. It is not an injustice to a hippopotamus to believe that it does not figure to inherit Eternal Life.

The part that really matters and concerns you and me is that Jesus says, "Let not your hearts be troubled. Trust in God. Trust in Me also. I am going to make ready a place for you; and, if I go and make ready a place for you, I will return and take you to be with Me,

that where I am, you also may be, and where I am going you will know the way." "I am the Way." "No man comes to the Father except through Me." "Some day I will come again, and you, on certain conditions, will see Me face to face." See Me clearly and know Me in Reality.

What are these conditions? We might refer to many words of our Lord on the subject of personal preparedness, the wise and foolish virgins, for instance. Let us not fail to appreciate that this is an important matter in our Lord's mind that we should be ready. If I must choose one word, and only one, I will say "obedience" is the rock foundation of it all. It is the foundation upon which that structure must be reared, to which even St. Paul had not yet attained, but to which all that he had was irrevocably devoted. Upon obedience is built the power to love, and upon the power to love the keeping of the trysts, and upon that the companionship of Jesus, the way to the recognition and knowledge of God. No soul is ready for the coming of the King until through obedience, complete response to Christ, it has attained the power to love, through which it shall know God and love Him.

It is not a question of years for you or for me, not necessarily so. The thief on the cross lived in those hours the whole of the Christian experience consummated in Jesus's words, "To-day shalt thou be with Me in Paradise." [In Reality.]

For the Church I cannot but see that the conditions are the same. As regards her obedience, isn't it characteristic that *the last words* of farewell are a reiteration of the commandment to teach the world to love? It is so perfectly natural that Jesus in folding across His face the veil of the Spirit, should give us the commandment that should be our part in the Tryst of the Accomplishment. It is certainly a fact that He does so. St. Matthew (24:14) remembers that He said before the Crucifixion, "This Gospel of the Kingdom shall be proclaimed throughout the whole world, to set the evidence before all the Gentiles, and then the end will come." Is it any wonder that the Church maintains, at least in theory, that the normal Christian is a missionary, because it is her keeping of this great Tryst that the Gospel should reach every man to the ends of the earth? But let there be no mistake. It was His Gospel of His Kingdom, not any other gospel under heaven, that He appointed to be preached to all the nations, and "the charter of His Kingdom is love, and its citizens are lovers."

There are many secrets kept in the heart of God; others, like the new name within the white stone, are spoken of only between the Morning Star and the soul. The hour of the coming is known only to the Father, but a great deal of the circumstances, and the conditions the

Judge will look for, and how He will judge, are well known to us and we are permitted to discuss them. A friend once asked me, "Do you believe that Jesus will return to the earth again?" and I said immediately, "Yes." But he was thinking of the physical form of Jesus and I was thinking of Jesus the Reality. I cannot but feel that the current so called millennial expectation would prove a heart-breaking disappointment; that physical conditions make it unlikely; that we are again asking for the sign, when the very object of the Incarnation and the Resurrection was to lead us to the Reality beyond the sign. That those who remain shall see Him, I have no shadow of doubt, provided they shall keep the trusts of reality which He has established. Several times in His teachings He alludes to the whole subject—"Judge not that we be not judged, for with what judgment ye judge, ye shall be judged." This is the judgment of reality. It is often quite misunderstood. The misunderstanding leads from an assumption that God has it in for those who judge others, that He is going to get square with them. That is not what Jesus says. He says we are judged by our own judgment of others; as Pilate in his judgment of Christ, utterly condemned himself. We are seen as we really are. It is always so in the Kingdom of Reality.

Suppose, and I do not think it unlikely, suppose the second coming of our Lord is partly in our own hands. Have you ever seen Him come into a particular human life and noted the result? Have you ever seen Him come into a particular parish, and noted what happened? Suppose it is only as the Kingdom comes, that so will the King come! I mean that it may be that He is coming just in proportion as soul by soul, and group by group, can apprehend Him by faith (fulness). "Lo, I stand at

the door and knock," is the perpetual attitude of God toward His children. These are not pretty words—they are the law of God—they are the Way of Love.

When Jesus, late in His Ministry, pictures in living words that one far-off divine event when the King of Love shall return, He raises the question, Shall He find faith (fulness) on the earth? And he draws a picture of the Life that is Reality and the death that is death indeed. And the souls of all men draw near, and He says unto these:

"How much have you of love, which is the power of Life Eternal?"

They answer, "But Master we never saw You. How could we know You by faith only?"

And He asks again, "Do you remember?" and the vision of all opportunity passes before their eyes.

"Why yes, we remember," they say.

"And yet, you did it not?"

"No—but."

"It was I. You did not know Me. You refused to recognize Me. Neither do I recognize you. In My Kingdom only love abides."

"And you," speaking to the others. "How much have you of love?"

"So little, Master. We did so little for You; there was China, and Belgium, and——"

"It is enough. Look up and behold the glory round about Me, children's faces by countless thousands, radiant with the light and gladness of Perfect Love. These are they whom you received in My Name. Blessed are you whose love reached unto the world's end. You did not see—but yet you knew. Come you. Come unto Me. I am the Bright and Morning Star. God is love."

The Wrath of the Lamb

BY FREDERIC PALMER

FATHER, who wondrously
Dost opposites unite,
Teach me to know Thy saving love—
Its length and breath and height.

Thy gracious promises,
Thy "Yea," I know full well;
But is that "Nay" a voice from heaven
Which seems a voice from hell?

Help me to understand
And steadfastly proclaim
The exacting love, the yearning hate,
The blest wrath of the Lamb;

To hear with welcome dread
The thunders round Thy throne;
To see behind Thy smiling face
The glory of Thy frown;

To hear Thy stern "Depart!"
Which carries with it still
The gracious welcome, "Let him come!"
To whosoever will.

Let indignation burn
Within my soul alway
Nor slack, since with the wicked Thou
Art angry every day;

But fill me with that love
Which tracks the wandering sheep,
Nor rests, till in Thy sheltering arm
Thou canst it safely keep.

So in my heart may these
Blest opposites unite,
And I may show Thy loving hate—
Its length and breadth and height.

TWENTY-FIVE YEARS AT CAMBRIDGE

BY THE REV. CHARLES LEWIS SLATTERY, D.D.

ON the evening of the fifth of January, 1894, the students of the Cambridge Theological School were summoned to hear an address by Dr. Allen on the new dean, who was to begin his work the following morning, the Feast of the Epiphany. Dr. Allen had been an important part of the school from its foundation. The son-in-law of the first dean, Dr. Stone, he had valued the work of Dr. Gray and Dr. Lawrence, who had followed. He warned the students that a new chapter was opening; for the new dean had no former associations with Cambridge: he came as a stranger. Dr. Allen reminded the men of the eulogy of the Unitarian minister, who said of his parishioner, "He was born in Boston, was educated at Harvard, and is about to be buried in Mt. Auburn—what more *could* be said!" Possibly the school had some of this local complacency; but it was good that a fresh element had been introduced, and Dr. Allen said that the faculty had high hopes for the future under a dean in whose ability every one had confidence.

The students had long before discussed the merits of Dr. Hodges for the post. One of the seniors had lived in Pittsburgh, and told of Dr. Hodges's leadership not only in his great parish, but also in Kingsley House (a social settlement), in popular religious lectures, and in writing for the papers. Another came from New York with the message that Dr. Huntington had said that if Dr. Hodges had done nothing else than write the small book, *The Episcopal Church*, he would have demonstrated his fitness for the new task. There was pride that the popular rector of one of the chief parishes of the country was exchanging that honorable position for service in the Cambridge School.

The investigation of the new dean continued after he came into residence. No anxious mother-in-law ever watched her new daughter-in-law half so narrowly as those students watched the dean. They were, time and again, in a flurry lest the sacred traditions be disturbed. When some slight changes were made in the chapel services, the students met and appointed three of their number to wait upon the dean and to inform him just how they felt about the old ways. The three delegates presented themselves shyly in the dean's study, expressed their fears,—and, though the dean kindly and pleasantly listened, he said nothing about what he expected to do. There was no evidence that he thought himself King Canute sitting by the fireside. He afterwards confessed that he had believed that he was coming to a radical institution; but that he had discovered it to be the most conservative on the face of the earth. He also confided to his Pittsburgh friends that though Cambridge and Boston never warmed towards you, they sometimes froze to you.

The warming-up process, however, began early. That very winter the students liked his preaching so much that they not only heard him on Sunday mornings in St. John's

Chapel, but they followed him about to the churches when he was to preach Sunday evenings. His crisp, clear style was a delight to them, and he had an ingenuous way of illuminating the truth. And they straightway bought all his books.

To the seniors he gave lectures on preaching and pastoral care. He did the easiest and best thing he could have done: he took pages from his own varied experience, though he did not say so. He simply universalized Calvary Parish in Pittsburgh, and said this was the way parishes should be conducted. Though most of his pupils were to minister to very small places, he would say: "Lent is the best time for Confirmation instruction. Towards the end of the season fix upon a day for the Confirmation. The bishop will be glad to come any day you decide upon." When he spoke of Confirmation lectures he gave the very lectures he had given in Pittsburgh—the students took them down with rapt eagerness, knowing instinctively that these excellent lectures would be their lectures, wherever they might go, to the end of their lives. Then he gave advice on thorny problems. "When," he said, "you get an anonymous letter, post it on the bulletin-board, and ask the owner please to take it." Or again: "When you find need to preach for forty minutes, stop in the middle and announce a hymn, explaining that you will finish the sermon after the hymn. It rests the people." It had been a tradition of the school that all the men tie up their sermons as Phillips Brooks tied his. But the new dean advised half sheets of manilla paper, because extra sheets could easily be inserted, and the slight color rested the eyes. Whereupon there was a division among the faithful: there were barrels a-starting with neatly sewed binding and others with loose sheets in envelopes. But the thought and expression of the sermons all bore marks of the dean's own style. Some one asked a student if it were not hard to stand up and read one's sermon to the dean. "Oh," was the answer, "that's nothing; the rub comes when he stands up and reads our sermons to us!"

The dean has been University Preacher at Harvard and many other institutions. He has shown a singular sympathy for undergraduate difficulties. No one knows how many students he has helped face to face, for he will never tell. But one learns from time to time what he has done for one and another perplexed youth. His genius for unravelling complex problems and pointing to the simple essentials has brought men not only into the fellowship of the Church, but into the leadership of its ministry. Only to-day have I heard the grateful tale of a brilliant and widely serving clergyman who said that it was Dean Hodges who made it clear to him in a critical moment of his Harvard career, that he could honestly give himself to the vocation which he longed to enter, but to which the barriers then seemed insuperable.

Twenty-five years have passed this very Epiphany since

Dean Hodges began his work in Cambridge. Long ago he won not only all the men who came under him, but he won all the alumni who knew him only as a congenial friend whom they saw at school anniversaries, at conventions, or in their parishes. The dean has given the utmost of his strength to teach religion not merely in a theological school, but throughout the Church and Nation. He has given the Lowell Lectures on Social Service, and again on the Early History of the Church. He has written Bible stories and Church history stories for children. He has answered, in books, hard questions about theology, the Bible, and the bringing up of children, in a language which the people can understand. He has published volume after volume of inspiring sermons. He never really has taken a holiday, for when he seems to be resting, he is writing a book—but this is his recreation. [He was

giving lectures at Leland Stanford one year. As he returned from California he received news of the earthquake which laid San Francisco low. One of the students was heard to say, "How fortunate that the dean was only one day out when the earthquake occurred; for he will be able to finish a book about it before he reaches home."]

He has held the attention of readers as diverse as the subscribers of the *Atlantic Monthly* and the *Ladies' Home Journal*. The humor is on every page, but the serious intention is paramount, and everything he writes contributes to the cause of true religion.

Not only the Cambridge Theological School, but Christian people of every name may well rejoice in these twenty-five years of unselfish service to the Kingdom of God.

REFLECTIONS OF A CHURCHWARDEN

Ireland

AS I looked over the congregation, and noticed among them some of my esteemed Irish friends, it occurred to me that the facetious prelate who rules the Roman Catholic province of Boston, Cardinal O'Connell, made a speech in New York a few days before in support of a resolution urging the President to "declare at the Peace Congress that the people of Ireland should as matter of right and justice, be governed only in accordance with their consent, and that the will of the majority, ascertained by a plebiscite of the adult population, be accepted as the sovereign will of the people, instead of the present foreign rule by force." In his speech the cardinal declared that "it is because the people of Ireland have solemnly kept their sacred word, given to their great apostle, to be faithful to Peter's successor as they would be faithful to Christ, that they have felt the heel of a foreign despot mercilessly grinding them down into the very dust of humiliation." He asserted that Ireland "for full seven centuries dominated by a foreign rule, acquired only by force, and even today exercised by force," is as much entitled as any country to call upon the world, and notably upon America, to "reinstale her in full possession of her complete liberty."

The cardinal's chronology reckons seven full centuries of domination by foreign force. That period goes back to about the year 1218. In 1213 King John of Ireland and England resigned his two kingdoms to Pope Innocent III. This appears to be the starting point of the cardinal's foreign rule, although it was not admitted by King John's successors to have been a transaction binding upon them. The fact is, however, that the cardinal ought to have gone back a little farther, say seven and a half centuries; for in 1155 Innocent's predecessor, Pope Adrian VI granted to King Henry II and his successors, the hereditary lordship of Ireland, which they have been exercising ever since, interrupted only by Cromwell's commonwealth, which they violently resisted in support-

ing their rightful King Charles. Is our ultra-montane cardinal resenting the interference of Pope Innocent and Adrian when he objects to foreign rule?

The kings of Ireland have indeed been crowned as a rule at Westminster because they were also kings of England; but that does not make them foreign kings, any more than the custom of consecrating the archbishops of Armagh by archbishops of Canterbury at Lambeth in the thirteenth, fourteenth, and fifteenth centuries made the primates of Ireland foreign bishops. The circumstances that the kings of Ireland were born in England did not make them foreigners. The kings of Scotland since James VI have also been born out of Scotland. Sovereigns, like subjects, can only be born in one place. It is even reported that Cardinal O'Connell and other bishops of the Roman communion were born in Ireland; does that make them foreigners to America?

If a succession of Irish kings for seven and a half centuries does not make them Irish, but still leaves them foreigners, what length of time is necessary to convert foreigners into Irishmen? We know, of course, that they are called invaders; but all Irishmen are invaders. They have invaded the United States, and Canada, and various parts of the British Empire. They invaded Ireland itself. Look at any list of Irish leaders and see how foreign they are: Fitzgerald, Desmond, Emmet, Butt, Dillon, Parnell, De Valera, Skeffington, and many more. But these, we are told were Anglo-Norman names. True, but they came over with the kings of Ireland. Perhaps we shall be told that these ancient invaders have become identified with the sons of the soil, the time-out-of-mind Irishmen, who are recognized by their names beginning with Mac and O; the Milesians. Alas, they also are invaders. Their ancestors came from Scythia, and conquered and slew the primitive inhabitants. Indeed all Irishmen are foreigners. The very name, Ireland, is a foreign name, which invaded the country from Norway.

The great apostle himself, St. Patrick, was a foreigner, an invader, born in Wales, and bearing a foreign name. The cardinal says the people of Ireland gave to this immigrant saint their sacred word to be faithful to Peter's successor. In St. Patrick's time (389-461) there was no people of Ireland. The territory was divided among eight principal kingdoms and a large number of subordinate kingdoms, some of them were pagans. The main occupation of all of them was intertribal warfare. Indeed this habit persisted until long after the line of Pope Adrian's kings had been seated on the throne, and has not entirely ceased yet. At all events, if anybody gave a sacred word to St. Patrick to be faithful to Peter's successor the promise was so ill kept that for more than six centuries there was less conformity to Rome than in any other Christian country in Europe, in spite of repeated efforts of the English Church, and of papal legates, to bring them to a better mind. It was the pressure of what the cardinal calls foreign rule that finally brought about conformity.

Today he appeals to America to "reinstale" Ireland in the "full possession of her complete liberty." The word implies a return to some previous condition. No such condition of independence of the kings of Ireland and their government has existed since the ancestors of those modern leaders whose well-known names derive from Norman or English progenitors came in the train of Henry II or his successors; and when it did exist Ireland was the least civilized part of Europe. What is it now?

The most prosperous part of the British Empire. How is it oppressed? By being left to manage its own affairs with as little interference as the Welsh or the Scots or the English manage theirs; and by having a far larger representation in parliament than any other part of the United Kingdom, in proportion to population. Every Irishman, that is to say, has a larger voice in the government of England than any Englishman has. If Ireland had that complete liberty which the cardinal craves, how would she employ it? The future is forecast in the light of the past. On every occasion when the opportunity has offered to choose between freedom and tyranny the Irish have done what they could for the cause of tyranny. As between Elizabeth and Philip II they chose Philip; as between William and Mary and James II they chose James; as between the allied powers of righteousness and the Teuton powers of evil, they chose the evil, and by murder, plunder, and insurrection did their best to further the triumph of Odin and Thor and their German followers. Having put their money on the wrong horse and lost, they are disappointed and angry. Not indeed without exception: for the Ulster Scots, and elsewhere some who are the children of light, threw in their lot with their king and with the great cardinal of Belgium, with France and the United States, on the side of the angels.

Yet these Irish people are warmhearted, friendly, witty, companionable; a paradox of levity and piety; and our facetious cardinal of Boston, in his fervid and irrational political harangues, is true to type.

SWATTING VENERABLE HEADS

BY THE VERY REV. GEORGE HODGES, D.D.

Mr. Upton Sinclair challenged THE CHURCHMAN to review his recent book, *The Profits of Religion*. The book, which most of us shall never see, has done us the incalculable service of producing the following review by Dean Hodges.—Editor.

IN one of the rare places in which a gleam of humor shines upon the solemn pages of the Psalms, the writer invites the criticism and correction of the righteous—within friendly limits: "Let the righteous smite me friendly and reprove me; but let not their precious balms break my head." The sentence appears only in the Prayer Book version; neither the Authorized nor the Revised Version will allow it. Since, however, the commentators say that nobody knows what the psalmist meant, this translation may do as well as any other. It certainly touches a responsive chord in common experience. It is what the schoolboy had in mind who described an interview with a master: "I was sorry at first, but he rubbed it in so hard that after a while I didn't care what he said."

So it is with this interesting book of Upton Sinclair's. The writer has addressed himself to the thankless, but perhaps useful, task of taking every kind of current

religion and saying everything bad that can be said about it. It is the method which Mr. Sinclair's old friends, the muck-rakers, used with a series of cities. Mr. Sinclair is "the righteous." He confesses it himself: not offensively, but with a quiet regard for the honest truth. "I am a man who has suffered, and has seen the suffering of others; I have devoted my life to analyzing the causes of the suffering, to find out if it be necessary and fore-ordained, or if by any chance there is a way of escape for future generations." He believes that there is a way of escape, if only the Churches may be converted from their immemorial profiteering. And this conversion he undertakes, by using his precious balms to break our heads.

He takes us one by one in turn: the "Church of the Conquerors" (this is the old religion, before Christianity); the "Church of Good Society" (this is ourselves); the "Church of the Servant Girls" (these are the Romanists); the "Church of the Slavers," the "Church of the Merchants" (these are our prosperous Protestant

brethren); the "Church of the Quacks" (these are the Mormons and the Christian Scientists and the Holy Rollers); and finally the "Church of the Social Revolution" (to which Mr. Sinclair himself belongs). All our heads being thus broken, we have at least the consolation of sympathetic company.

Mr. Sinclair says that he was a good churchman in his youth, and indeed in his extreme youth was a "little cherub with shining face and shining robes who carried one-half the bishop's train [Bishop Potter's train!] in the stately ceremonials of the Church." Finding him thus manufacturing a bishop's "train" out of whole cloth, as the appropriate phrase is, we easily suspect him of other equally picturesque errors. Dr. F. G. Peabody, who held the Plummer Professorship of Christian Morals at Harvard, will be interested to read about "the Rev. F. G. Plummer, late Professor of Christian Morals at Harvard University." "Prof. Plummer," says Mr. Sinclair, "has written several books on the social teachings

of Jesus." These, however, are insignificant mistakes. They were likely to occur as one went "romping down the vista of the ages, swatting every venerable head that showed itself."

The phrase is Mr. Sinclair's own description of his book, and it indicates with fair accuracy what sort of book it is. It plays with tragic facts. It tells a thousand wholesome truths, but tells them in the manner of one who points out a man in a pillory to the derisive laughter of a crowd. No man in a pillory was ever changed by that sort of discipline, except for the worse. He doubts the sincerity of his tormentor, and suspects that what he chiefly cares for is not the reform of an offender, but the clapping of the hard palms of the lookers-on. "We have had a lark together," says Mr. Sinclair to his readers at the close of the book. But the matters with which he deals are too tragically serious for this light-handed treatment. It is like having a lark with the Germans in the streets of a devastated town.

OCCUPYING OUR BUSINESS IN GREAT WATERS

BY THE RT. REV. WILLIAM F. NICHOLS, D.D.

THE Seamen's Number of *THE CHURCHMAN* of June 15 in its editorial and its contributions from experts happily and effectively occupies its business in great waters. All friends of seamen who have seen it must appreciate it and be grateful for it. And it is a most fitting circumstance that such a number emanates from the city so cosmopolitan in its port and so metropolitan in its unique Seamen's Church Institute, many storied and throbbing with varied sailor life, and in its Mr. Baylies, Dr. Mansfield and its promoters, its staff and its supporters. The stirring "feature" picture on the title page of that number in itself suggests to every Churchman who sees it that he should "get busy" to help those on the sea in these times as he never has before.

Of course a good many have been busy with this interest in the sailorman in the Christian era from the time that St. Paul was enabled to care for the crew as well as passengers in his shipwreck. But then a good many have not. Indeed, masterly and ardent missionary policies are not unknown that have practically made the sea, so far as extending and fostering national work is concerned, a seek-no-further boundary rather than a business. The old Hebrew name for the West was "the sea," and that was indicative of a coast line bounding rather than beckoning a vision of enterprise and use. Something like that has had strange persistence even in select missionary councils. What such councils have done and left undone, are they not written in the minute books of boards and conventions in some terms of this naïve sort: "It is inexpedient for the board at this particular time to undertake the spiritual care of sailors

navigating inland waters as part of its proper work."

But "Ship ahoy" is now arresting the attention of our American people with almost startling effect and those who have been for years trying to have our Church more and more occupy its business on the waters have great reason to "thank God and take courage" as did St. Paul and his companions on their journeying after the shipwreck. As one who for over thirty years has found himself continually associated with organizations for promoting the welfare of men upon the waters, the writer has been asked to put on paper some of the things suggested to him from such experience. The old-fashioned "experience meeting" was more apt to bring out expressions of personal "backslidings" and hopes for better things, than consciousness of accomplishment assured, and that perhaps best represents the state of mind with which the writer "rises up and gives his testimony."

A sense both of majesty and peril has ever justified the psalmist's realization that they who go down to the sea in ships "see the works of the Lord and His wonders in the deep." "In vain does the provident deity bar land from land by the dissociable ocean," was the sentiment of Horace. So far has a dread of the deep been overcome in our time that the chief menace of it now is of men's, not nature's, making, the submarine. But while in safety, speed, comfort, ferry thoroughfares and the wireless system the ocean has become more sociable than "dissociable," Church people as a whole are just beginning to realize what a social and evangelistic movement can be promoted among the thick population of the ocean and island waters. To say this is by no means to forget noble annals of religious influence at sea and

in port from the time of Robert Hunt and our early colonial chaplains down, nor to fail to recognize the far-reaching and benign work of various associations, general and local, for seamen from the very beginnings of our national life. The very *fleur-de-lis* of the compass is by some supposed to have been an ornamented cross to mark the north pole of the needle, and religion in sailor life and among those who have had to do with sailor life has all along been well seated in that place in the sailor's heart, which is said to be occupied either by it or by the rife superstitions of the sea.

Somehow there seems to be an especial accessibility to our Christian people who, by voyage or ship ownership or by cargo, have the concerns of the sea close to their interest, to a matter of religious principle involved when their attention is called to it. That principle is simply the old one of showing gratitude to God for His mercies and blessings. Thanksgiving *For a Safe Return from Sea* is one of the most spontaneous expressions for a thoughtful Churchman or Churchwoman. Indeed, to forget it is a true self-indictment of jejune ingratitude to God. And the more one realizes this he will extend his gratitude over not merely his personal safe return from a voyage but over the safe harboring of the vessel or the cargo in which he has possessions. Not only that, but the result will be not merely the uttered words of thanksgiving to God but the showing it by life as well as by lips in making some worthy thank-offering for the Christian work on the waters. How the treasures of such works would be swollen at this very time, if all of those whose dear ones have during anxious days been on the way "over there" subject to hidden menace and with no tidings meanwhile, when the assuring call comes of safe arrival, would only remember this. Then they would not only gladly tell their friends, but in conscience realize that such relief should find tangible evidence in a thankoffering to God to go to the Seamen Church Institute of America, Henry L. Hobart, Treasurer, Seamen's Church Institute of New York, 25 South Street, or some other kindred agency.

Another matter of experience is the need of widening and deepening a sense of special vocation to the sea among those called to the Holy Ministry. This becomes now all the more urgent with the increase of our navy and of our merchant marine, to furnish apt and meet chaplains for our quota by Government appointment and to extend the work among the sailors. The youth of the country is responding to the new lure of the sea held out by new conditions. Expert chaplains qualified to reach and influence them in our many ports are already in active demand. At a meeting of the Board of the Seamen's Church Institute of America held in St. Louis at the time of the General Convention in 1916, it was formulated as a policy to ask the bishops who were members of the board to give some time to turning the attention of postulants and candidates for Holy Orders by visits to seminaries and other preparatory institutions, and as they otherwise had opportunity, to this very vocation to sea work. The war in its withdrawal of so many

students to the service has no doubt put limitations upon such opportunity, but the need for the special workers is becoming more and more insistent.

Still another forecast out of experience is that for an active propaganda for strong group promoters of the occupying this business on the waters at as many as possible of our principal ports. Rightly approached, it has been found that shipping circles can be reached and interested and their best and most efficient leadership can be gained to give the work the financial and other status it ought to have. It is obvious that to do this the measure must be put upon a large visioned and wide basis. Weakling ventures are apt to soon perish in the using. Faint heart does not win fair success. But given the right chaplain and given the direct approval of bishop or other Church leader to a few of the men "on the street" doing large things shipping-wise and so bringing together the competent group and the competent chaplain, the enterprise will go, if experience means anything. To promote such conditions wherever practicable was another distinct point of policy laid down for its program by the Seamen's Church Institute of America. Such an effort can be well made in ports where there are one or more local agencies for sailors. The Institute can be "locally adapted" and so unify existing interests with a blending power of its common factor of simple essentials for the sailor's spiritual and moral well-being. There is singular opportunity for the unity of the spirit in the bond of peace in the adjustments which can be made, having regard to what all concerned hold dear. The try-out of this has proved it and will prove it in the ways which do not involve questions still puzzling in the working out the larger Christian unity. Indeed it might be said that they who get down to ship life as well as they who go down to the sea in ships, verily "see the works of the Lord."

American shipyards are sliding keels into the water at a rate which is the astonishment of the world. The sea roving instinct is mobilizing our ardent youth not only at water side but over our inland city and country. Let the Church open its eyes wide to the vision of opportunity. It needs no field glasses to see it.

"Argosies of magic sails" in the heavens above and the waters under the earth; chaplains and supporting groups at every principal port; the common welcoming flag of an Institute for the sailor wherever he goes; the Church occupying this great business on great waters. Thirty years of even lesser association with the work have rewarded faith, if they have presented trials of it, as almost no other experiences have and have blessed every effort to heed the bidding "Launch out into the deep."

To forgive wrongs darker than death or night * * *
 To love and bear; to hope, till Hope creates
 From its own wreck the thing it contemplates;
 Neither to change, nor flatter, nor repent * * *
 This is alone life, joy, Empire and Victory.

—Shelley.

NEWS OF THE CHURCH

AN APPEAL TO CHRISTIANS FROM ENGLISH CHURCHES

Stand Behind Movement for Organizing League of Nations

LONDON.—The following manifesto has been made up by the heads of the Christian Churches:—

We desire to appeal to our fellow-Christians of all communions to unite with us in supporting the ideal of a League of Nations as an essentially Christian means of attaining international justice and peace.

We regard a League of Nations—in the sense of a substantial and organized co-operation of all nations sincerely interested in the object of securing the peace of the world, the abolition of war, and the guarantee of freedom to the weaker States and races—as being now accepted by the consent both of leaders and of public opinion.

We recognize this as an advance politically in the highest and noblest sense of the word. Accordingly we look with confidence to statesmen such as our own political leaders of different types, and the President of the United States, whose common endorsement of the proposal has brought it to the forefront of future policy, to work it into practical form, both as part of the coming peace and after the peace.

We do not underrate the difficulties and the intricacies of the task; it will demand the fullest political skill that statesmen can supply. But we are equally sure that this is a movement far too large, deep and significant to be left only to experts. The demand for it comes from the heart and conscience of the peoples; and the force of the public conscience and will in the nations is the indispensable condition, the measure, of its success and its permanence.

We know, also, and too well, how far a general acceptance of the project in name and in vague shape is from anything approaching realization. It is a commonplace of politics that agreed measures are sometimes the hardest to pass. There is a long road to travel and there are many enemies. To say this is only superficially inconsistent with what has just been said about agreement. No one who has given any thought to the history and conditions of true progress will doubt that real advances and elevations of standard are never secured without an arduous struggle against counter-forces to which the weaknesses and selfishnesses and basenesses of human nature always contribute. The principles of good are powerfully resisted by principles or forces of evil of which we only imperfectly descry, at any time, the nature and the workings.

Such considerations in our judgment point imperiously to the conclusion that a responsibility of the most serious and lasting kind rests upon all who form and influence opinion to watch, and support, and strengthen this great and far-reaching design. That obligation rests upon all men and women of goodwill, and without such general comradeship the object will hardly be attained. Opinion must apply the "steam," the perseverance, the vigilance which will be needed for success.

But as Christians, and speaking to those who share with us that great allegiance, we recognize a special Christian responsibility in this matter of a League of Nations,

not as against others, but for the common good. For though we believe that, in the world as we have known it hitherto, war for defense or for principle may be an inevitable duty, and have accordingly supported with profound conviction the struggle of the Allies against Germany and what Germany has represented, we know that the purpose of God, as our Lord has made us to know Him, is a purpose of peace, to make war to cease in all the world. We know it as fundamental and comprehensive Christian truth that love is the only true constructive principle of common human life, and that love acts by subjecting all the forms of selfishness, self-aggrandizement and sensitive pride, in nations as in individuals, to the strong and wholesome control of duty towards the general interest, and of common loyalty to the Kingdom of God. Care for the weak and the backward, jealousy for the freedom and growth of all peoples, self-control by the nations at times of exasperation and strain, are in our eyes part of the working of this great and royal law, against which, of course, all forms of human fault, folly and weakness constantly contend.

Therefore it is that we must both welcome, from whatever source they come, forces making for these great ends, and also try as Christians to make our own Christian contribution to the cause. We believe, indeed, that it is mainly where the Kingdom of Heaven in Christ works either as leaven in the mass, or by direct power of its divine law, that there is any such real strength as can prevail in difficult movements of this kind. To these considerations there remains to be added that the Church is entrusted with spiritual weapons in whose efficacy its faith believes. By the prayer of faith and hope, earnest, humble and constant, great things are wrought: prayer both corporate of Christians in the congregation, and individual prayer which the simple and childlike as well as the skilled can offer.

A conference of leaders of the Christian Churches of Britain, convened by the Archbishop of Canterbury, was held at Lambeth on October 29, 1918, "to consider from a religious point of view the most effective mode in which the support of the Christian Churches can be given to the project of a League of Nations." With this end in view, the Conference appointed a Standing Committee, and requested us to issue this Message to the Christian people of the United Kingdom to invite their co-operation in supporting the project. That we are able to do this unitedly is for us a special happiness and an earnest of success. With the prayer for God's Blessing and guidance,

We are, etc.,

RANDALL CANTUAR, Archbishop of Canterbury; COSMO EBOR, Archbishop of York; J. E. ROBERTS, President of the Baptist Union of Great Britain and Ireland; E. GRIFFITH JONES, Chairman of the Congregational Union of England and Wales; ALEX. RAMSAY, Moderator of the Presbyterian Church of England; W. A. HAMMOND, President of the Primitive Methodist Church; J. W. WALLS, President of the United Methodist Church; HUGH BARROW WILLIAMS, Moderator of the Welsh Calvinistic Methodist Church; SAMUEL CHADWICK, President of the

DETROIT CONVENTION MOST IMPORTANT EVER HELD

Bishop Williams Hopes There Will Be Work on Big Issues

DETROIT, MICHIGAN.—Bishop Williams has asked the clergy to prepare themselves and their congregations for the coming of the General Convention to Detroit next autumn, by instruction as to what the convention is and what it is to do, and by constant prayer, both in public service and in private devotions. The bishop said that probably never in the history of the American Church has there been as important a convention as that which will meet next October. Before it will be the great problems of Missions, Church Unity and Reconstruction. "Let us," said the bishop, "diligently pray that the Holy Ghost will guide the minds and wills of those meeting here, that they may put aside little things as to the wording of canons and the like, and work on the big issues before us."

A committee has already been appointed to devise plans to prepare the Church in Detroit for the General Convention, both educationally and spiritually. The committee consists of the Rev. H. H. Fox, rector of St. John's Church, the Rev. Wm. L. Torrance, rector of St. Andrew's Church, and Mrs. F. B. Stevens, president of the Woman's Auxiliary of Michigan.

CHURCH'S STANDARD CASH BOOK WILL SOON BE READY

Church Finance Committee Completes Its Work for Treasurers

The Church Finance Committee, of which Bishop Lawrence is chairman, announces that the Standard Cash Book for Parishes and Missions, on which diocesan finance committees, clergy, parish treasurers, accountants and others have been working for some time past, is now in the hands of the printer and will be ready by the end of this month.

This Cash Book, which is intended for at least five years' use, will be sold at actual cost, which is \$2.00, and includes monthly summary sheets, pages for recording the parish property, endowments, insurance, etc.; also a separate pad of forms for recording the treasurer's weekly offerings.

It is anticipated that those dioceses which have not yet installed their own parochial accounting system will find this Cash Book very useful, and orders should be sent to the Church Finance Committee, 289 Fourth Avenue, New York.

Wesleyan Methodist Church; GEORGE HOOPER, President of the National Council of Evangelical Free Churches; J. N. OGILVIE, Moderator of the Church of Scotland; W. J. F. ROBERTS, Bishop of Brechin, Primus of the Episcopal Church in Scotland; ROBERT J. DRUMMOND, Moderator of the United Free Church of Scotland; JAMES MCGRAHAN, Moderator of the Presbyterian Church in Ireland; HUGH MCKEAG, Vice-President of the Conference of the Methodist Church in Ireland.

SAYS ROOSEVELT STRONGEST INFLUENCE SINCE LINCOLN

Detroit Clericus Records Its Estimate of Great American

DETROIT, MICHIGAN.—The Rev. W. D. Maxon, D. D., rector of Christ Church, who has but recently returned from acting as a Red Cross chaplain in France, offered to the members of the Detroit Clericus a minute on the late Theodore Roosevelt at the meeting held in Detroit on January 7. All stood during the reading of the minute which is as follows:

The members of the Detroit Clericus embracing the clergy of the Episcopal Church of Wayne county and vicinity, would make record of their sense of public loss sustained by the death of Theodore Roosevelt, twenty-sixth President of the United States, exalted citizen, supreme American patriot, stalwart, fearless champion of social righteousness, true and faithful friend of humanity.

His public services extending through nearly forty years have written his name in gold upon the annals of our country. He has been the strongest single influence in the nation since the high day of Lincoln, to whom, as also to Washington, he will be linked in the grateful memory of succeeding generations of Americans.

The part he played during the uncertain days preceding our country's entrance into the world war, has won for him the exalted praise and unstinted gratitude of our people and entitled him to the renown of one of the greatest soldier statesmen in our national history.

To our appreciation of the greatness of his public service, we cannot fail to add our sense of the inestimable value to American home ideals of his highly exemplary devotion to the privileges and duties of his private family life.

We thank God for the splendor of his public services, for the power of his American patriotism and for his virtues as a man.

We desire that the secretary of the Detroit Clericus be requested to send a copy of this minute to Mrs. Roosevelt.

PROGRESSIVE SOCIAL WORK

Washington Has Effective Plans for New Secretary

WASHINGTON, D. C.—To the developing of Trinity Church, Third and C Streets, N. W., as a community center, the Bishop of Washington has given much thought and effort during the past three months. To be the head of the work, with the title of vicar, the bishop himself holding the rectorship, Bishop Harding has appointed the Rev. David R. Covell, at present rector of Christ Church Parish. Mr. Covell, who is a Washington boy, has made a special study of social service principles and methods and has been very successful in his practical work in the southeastern section of the city. The Board of Social Service of the diocese has elected Mr. Covell to be its social service secretary. For the present Mr. Covell will confine his planning and endeavors very largely to working out the community welfare plans of the diocese to be centered at Trinity Church. He has already secured considerable funds, to which the Bishop has been enabled to add more from various sources, and he has the promise of personal service from some of the leading laymen and laywomen of the diocese. While war conditions continue and Washington remains a city much visited by men in uniform, the parish hall will be used chiefly as a

soldiers and sailors' club, but later on, with its spacious hall and many rooms, it will be a convenient center for neighborhood work and community service.

The Diocesan Board of Social Service has not only taken the forward step it has long had in view, of creating the office of diocesan social service secretary and providing for the appointment of Mr. Covell to hold it, but has also decided to discontinue its work in Glick's Alley, known as Satterlee House, conducted on Church lines and under Church auspices. Its purpose was to regenerate an alley holding one of the worst records in the city from a criminal, sanitary and social point of view. The work has been completed. The alley no longer possesses an evil name, and, full of idlers five years ago, is now full of workers, and shiftlessness has been transformed into thrift and prosperity. The resources and activities hitherto employed at Satterlee House will be transferred to similar work centering in the Church's new community work at Trinity Church.

N. Y. CHURCHMEN PASS RESOLUTIONS ON ROOSEVELT

Resolutions on the death of Theodore Roosevelt were passed at the last meeting of the New York Churchman's Association, as follows:

Resolved: That the members of the New York Churchman's Association hereby express the profound sorrow and sense of loss to our country with which in common with all our fellow-citizens, we have heard of the death of Colonel Theodore Roosevelt.

We wish to place on record our recognition of the great services rendered to the country by Colonel Roosevelt throughout his life, and especially during the period of the great war.

We express our deep sympathy with his family, and pay our tribute of honor to his memory. His name will live in the hearts of all our people, as that of a true man, a sincere Christian, a great citizen, an unflinching patriot, and one of our most honored Presidents.

January 6, 1919.

WILLIAM T. MANNING,
ERNEST M. STIRES,
GEORGE R. VAN DE WATER,
Committee.

Conference on Reconstruction

The Commission on Missions, Province of New York and New Jersey, has arranged to have a special informal conference to consider the needs of the Church during the reconstruction period. The subjects to be discussed are: Work in the Rural Districts, Work Among Foreign Peoples, and Missionary Organization.

The Conference will be held in the Church of the Redeemer, corner of Fourth avenue and Pacific street, New York, the Rev. Thomas J. Lacey, Ph.D., rector, on Wednesday, February 19, 1919, beginning at 2 P. M., and lasting through the evening.

A collation will be served at 6:30 p. m. to all who may wish to remain for the evening session. Those wishing to be thus provided for should send in their names to Rev. John R. Harding, D.D., 550 West 157th Street, New York.

Bishop Israel Returns Soon

ERIE, PENNSYLVANIA.—A cablegram has been received from Bishop Israel stating that he expects to sail on the *Espagne* on January 25 and that immediately after his arrival he will enter upon a visitation of all the congregations of the Diocese of Erie.

KENYON COLLEGE RECEIVES DISTINGUISHED VISITORS

Brig.-Gen. Kenyon Grandnephew of College Founder

GAMBIER, OHIO.—On January 4 the college was honored by a visit from Brig.-Gen. L. R. Kenyon, head of the Department of Inspection, British War Commission in the United States, and his aide, Colonel Lyddon. General Kenyon is a grand-nephew of the second Lord Kenyon, founder of Kenyon College. Upon their arrival at the Gambier station General Kenyon and Colonel Lyddon were welcomed by the body of college students and in the evening at Philo Hall General Kenyon addressed the men and members of the faculty in informal and delightful manner. On Sunday morning the Bishop of Ohio preached the sermon at the Church of the Holy Spirit prefacing his remarks by words of welcome to the distinguished guests. Double significance attended this occasion, as it was also the installation of the new rector of Harcourt Parish and college chaplain, the Rev. Horace W. Wood, Kenyon, 1911.

The winter term opened on January 3 with about 100 men in college, the greater part of whom were enlisted or enrolled during the first quarter in the Kenyon Unit of the S.A.T.C. Since the demobilization of this unit the Government has sent official notice of intention to establish at Kenyon a R.O.T.C. Unit. While military training will thus be carried on under the direction of the War Department, the normal curriculum of the college is otherwise resumed. For 1918-19 the remainder of the year is divided into two terms of about twelve weeks each, closing with the annual commencement on June 16.

"Y" NEEDS SPECIALISTS

Certificate of Honorable Dismissal Given to Workers Not Needed

Recognition of the self-sacrifice and willingness to face death on the part of men who put aside their businesses to serve in the war zone, under fire if necessary, as Y.M.C.A. workers is being given by the Red Triangle organization in the form of certificates of honorable discharge to those volunteers who were not sent overseas. In a statement announcing this, the personnel division of the National War Council sets forth the particular need of specialists instead of general hut secretaries, developed by the War Department's speed in returning the American Expeditionary Forces. The statement follows in part:

The Young Men's Christian Association as one of the larger organizations that have been serving our military forces overseas finds itself confronted, following cessation of hostilities, with the necessity for a radical revision of its program. The character of much of the work required under present conditions is quite different from that called for while men were entering, leaving or in the trenches.

The "Y" now has over 5,000 workers in France alone. Hereafter the requirements will be limited to certain specialists and experienced leaders. This change of program will assist very materially in conserving the gifts of the nation. Educational work will be largely increased for the armies of occupation, and to an even greater extent than before an all round Red Triangle program will be maintained. This will limit recruiting to specialists.

January 18, 1919

CHENA, THE ALASKA TOWN, HAS MOVED TO NENANA

Influenza Flourished with Tempera- ture 47 Degrees Below Zero

NENANA, ALASKA.—The establishment of the new town at Nenana has meant the end of Chena as a town. For long the headquarters of the Tanana Valley Mission were here, but they have followed the exodus down river to Nenana—even the log buildings have in many cases been torn down, the logs rafted down river, and new buildings put up at Nenana.

The high cost of provisions, as well as patriotic spirit, has caused the few remaining residents to can a great many vegetables, raised in the war gardens, while the wild berries, currants, etc., which were so bountiful last summer, are being greatly enjoyed in the form of jams and preserves.

The winter has been beautiful so far, all through the interior. Here, cut off from the storms of the coast, there has been only four inches of snow, but the thermometer is today, (November 17), down to 47 degrees below zero.

The influenza has not reached the interior yet, and the town may escape it. Strict quarantine is maintained by every town, the mail stages from the southern coast are stopped at Piledriver John's Roadhouse, twenty-eight miles from Fairbanks, and the mail fumigated before it is brought into Fairbanks for distribution through the interior.

The epidemic struck Nome and Ketchikan hard, and caused the Railroad Commission to place Nenana under strict quarantine, not only from the outside, and from Fairbanks, but even from the native village and Mission. The quarantine works well here, as the natives, instead of hanging about the pool room and the picture show, are out along their hunting grounds.

A special policeman patrols the border of the village, and all the mission business in the town must be transacted through him. One disagreeable result, is that one of the mission workers, who is engaged to be married to a man in the town, can talk to him now only over the telephone.

THE REV. E. H. RANDALL DIES

Father of George Herbert Randall Had Long Career in Ministry

POULTNEY, VERMONT.—The Rev. Edward Herbert Randall passed into life eternal at his home here, December 28, after an illness of pneumonia of only five days. Mr. Randall was in his eighty-second year, and had been retired from the active ministry since 1898. He was born in Northfield, Vermont, in 1837, and all except three years of his ministry have been passed in that diocese. He was ordained to the priesthood in 1864. He came in 1869 to St. John's Parish here of which he was rector for twenty-nine years, and until he retired from the active ministry. During his early rectorship at Poultney, Mr. Randall opened and maintained for eleven years, St. John's Parish School, in a school building erected adjoining the church, and at which multitudes of young men and women were educated.

Mr. Randall's activities were not limited to the church and the school. Every interest of the community challenged his thoughtful attention. No effort for betterment failed to receive his hearty attention. Especially in all movements to conserve public morals he was among the leaders regardless of personal consequences. He commanded the unqualified esteem and affection of the community generally.

The funeral was held from Trinity Church, Poultney, (one of the two churches of St. John's Parish), Tuesday morning, December 31, the Rt. Rev. George Y. Bliss, D.D., Bishop Coadjutor of Vermont, officiating, assisted by the Rev. Joseph Reynolds, rector of Trinity Church, Rutland; the Rev. R. W. Magoun, rector of Emmanuel Church, Bellows Falls; and the Rev. B. L. Ramsay, rector of Trinity Church, Granville, New York.

Mr. Randall is survived by his wife and two sons, George Herbert Randall of Philadelphia, associate general secretary of the Brotherhood of St. Andrew, and Captain Edward Gove Randall, a physician, now serving in France as chief medical officer of the Metropolitan Base Hospital Unit of New York.

WHAT CHURCH IS DOING IN COAL MINING TOWN

The Rev. Peter Langendorff Has Great Response at Glen Carbon

GLEN CARBON, ILLINOIS.—The bishop recently appointed the Rev. Peter Langendorff, rector of St. Paul's Church, East St. Louis, to be priest-in-charge of the unorganized mission in this mining town, and has given him a woman worker, Mrs. Katherine Webster, to assist him at the Glen and also in the visiting of his parish in East St. Louis.

Several years ago a mission house was built here on property given for the purpose by the owners of the large coal mine, which is the only industry of the place. Its population consists almost entirely of coal miners and their families, about 500 to a thousand. The mission house is used for services, and has a reading room and hall.

"With the smallest of hopes," he wrote recently, "did I go to the picturesque little mining town. I had heard from various sources a story utterly disheartening. I feared I might be called upon to read the burial service over what remained of the mission. I held my first service with 6 persons present. I found among them a few excellent church people, devout, zealous, willing to cooperate with me. I decided to spend one whole day of each week at the Glen calling upon the people. They responded readily. At my third service I had 26 persons present. Another Tuesday of hard visiting, Deaconess Webster with me. The hour for the evening service arrived. The chapel was filled to the very doors with worshippers. I counted 101. Among them one Greek Orthodox young woman with her little daughter who has come ever since. At this service I baptized seventeen, six adults and eleven children, and at the last service on last Monday I baptized two more, a brother and a sister, both of them deaf and dumb. We opened the Sunday School with twenty-six young people and children in attendance."

Conference on World Evangelism

The Moody Bible Institute of Chicago has announced a conference on World Evangelism and Vital Christianity after the war to be held February 3-7, 1919. Religious leaders from all parts of the country will attend, and it is expected that a concerted forward movement of worldwide scope will be launched. The emphasis will be on evangelical testimony and service, Bible study, prayer, missions, church efficiency, personal work and the devotional life.

ARIZONA CHILDREN GO TO SUNDAY SCHOOL ON SKIS

Coldest Winter on Record Has Its Compensations

PHOENIX, ARIZONA.—The new year finds the work in this missionary diocese making fair progress in spite of the discouragements of sickness and rather abnormal weather. The influenza struck this state early in the fall in the northern part, but not until a month later in the southern portions. Everywhere it got in its deadly work, taking a heavy toll of precious life and necessitating the closing of the churches, and all places of public gatherings, for two months. This was, of course, pretty hard on church work all along the line, but it was specially disastrous to our work in the Indian country. Fort Defiance suffered terribly, as did all the northern reservations, and together with the severity of the winter now, conditions at our Hospital of the Good Shepherd have been decidedly discouraging, but by no means hopeless.

As to the weather, this has been the coldest winter ever known in Arizona, at least within the knowledge of the writer. An abundance of snow all over the northern sections, as well as on many of the mountains in the south, with accompanying low temperature everywhere, is making this a record season. On New Year's Day it was 18 below zero in Flagstaff, but that was not unusual. Twenty-four degrees above zero in Phoenix on the same day was unprecedented, especially as the sun was shining brightly. Snow on the Superstition Mountains, forty miles due east of Phoenix, is an uncommon sight, although it is often seen on the higher peaks. If a tourist should write home that the children of Arizona go to school on skis, he would doubtless be laughed at. Perhaps it would be a sweeping statement, nevertheless it is quite true of children in Flagstaff and Williams in almost any winter. The writer recalls with pleasure the sight of several pairs of skis waiting expectantly outside the door of our parish house in Williams for Sunday School children within. All sizes too, including an almost humorously small pair for a wee maiden who had come across the snow with her older brother and sisters from a neighboring ranch.

But all this cold weather hasn't been wholly unwelcome. It came too late to injure the crop of oranges and grapefruit in the Salt Valley, which is always harvested earlier than in California. And the splendid abundance of snow, with a truly unusual number of good rains during the fall, is delighting the hearts of ranchers in the valleys, who depend on full reservoirs, and of the stockmen among the hills, whose cattle and sheep need full water holes everywhere. So, after all, Arizona has abundant cause for rejoicing.

Brooklyn Clergy at Rumanian Service

The recently organized Rumanian Orthodox Congregation in New York celebrated its Christmas service at midnight on January 6. The Rev. Thomas J. Lacey and the Rev. Herbert J. Glover of Brooklyn were appointed by Bishop Parker a special committee to attend and bear the greetings of the Anglican and Eastern Association. They were received with great cordiality by the priest and the Rumanian consul and escorted to special seats. At the close Dr. Lacey presented the congregation two handsome silk processional flags—American and Rumanian. The spirit of the occasion was prophetic of a closer approach between our Church and the growing Rumanian emigration.

ANOTHER LARGE PARISH VOTES FOR FREE PEWS

All Saints', Worcester, Now on Democratic Basis

WORCESTER, MASS.—All Saints' Church, the Rev. Lewis G. Morris, D.D., rector, has adopted the free pew system. The matter was under consideration for the greater part of a year. The two largest parishes in the Diocese of Western Massachusetts are now free churches. At a special parish meeting the resolution was passed with only one negative vote that "all pews be free and unassigned on and after Sunday, January 5, 1919."

The number of communicants of All Saints', resident in the city, far exceeds the seating capacity of the church. As a result the free pews are greatly appreciated by the many people who were unable to secure sittings under the system of rented pews. It is hoped that the attendance will increase at all services and that a larger number will recognize their obligations to help maintain the parish work, the budget for which is about \$24,000.

The Rev. Dr. Robert W. Patton will conduct a "Mission for Missions" in Worcester during the week of January 19. The parish officials are expecting to secure pledges to meet the budget by an every member canvass at the close of this mission.

DAY FOR THE RENTED PEW GONE, SAYS MR. OLDHAM

Has No Place Among Followers of the "Great Democrat"

In a letter to the *Brooklyn Eagle*, the Rev. G. Ashton Oldham, rector of St. Ann's Church, says that rented pews are doomed in our new democracy. The letter follows in part:

Your editorial of December 31 on the subject of free pews was read with much interest, but I feel sure that in the interest of both accuracy and justice you will be glad to print a correction of an erroneous statement contained therein. I refer to the sentence, "In the United States the practice of the Protestant Episcopal Church generally favors renting pews." With regard to this I am able to give you the following statistics, which are the latest put forth by the Free and Open Church Association of our Church. The figures show that 87½ per cent of our churches are entirely free, and that no less than eight dioceses and eighteen missionary districts have not a single rented pew. In short, out of 6,808 churches 6,010 have free pews, leaving only 797 Protestant Episcopal churches with pews in whole or in part rented.

I might add that the tendency now and for some years past has been increasingly toward free pews, which sentiment has been so strengthened by the war that I venture to predict that within a very short time rented pews in our church will be entirely a thing of the past. That in the interest of justice you will give publicity to this correction, I feel sure.

If there is any place on God's earth where all men are absolutely equal, it is God's house. The Church is not a select group of saintly souls seeking their own privileges, whether material or spiritual, of this world or the next. It is, instead, a part of God's family, and every member thereof is entitled to equal rights in his Father's House. We hear much talk nowadays about "saving the world for democracy," and if the Church is going to have any part to play in this gigantic task, it must begin

by practising what it preaches and illustrating by its life and worship the true democracy which arises from the fact that we all have a common Father and consequently are all brothers. If rented pews could ever be justified, that day is gone. The men who return from the front will have done with special privilege for good and all, and the last place where they will condone it is in the assemblies of those who call themselves after the name of the Great Democrat of the ages, Jesus Christ.

CHURCH SOCIALIST LEAGUE MAY ADOPT NEW NAME

Suggestion Made at Conference Held in City of Brooklyn

BROOKLYN, NEW YORK.—A day's unofficial conference of the Church Socialist League was held in the parish house of Holy Trinity Church here on the Feast of the Epiphany. It is the first of several conferences, later conferences to be held in Boston and Philadelphia, and a general conference some time after Easter. About forty people attended, some from distant points in New England. The Rev. Richard Hogue of Baltimore was chairman and the Rev. Albert Farr of Whippany, New Jersey was secretary. The speakers were, the Rev. J. Howard Melish of Brooklyn, the Rev. William B. Spofford of Concord, New Hampshire, Prof. Scott Nearing and Mr. William F. Cochran of Baltimore.

Prof. Nearing spoke optimistically of the fact that there is now a good deal of radicalism in the Church but said truly that the American public could not be said to be radical. The function of the preacher, said he, is to determine and point out to the people as a spiritual leader what is right and what is wrong, always presenting the facts of life as they are. He said suggestively that Christianity is a much more radical thing than Socialism on war and property. In this new day the clergy may by an heroic stand regain their influence over the souls of men, or, failing that, lose what little they now possess.

It was suggested that the name of the League be changed to the Church League for Social Justice. The magazine of the League is *The Social Preparation*. It was the distinct feeling of the conference that such a magazine is needed in the Episcopal Church if our Church is to be brought into line with either Apostolic Christianity or present day needs and strivings.

It was an intellectually stimulating conference and devotion and fellowship were conspicuous.

Churches to Raise \$10,000,000

Eleven of the fourteen leading Protestant denominations which will start a co-operative national campaign in a few weeks to obtain \$10,000,000 for after-war emergency needs of the churches announced this week through the committee in charge the amount which each of them will raise.

The allotments are: Methodist Episcopal, \$2,000,000; Presbyterian, \$1,750,000; Lutheran, \$500,000; Baptist, \$300,000; Protestant Episcopal, \$250,000; Disciples of Christ, \$125,000; Reformed Church in the United States, \$110,000; Congregational, \$100,000; Reformed Church in America, \$70,000; Evangelical Synod, \$33,000, and United Evangelical, \$10,000.

The budget for the Episcopal Church is divided as follows: Women's work, \$60,000; war work of local churches, \$40,000; chaplains' equipment and emergency fund, \$40,000; Brotherhood of St. Andrew, \$30,000.

CHURCHMEN ARE HONORED BY FRENCH GOVERNMENT

A Bishop, Priest and Layman in List Announced

The first list of Americans to be honored by the French Government for their distinguished services to France and the allied cause since the beginning of hostilities was announced last week, and contains the names of some well-known Churchmen. The names are of those nominated to or promoted in the Legion of Honor. They are as follows:

Cardinal Gibbons raised to the dignity of Grand Officer.

Promoted to Commander grade are: Herbert Hoover, Henry P. Davison, Dr. Henry van Dyke, and J. Pierpont Morgan.

Those to receive the rosette of officers are James M. Beck, Simon Flexner, the Rt. Rev. James Henry Darlington, and President Hibben of Princeton.

Those to receive the Cross of Chevalier are Charles R. Miller, editor of *The New York Times*; Ralph Pulitzer, *New York World*; Frank H. Simonds, *New York Tribune*; Frank I. Cobb, *New York World*; Rabbi Stephen S. Wise, McDougall Hawkes, President Schurman of Cornell, Maurice Leon, Frank A. Vanderlip, and the Rev. Dr. Manning of Trinity Church.

HARRISBURG, PENNSYLVANIA.—The bishop has been notified by telegram from Edouard DeBilly, a deputy of the French High Commission in Washington, that he has been appointed an officer of the French Legion of Honor. The telegram reads: "I take pleasure in notifying you that the French Government has conferred upon you the rank of an officer *de la Legion D'Honneur*. Please accept hearty congratulations." He was also notified to the same effect by a telegram from Professor Marcel Knecht of the University of Nancy, who is a member of the "French Effort" whose headquarters is in New York.

The bishop has all along been active in behalf of the government forces of Great Britain, Italy and France, and in addition to that, he is at the head of the Serbian Church Relief Fund which has sent several thousand dollars to the Serbian Orthodox Church, which is in great distress. Its archbishop was compelled to take refuge for a time in the Island of Corfu, but has recently returned to Belgrade.

CHURCH WORK UNITED

Peace Union and World Alliance Combine for Reconstruction

Ex-president Taft, who was the leading representative of the League to Enforce Peace in the National Committee; the Rt. Rev. Charles Henry Brent, Bishop of Western New York, and Robert Gardiner of Gardiner, Maine, were elected members of the Church Peace Union Board of Trustees at its meeting last week.

A sweeping reorganization of the Church Peace Union on a post-war and reconstruction basis was announced, following the meeting. The most important feature of the plan is a combination of the work of the Church Peace Union and the World Alliance for International Friendship through the churches under one organization. Dr. Henry A. Atkinson has been elected general secretary of both organizations, and Dr. Frederick Lynch, director of the Educational Department, associate.

The former quarters of the World Alliance will be closed and its work combined with the offices of the Church Peace Union at 70 Fifth avenue.

January 18, 1919

NARROW CHRISTIANITY HAS NOW BROKEN DOWN

Says Bishop Guerry in Sermon Before Wilson Party

PARIS, FRANCE.—In his sermon preached in the American Church on December 15, before President Wilson and his party, Bishop Guerry said: What we are witnessing in Europe at the present time is the utter collapse and breakdown of every human substitute for religion. There never was a time in the history of the Church when we needed more to hold up Christ before men as the one Saviour of the world, because He is the only religious teacher in the history of the world who has ever gone to the root of the trouble and sought to regenerate the human soul from within and to supply men with a moral and spiritual passion which will enable them to overcome the most vicious and hostile environment and to triumph over every difficulty and temptation which stands in their way.

But perhaps some one will ask, "If you say that legislation has failed and social reform has failed, and education, what about Christianity? Don't you think that has broken down in Europe?" And what shall I say? I shall be obliged to say that it is undoubtedly true that a certain type of Christianity has broken down in Europe, as it deserved to break down; not the Christianity of Saint Paul or of the New Testament, but a one-sided, narrow, individualistic gospel, has undoubtedly broken down; that conception of the Gospel that taught us that religion was chiefly a concern between the individual soul and God, and that it had nothing to do with politics or business, certainly nothing to do with international relations. The so-called Christian statesmen of Europe for a century past have not hesitated to say that Christianity was inapplicable to international relations, was an iridescent dream, quite impossible and impracticable; and the only man in Europe in the last century who had the courage to stand up in the British Parliament and refute this heresy by taking the position that England should deal with a weaker and dependent country exactly as the Christian man should deal with his neighbor, was Mr. Gladstone. Let no one in this presence therefore dare to say that Christianity has failed, when Christian people and Christian nations have lacked the faith and the courage to put it to an actual test. Whenever we have attempted to apply Christianity to international relations, it has not only proved to be a wise policy, but the truest statesmanship.

Memorial Service for Col. Roosevelt

BOSTON, MASSACHUSETTS.—The Burial Office was read at the cathedral by Dean Rousmaniere at the same hour as the funeral of Col. Roosevelt at Oyster Bay. The army and navy were represented by General Ruckman, Admiral Wood and a large number of officers from both services. It was quite impossible to accommodate the crowds of people who wished to participate. In accordance with the suggestion of Governor Coolidge, many of our churches honored the memory of Mr. Roosevelt on Sunday last.

To Discuss Diocesan Boundaries

ALBANY, NEW YORK.—The Sub-Committee on Readjustment of Diocesan Boundaries in the State of New York will meet here on January 28 with the bishops whose dioceses would be affected by the changes. The proposed Diocese of Albany would in-

clude an area the population of which is 705,252. Its communicants would number 19,048; it would contain 71 incorporated parishes and 40 missions. The total income, based upon the last available reports, would be \$386,000, and the total amount available for the support of the episcopate would be \$5,114. A comparison of these statistics with those provided for the other proposed dioceses indicates that the additional burden to be borne by the Diocese of Albany is much less than that which would fall upon the other dioceses. At the meeting this matter will receive careful consideration and may call for some modification.

WORLD LEADERS OF Y. M. C. A. HOLD NORTHFIELD MEETING

EAST NORTHFIELD, MASSACHUSETTS.—A conference of eleven members of the staff of the International Committee of the Y. M. C. A. in connection with the Country Life Department has closed here after a four days' session at The Northfield Hotel. A heavy snow-fall Thursday night enabled the delegates to see the beautiful country surrounding The Northfield in its picturesque winter dress, and to enjoy some of the winter sports that are always popular here at this season of the year. The members of the staff represented the Southern, North Central, Rocky Mountain, Eastern, and Middle Atlantic Divisions of the United States, the Canadian National Council covering the entire Dominion of Canada, Russia, and other important countries.

The conference considered the insistent calls from such countries as the allied areas, South America, Australia, China, Japan and India, in which the country life interests combine to persuade the Association to carry its message and methods into those countries. Of special interest was the message and problem brought before the delegates by Mr. Hatfield, who recently returned after a year spent in Russia directing the expedition in the interests of country life along the Volga which touched forty-five different communities and brought to the Russian peasants modern methods of agriculture and animal husbandry, the more modern activities of recreation, domestic science (co-operating with the Y. W. C. A., a delegation from which accompanied the expedition), better schools, better home conditions, hygiene and improved conditions of health. Perhaps the most urgent call to the conference was the gigantic forward movement that is already under way in our own country, looking to Y. M. C. A. secretaries in every county of the United States to bring to the manhood of the farms and villages a constructive program, which is not without its religious emphasis, that will touch the individual as well as the entire community life.

Missionary Speakers Available

The Board of Missions announces the following list of missionary speakers as available for engagements: Alaska: The Rev. A. R. Hoare (in Eighth Province); China: Hankow, Miss C. A. Couch (in First Province); Miss H. A. Littell, address direct: 147 Park Avenue, Yonkers, N. Y. Shanghai, the Rev. T. M. Tong. Japan: Tokyo, the Rev. C. F. Sweet. Liberia: The Rev. Dr. N. H. B. Cassell, Miss E. de W. Seaman, the Rev. T. A. Schofield (in Sixth Province). Mountain Work: The Rev. George Hilton. Nevada: the Rev. S. W. Creasey. Salina: The Rt. Rev. John C. Sage, D.D. (during January and February). Wyoming: The Rt. Rev. N. S. Thomas, D.D.

WISH TO MOVE ST. GAUDENS STATUE OF BISHOP BROOKS

Supreme Court Will Decide Right of Original Contributors

BOSTON, MASSACHUSETTS.—A petition was filed with the Supreme Court of the State last week in the name of the majority of the surviving contributors to the fund which was raised to provide a memorial to the late Bishop Brooks, the purpose of the petition being to ascertain whether or not the authorities of Trinity Church have the legal right to remove the St. Gaudens statue of the late bishop which now stands on the north lawn of the church next to Huntington avenue. The purpose of this recourse to the court is not to settle a dispute, but to solve a doubt.

The vestry of Trinity Church in 1893 appointed a citizens' committee to secure funds for the proposed memorial to Dr. Brooks. That committee raised such a large sum of money that when the St. Gaudens work was paid for there still remained the sum of \$65,000. This was turned over by the citizens' committee to the vestry of Trinity Church, the income of the fund to be used for charitable purposes. In May, 1916, by a decree of Judge DeCourcy in the Supreme Court \$35,000 of this fund was made available for the purchase of the statue of Bishop Brooks by the late Bela Pratt.

It is desired to place the statue by Pratt on the lawn in Copley Square, in front of Trinity Church, and it is understood the city officials are agreeable to this proposal. But if this were to be done some disposition of the St. Gaudens statue would have to be made.

The authorities of the Episcopal Theological Seminary at Cambridge are reported to be willing to place the St. Gaudens statue on their grounds if it be removed from the lawn of Trinity Church.

The leading petitioners are Ex-President Eliot of Harvard University, Major Henry L. Higginson, the Rev. Dr. George Gordon and the Rev. Dr. Leighton Parks. There has always been considerable controversy as to the merits of the St. Gaudens work, and no little interest has been aroused in Boston by the proposed changes.

Ministry Presented to Boys

PATERSON, NEW JERSEY.—Another aspect of recruiting the ministry was seen at the dinner given by the church here to the older boys of the city. The same plan carried out in Philadelphia and Newark prevailed, and over one hundred boys and their rectors dined together and listened to a stirring address by Dr. Sturgis, educational secretary of the Board of Missions. He asked the boys if they knew to whom they belonged, and then showed them how they had been "bought with a price"; parents, school, State, Church, God, paid a price for their life, liberty and salvation. Life—for it is needed in the educational leadership of the Church. Christian education depends on life, life with God and neighbor under the leadership of Jesus Christ, and there must be in our returning soldiers an unusual ability to apprehend the leadership of Christ because they now understand what it means to offer life for a cause.

Good News from Mexico

The epidemic of influenza has pretty well subsided in Mexico City, according to a letter written on December 14 by Bishop Aves. Largely due to the work at the House of Hope there have been very few deaths from that cause in the locality.

PRAYER FOR UNITY CALL ISSUED BY COMMITTEE

Parishes, Clergy and Laity Urged to Observe Octave

With the advent of peace, the visible unity of Christians in the one Lord of peace and righteousness and love is an absolute necessity, if the new order of the world for which we hope is to be permanent and effective. The problems of reconstruction are the greatest ever presented to humanity. It is now no question of reestablishing a balance of power which, though it might make war impossible for a time in an exhausted world, would leave the nations armed to the teeth, with hearts full of jealousy and suspicion. The problem now is to create a brotherhood of the world. The splendid lessons of duty, service, sacrifice, which privileged and unprivileged alike have learned through all the horrors of this titanic struggle, must be conserved. Rich and poor, the weak and the strong, must understand that no man can reach his highest development so long as he lives only to himself.

Nations and individuals must hear the message that God is Love, revealed in His Son, Incarnate in Jesus born of the Virgin Mary, and that the supreme law of the world is Christ's New Commandment that we should love one another even as also He has loved us. The Church was established that it might proclaim that message and establish that law—the message of love, infinite and eternal, the law of the only life that is worth living. But love is unity, the sharing in the one Life of God. A divided Church cannot fully manifest that Life, nor adequately proclaim that Love.

The World Conference on Faith and Order is an attempt to bring Christians together in true Christian love and humility to try to understand and appreciate one another, and so to prepare the way for constructive effort for that visible unity which is necessary to convince and convert the world to its Redeemer. Already many partial and local efforts are being made toward reunion. It cannot be doubted that God, the Holy Spirit, is inspiring and guiding them. But the world is no longer merely an aggregation of nations. It is one, as it never has been before, and as it never will be again for generations, unless it be placed on the foundation of which Jesus Christ is the corner stone. Christians need the vision of a whole world at peace because it is at one in the peace of God which passeth understanding. God has blessed the efforts to bring about the World Conference to a degree which seemed impossible eight years ago. Almost every Communion which could be reached has promised its cooperation, and the Commission of the Protestant Episcopal Church is preparing to send as soon as possible deputations to present the invitation to join in the Conference to the Churches of Rome and of the East and to those in other countries to which access has not yet been possible.

But if progress is to be made toward the visible reunion of Christians it can come only from the deep desire of the whole Church, and that desire can find its only effective manifestation, its only means of achievement, through incessant and fervent prayer. Urge your friends and acquaintances of your own and other Communion to prayer for the turning of the hearts of Christians to unity and for the guidance of the World Conference. Form

prayer circles in private houses and ask your minister to hold public services. Urge specially the observance of the Octave of Prayer for Unity, January 18-25, 1919 (January 5-12 in the Eastern Calendar.)

By order of the Commission of the Protestant Episcopal Church on the World Conference.

CHARLES P. ANDERSON,
President.

WILLIAM T. MANNING,
Chairman of Executive Committee.

ROBERT H. GARDINER,
Secretary.

Octave of Prayer for Unity, January 18 to 25

O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace, I leave with you, My peace, I give unto you. Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

O God of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind, send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the Unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavor, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O God the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His Kingdom of peace and righteousness and love may be established and all men may be drawn to Him, Who, with Thee and the Father, liveth and reigneth One God forever. Amen.

Council to Meet in Covington, Ky.

COVINGTON, KENTUCKY. — The twenty-fourth annual meeting of the Council of the Diocese of Lexington will meet in Trinity Church, February 11 to 13, 1919.

COL. ROOSEVELT'S INTEREST IN PARISH CHARACTERISTIC

Wanted Simple Funeral in Church Where He Worshipped

At the request of THE CHURCHMAN'S Long Island representative the following brief account of the funeral of Colonel Roosevelt was written by the Rev. George E. Talmage, rector of Christ Church, Oyster Bay:

The funeral of Colonel Roosevelt took place in Christ Church, where he had been a regular attendant for many years. At his own request, the service was of the same simple order as would be held for the humblest member of the parish. So far as he was concerned it was merely the passing on of a Christian. It would have been his pleasure to have the attendance limited to relatives and those who were accustomed to worship with him. Of course this was impossible, since people came from far, and officials from the government were present in force. It was thought best to admit by ticket, owing to the limited size of the church.

At Mrs. Roosevelt's request, St. Hilda's Society, the missionary society of the parish of which she was a member, was admitted in a body. The men of the community were admitted as ushers, the pastors of the local churches serving in the same capacity. The remainder of the community could only look on from afar.

The service was without music or remarks, the Colonel's favorite hymn, "How Firm a Foundation, Ye Saints of the Lord," being read, and a few chosen collects, selected unwittingly by Quentin, who had so shortly preceded his father.

The parish will miss him much, as a regular worshiper, and one who was interested in every organization, and every missionary and benevolent enterprise. While others often claimed him, this parish had him and loved him, a quiet, democratic, Christian, country gentleman. He was a member of the troop committee, and also belonged to the Men's Guild.

Mid-West Conference to Continue

CHICAGO, ILLINOIS.—The Synod of the Province of the Mid-West has voted to make permanent the Provincial Conference for Church Workers. The committee met in Chicago and decided that the place for the next meeting should be Racine College, Wisconsin. The dates set were July 8 to July 17.

The following officers were elected: President, the Bishop of Milwaukee; Vice-presidents, the Bishop of Fond du Lac; the Bishop-Coadjutor of Southern Ohio; Canon Douglass; Executive Secretary, Miss Mary Knight; Treasurer, Mr. G. K. Gibson; Registrar, Miss Rosalie Winkler; Director of Music, Dean Lutkin. Chairmen of special committees are as follows: program, the Rev. Charles Herbert Young, D.D.; hospitality, the Rev. Dr. B. T. Rogers; publicity, the Rev. G. P. T. Sargent; finance, Mr. T. T. Lyman; literature, Miss Elizabeth Matthews.

Bishop Greer's Health Improved

When Bishop Greer was asked by a representative of THE CHURCHMAN at his office this week whether he had fully recovered his health, he said: "I am not entirely well yet, but nearly so. I am regaining my normal strength and hope that I shall now be free from these annoying interruptions."

January 18, 1919

FREE PEWS EFFECTIVE IN LARGE NEW YORK PARISH

System Accords with Democratic Christian Ideal, Says Dr. Grant

When asked by THE CHURCHMAN for an expression of opinion on free pews, the Rev. Percy S. Grant said:

I have been in orders for nearly thirty-three years. For the first seven years I was in Fall River where I built a church in one of the mill sections, every seat being free. Nobody even suggested that there should be any other plan.

When I came to the Church of the Ascension in New York that was the sole condition of my acceptance of the rectorship, so that all my ministry I have personally had to do only with churches in which the seats were free. The advantages of such a system are numerous.

1. It accords with the democratic idea of the Christian Church. It accords with the modern individualism as against the Puritan idea of the family with a little place in church hedged off, which they owned and into which they practically could lock themselves with the shutting of the pew door—a method that was coincident with a gallery for the slaves or for working people if they chose to occupy it.

It agrees with the experience of New York churches in carrying on missions or chapels, which is one of the ways in which the pew church has satisfied its conscience with regard to the poor. The general experience of the great churches in New York tends to consolidation of the chapel with the church. The free church lends itself easily to such a method.

2. Where all seats are free one person feels as much proprietary rights as another person. Under these circumstances the number of services can be increased and the persons attending those services can have all the feeling of close membership and personal attachment that ever existed among the families who originally owned the pews.

This is one way by which churches can multiply their membership, their congregations and the work in the community, based upon numbers and enthusiasm.

In both the churches in which I have had the honor to serve, their financial income under a voluntary method of contribution—which, of course, must go with free seats—as contrasted with an income from pew rents, has been astonishingly high. This was true of Fall River, where the contributions from a working congregation amounted to twice as much as the expenses of the church, and in the Church of the Ascension, where the annual income for twenty-five years has been in the neighborhood of \$65,000.00, about 150 per cent over its previous income.

I personally would not regard it necessary that every church should become a free church, although I do consider that the ultimate question for every church. There are communities and there are groups of persons who are so far from understanding or caring for this way of looking at church, or perhaps for the religious and social ideas behind it, that they would not go to church at all if they were to depend upon a free church. It must be remembered that persons who care for a free church are independent not only in their religious ideas but in their social ideas and are not looking for personal advancement through possible social acquaintances secured in the house of God.

All these factors, which it is just as well to look at frankly, would make it unde-

sirable to confine churches to one type. The pew churches are the only kind for many people, but they only serve their purpose as they become centres of religious and social education of so genuine a Christian character, that presently the generous builders and proud users of great and noble edifices are not happy until they have opened them to the freest and broadest use of all the people.

Memorial at St. Stephen's

ANNANDALE-ON-HUDSON.—A memorial tablet, given by Mrs. Emily J. de Forest, in memory of Capt. Charles Graeme Lutyens, East Lancashire Regiment, who gave his life in Gallipoli, August 9, 1915, and Maj. Lionel Gallivey Lutyens, killed in action in Flanders, January 6, 1918, was placed in the college chapel of St. Stephen's College, Annandale, January 4, and unveiled January 6, on the anniversary of the death of Maj. Lionel Gallivey Lutyens.

The ceremony of unveiling the tablet was very impressive, though very few attended on account of the college being closed for the holidays.

Warning

One of the large New York parishes reports that the man who has been operating in various cities, fraudulently using the name of Trinity Church, Boston, to secure money, is now attempting to get money in New York churches by using the name of Bishop Whitehead of Pittsburgh.

Our Weekly News Letters

IDAHO

Death of Superintendent of St. Luke's—

Mrs. Lucy Emory, for the past four years superintendent of St. Luke's Hospital, Boise, died after an operation on Dec. 20. This has proved a severe loss to the hospital, as she was one of the most capable and efficient superintendents. She died of a disease from which she had suffered for the past two or three years, hemorrhages of the pancreas.

Christmas Services—Christmas services throughout the Church in Idaho were well attended, notwithstanding the influenza epidemic. Midnight services were held in a number of parishes, and were most enjoyable. At St. Michael's Cathedral, Boise, the choir sang a number of old English carols at the hospital, at the base of the community Christmas tree, and in the tower of the cathedral. At 11 p. m. full Evening Prayer was sung, and at midnight, the service of the Holy Communion. Services were also held at 11 a. m. on Christmas day.

Personals—Archdeacon Howard Stoy of Pocatello has, in addition to his other duties, accepted the position of warden of the Episcopal Indian Mission at Fort Hall, Idaho.

The Rev. R. L. Lewis, formerly of Rupert, Idaho, has accepted charge of the parish of St. John, Idaho Falls.

The Rev. Thos. Ashworth, rector of St. James' Church, Payette, has also been placed in charge of St. Luke's Church, Weiser, Idaho.

INTERNATIONALIST NOTE FOR CHURCH OF TODAY

Mission Boards at Dinner Hear Plea from Dr. Fosdick

Internationalism was the dominant note at the eighth annual dinner of the home and foreign mission boards at the Hotel Astor last Monday night.

Dr. Fosdick stirred the large company by his eloquent insistence on the necessity of the internationalist emphasis in our churches today, which could be made effective only by having in our churches more "interdenominationalists." "Here tonight we represent—how many denominations? Will you please tell me why we are divided? About God? No. About Jesus? No. About ideals of character? No. About what, then? About ecclesiastical polity, about theories of the episcopate, about the amount of water used in baptism—things that the man on the street cares not one whit for, and which would not make him one bit better if he did. Our denominations foster these differences. What's the way out? Not argument about our differences, but a common cause against a common enemy."

Dr. Batton in Postgraduate Hospital

The Rev. Loring W. Batton, D.D., professor at the General Theological Seminary, is at the Postgraduate Hospital in New York, where he went on January 15 for a surgical operation. He expects to be in the hospital for some weeks.

Bishop Page hopes to be able to supply a rector for the Parish of St. Luke's at Coeur d'Alene within a short time. This parish has been vacant for a number of months, but monthly services have been maintained by the Rev. J. A. Hiatt of St. Marie's, Idaho.

ALWARD CHAMBERLAINE.

LONG ISLAND

Junior Auxiliary Annual Service—The Junior Auxiliary held its annual service January 11 at the Church of St. Matthew, Brooklyn. The service was conducted by the Rev. Dr. Norris, rector of the church, and he was assisted by several others of the clergy, who were in the chancel. The address was made by the Rev. F. S. White, Domestic Secretary of the Board of Missions, who commended highly the children's special work this year, which is the adoption and education of a blind Indian boy, Howard McKinley, who has been under Miss Thackara's care, at Fort Defiance, Arizona. The Little Helpers are sharing in this.

A Junior play, *Princess Merry-Heart and the Light Fairies*, in four acts, was most beautifully presented by some tiny girls from St. Ann's, under the direction of Miss Brown. Banks in the form of "teepees" were given out, in which to collect pennies through the year. Addresses were made by Mrs. A. W. Meisel, president of the Juniors, Mrs. J. M. Scoble, who is diocesan treasurer, and Howard's grandmother, and Mrs. Otto Heinigke, L. I. correspondent of the Church Periodical Club.

Death of the Rev. E. A. Angell—The Rev. E. A. Angell died on January 11 at his residence in Brooklyn. He was born in 1837, and entered the ministry in 1882, being presented for the diaconate by the Rev. Dr. Alsop, and ordained by Bishop Scarboro of New Jersey, in St. Andrew's Church, Pittsburgh. After work in many parishes he closed his active ministry as chaplain of the Church Charity Foundation. Funeral services were held at St. Mary's Church, Classon and Willoughby Avenues.

Memorial Services for Colonel Roosevelt—Many of the Long Island churches held memorial services for Colonel Roosevelt on Sunday, January 12. Among them being the Church of the Messiah, the Church of the Redeemer and Christ Church, eastern district.

Watch Night Services—Many of the Brooklyn churches held Watch Night Services, according to custom. At St. Ann's Church a dinner to the men of the choir and their wives, given by the Music Committee, at 7 o'clock, was followed by a social time, with music and dancing for the young people, from 8 till 11 o'clock, and then the Watch Night Service, which has been a feature of this church for many years.

At the Church of the Redeemer, the Rev. Dr. Lacey spoke on the period of reconstruction, in which he said, we should consider ourselves privileged to live. He urged his hearers to consecrate themselves to the new task, and carry on the spirit of service and self-sacrifice prevailing during the war time. "Let us consecrate ourselves," he said, "with all we have and all we are, to God, to humanity, and to country." He also spoke briefly of the changes wrought in the last year in the world, and placed a gold star on the service flag in honor of Sgt. Harold Lathrop, a former member of the church, killed in action on Sept. 27.

Against Sunday Work—The United Protective Association of Brooklyn, representing the Department of Street Cleaning employees, has succeeded in having a resolution, which was passed by the Board of Aldermen, discouraging Sunday work as much as possible brought before the Board of Estimate. The clergy are petitioned to urge the Mayor to call a hearing in the matter and also if it is found absolutely necessary to work on Sunday the men be paid time and a half and overtime.

Improvement Campaign—St. James Church, of Franklin Square, has begun a campaign for needed improvements, and sends an appeal to its friends for assistance. It aims to pay off its debt, supply necessary repairs and furnishings, including a new organ, and "show that the church still exists and intends to stay in existence." It shows the right spirit.

MARY E. SMYTH.

CHICAGO

Missionary Campaigns—Mr. Edward C. Mercer and Mr. Thomas J. Farmer of New York, who were so well received when they were preaching at the noon-day services here last year, are to conduct a series of missionary campaigns in different churches in the diocese during the months of January, February, and March.

The Clergy Round Table—The speaker at the meeting of the Clergy Round Table, which was held on Monday, January 6, was Mr. Angus Hibbard, president of the Church Club, who has just returned from France. Mr. Hibbard had charge of the re-

organization of the Red Cross work in France into zones. He was deeply impressed both with what the American civilian workers are doing in France, and what their experience with the war is doing for all the Americans who have been on the other side.

Meeting of the Social Service Commission—A meeting of the Diocesan Social Service Commission was held on January 6, to which representatives of the social service committees of the several parishes were invited. The Rev. J. B. Haslem, secretary of the commission, made a report of the work that had been done during 1918, with special reference to the matter of moving picture censorship. Mr. Haslem is a member of the committee that has been appointed by the city to consider the whole matter of moving picture censorship in Chicago. A resolution was passed providing that representatives of the parish social service committees should constitute a permanent advisory body, to meet each month at one of the diocesan institutions and consider the needs of that institution. Plans were made for a large meeting to be held in the near future at some hall down town to arouse interest in social service. The speaker at this meeting is to be Dr. Stewart.

The Western Theological Seminary—Although the number of its students has been depleted by the war, the Western Theological Seminary has been able to pursue its usual routine this year without serious changes. The fall term which has just closed, as far as scholarship is concerned has been one of the most satisfactory in its experience. Thanks to the efforts of the Church Club of Chicago, the endowment has been increased, and individual gifts amounting to \$58,000 during the year has just passed make it possible to carry on the work in the usual way. Writing of the plans which the seminary is making to provide for older men, or those who have less than the usually required preparation who may want to enter the ministry after the war, Dean DeWitt said:

"The seminary, anticipating a probable demand for a briefer course than that which is offered in its regular three year curriculum, has re-arranged its schedule so that men of fairly mature years and of considerable useful experience will be able to pass canonical requirements for the diaconate by intensive study for two years. This schedule has been printed and circulated among the bishops and examining chaplains of about thirty dioceses tributary to the Western Theological Seminary with a letter of inquiry as to whether the provisions made are deemed adequate by the bishops and chaplains addressed. The replies thus far have been to the effect that the action taken by the faculty as an emergency is amply justified by the conditions, and will prove valuable in experience. It is important to note in this connection that the seminary has not lowered its standard, and its diploma will still demand the regular three years' course.

CHARLES L. STREET.

CENTRAL NEW YORK

Victory Year in Carthage Parish—1918 will be known as Victory Year in Grace Church, Carthage, as stated in the rector's Christmas letter (the Rev. F. S. Eastman), as the largest missionary apportionment was paid; 100 theological books, 1,000 Church pamphlets, 1,400 Great Club Cards were distributed; 2,000 Church Dictionaries were published; seventy-five Scouts had weekly Bible reading and a summer camp; pageants were composed and presented in

church; the rector's salary was increased 25 per cent; the Victory Memorial Endowment Fund aiming to have every family enrolled that pays even \$5 was established; 20 families joined, giving sums in Liberty Bonds up to \$100.

MISSOURI

A "Colossal Shame"—William Fox's colossal spectacle, Theda Bara in "Salome," struck one of the photoplay houses in St. Louis early in January and was drawing capacity houses. Some of the members of the Diocesan Social Service Commission, co-operating with the Church Federation and the Federation of the Roman Church, lodged a complaint with the prosecuting attorney that the movie was not a colossal spectacle, but a colossal shame. Alleged distortion of Biblical history and scant attire of the star of the production were made the basis of complaint against the film. The theatre management ordered five feet cut out of the film in accordance with a request from the prosecuting attorney after he had heard the complaints of the protestants.

Receives Italian Medal—Christmas tidings in the home of the Rev. Dr. J. H. Cloud included the news that his son, John Keble Cloud, had received the decoration of the Italian silver medal for rescuing a British aviator in a hazardous position, whose machine had fallen into a swiftly flowing river. Cloud, who is in the American ambulance service, had done a similar trick once before and had received for it the Italian bronze war cross. The ambulance which Cloud drove over there was equipped for him to drive by the deaf-mutes of this country. Dr. Cloud is principal of the Galaudet School for the Deaf in St. Louis and has been for twenty-five years the pastor of St. Thomas' mission for deafmutes, worshiping in the Bofinger Chapel of Christ Church Cathedral.

New Year's at the Cathedral—Christ Church Cathedral, St. Louis, was well filled at a special service on the morning of New Year's Day. A year ago, when the world was filled with gloom, the congregations of the city were invited to meet for a union service in the cathedral, and Dean Davis, lately back from hospital duty in France, made the address. The invitation was so cordially received that many expressed the hope that a similar service would be held another year. Bishop Tuttle celebrated the Holy Communion this year, assisted by Dean Davis. The preacher was the Rev. Z. B. T. Phillips, D.D., rector of St. Peter's Church, St. Louis.

Rector to Remain—The congregation of St. Augustine's Mission, St. Louis, are rejoicing in the decision of their pastor, the Rev. Douglas H. Atwill, to remain with them, declining a call recently extended to him to become the rector of St. John's Parish in the same city, made vacant by the death of the Rev. Arthur Brittain. Mr. Atwill came to St. Augustine's from the diocese of Los Angeles in February of last year, and has greatly endeared himself to his people in a section of the city which is having a good deal of material development just now. A new trolley line runs within two blocks of the church and opens up a large tract desirable for homes which St. Augustine's will be in a position to serve. Mr. Atwill is also associated with the Church's work in the city institutions and is editor of the diocesan paper, *The Church News*. He is a son of the late Bishop Atwill of West Missouri.

HARRINGTON ROGERS.

MICHIGAN

Ordinations—On December 18, 1918, at St. Paul's Cathedral, Detroit, the Rev. Benham Ewing and the Rev. Leonard Mitchell, deacons, were ordained to the priesthood by Bishop Williams.

On January 1, 1919, at St. Paul's Church, Milwaukee, the Rev. Edgar L. Tiffany, deacon, was ordained to the priesthood by Bishop Williams, permission being granted by Bishop Webb of the Diocese of Milwaukee. Mr. Tiffany is canonically resident in the Diocese of Michigan, but is at present assistant at St. Paul's Church, Milwaukee.

SALINA

Council Elections—The Rev. Messrs. E. H. Rudd, D.D., W. D. Morrow and E. C. Johnson; Messrs. C. J. Botsford and L. C. Staples, have been appointed by the bishop to serve on the Council of Advice. At a meeting, held January 3, the Rev. Dr. Rudd was elected president and Mr. Botsford secretary of the council.

Ordination—Mr. Frank R. Myers was ordered deacon by the bishop at Christ Cathedral, Salina, on Sunday, January 5, and has been assigned to duty with the associate mission and will also have charge of the Cathedral Sunday School. The candidate was presented by the vicar of the cathedral, the Rev. Dr. Rudd, and the bishop preached the sermon. Mr. Myers passed a most creditable canonical examination and begins his ministry with very bright prospects.

OLYMPIA

Dr. Harrison Dies—The Rev. R. Marshall Harrison, D.D., dean of Whatcom deanery, and rector of St. Paul's Church, Bellingham, Washington, died at the rectory on Friday, December 13, after a lingering illness. The funeral services were held in St. Paul's Church on Tuesday, December 17, and were conducted by Bishop Keator, assisted by several of his clergy.

Dr. Harrison came to Bellingham five years ago and has had a most successful pastorate; under his wise care much has been done to improve the parish spiritually and materially, and his loss is deeply felt by the congregation. He was a public-spirited citizen and interested himself in all that tended to advance the best interests of the community.

Before coming to the Diocese of Olympia, Dr. Harrison was in charge of several important parishes in New York, Philadelphia and in the Diocese of California.

RHODE ISLAND

Bequest Received—Under the will of the late Margaret Arnold Smith, an active worker in St. Paul's Church, Pawtucket, the parish receives \$1,000 to endow a free pew, in memory of the donor, her sister, Alice Waldo Smith, and her aunt, Ann Frances Dexter.

Twelfth Night Reception—The Twelfth Night Reception, given annually by the Rev. Arthur M. Aucock, D. D., to the members of All Saints' Church, Providence, was as largely attended as ever this year. A program of music and readings was added to the usual features. A new venture in parish activities has been undertaken in the care of babies in the parish house on Sunday mornings, so that their mothers can attend service.

Pews Made Free—On the first Sunday in January all the pews in Christ Church, Lonsdale, became free at all services. This radical change was made without friction

and with little protest. A recent canvass for pledged offerings on the basis of free pews resulted in pledges aggregating 60 per cent. more than the combined income last year from pew rents and weekly offerings.

JOSEPH M. HOBBS.

NEW JERSEY

The Advent Call at Westville—The observance of the Advent Call in St. Luke's, Westville, was noteworthy as illustrating what could be done in a small rural parish. The messengers, locally chosen, made a complete canvass of the parish so that literature was thoroughly distributed and the prayers offered daily throughout the parish.

There was a daily celebration of the Holy Communion with services so ordered as to emphasize day by day successively the following matters: (1) The Church concentrated: the Upper Room; (2) The Church advancing: the Holy City; (3) the Church expanded: Missions; (4) The Church dedicated: the Altar and Sacrament; (5) the Church protected: Peace; (6) the Church in Paradise: a requiem for departed soldiers and sailors.

A daily attendance was scheduled beforehand but was exceeded by the numbers that came.

Daily offerings amounted to \$15, given to the United Offering of the Woman's Auxiliary.

Special Devotion for the Clergy—As arranged by the bishop of the diocese, a special devotion for the clergy and candidates for orders, took place in Christ Church, Trenton, the pro-cathedral, during the Advent Ember tide.

Devotions were conducted by Bishop Reese of Southern Ohio. His thoughtful and devout meditations were upon the power and promises of the priesthood.

H. E. THOMPSON.

KANSAS

Notes—Bishop Wise spent most of the first week of December in Grace Church, Chanute, the Rev. R. Y. Barber, rector, where was held a Woman's Conference in the Advent Call led by Miss Nellie Smith, vice-president of the Woman's Auxiliary in the South East Deanery. All the clergy of the deanery attended to hear the bishop's instructions on the Every Member Canvass which he urged all the parishes to put through at the beginning of the new year. Chanute reports the work done with a large increase for current expenses and \$800 for missions.

The annual parish day was celebrated in St. Andrew's, Ft. Scott, the Rev. R. W. Rhames, rector, by a parish dinner where Bishop Wise was the guest of honor and the principal speaker. The dinner was attended by the whole parish, old and young, and a feeling of loyalty prevailed. A like event was planned in St. John's, Girard, was prevented by the "flu." Both parishes have closed the year out of debt and paid the full apportionment to general missions. The reports from the Every Member Canvass are not yet complete.

The bishop's enthusiasm for Church education has been chiefly applied to a reorganization of Bethany College, Topeka. It now presents a revised curriculum under a new principal, Miss Miranda Davis.

OKLAHOMA

A New Year's Eve Celebration—At King Hall, the church house for women at the University of Oklahoma, founded by Bishop Brooke and named by him in honor of Miss Mary Rhinclander King, whose legacy to the bishop for work in Oklahoma

made possible the first payment on the property, occurred a pretty ceremony on New Year's Eve. At the suggestion of the house-mother the girls gathered under the columns at the foot of the main staircase just before midnight. Here the procession started. Two by two, the girls moved slowly through the darkened rooms, bearing lighted tapers and singing "O Little Town of Bethlehem." Under the gentle radiance of the candles they went from the east parlor through the long dining room to the west hall and returned through the west parlor and east parlor to the pillared foyer. Here grouped around the chaplain in his vestments, all knelt and said the Lord's Prayer. Then the chaplain repeated the words of Dr. Stone's beautiful prayer of blessing of the threshold which he has used at midnight for the past forty years in Chicago on New Year's Eve. Then all arose. Words of farewell to the old year were said, and the tapers symbolically extinguished. Words of welcome to the new year were pronounced amidst the flashing on of the electric lights, the chaplain adding, "Blessed is he that cometh in the name of the Lord." After the benediction the procession re-formed and sang "It Came Upon the Midnight Clear." Then with cheery greetings, each for the other, light refreshments were enjoyed in the dining room. The house-mother noticed with delight that girls of part Indian descent seemed especially responsive to the appealing influence of the occasion.

CENTRAL NEW YORK

New Parish Promised—With the approval of the bishop of the diocese, services have been started in the southeastern section of Syracuse, under the direction of the Rev. W. de L. Wilson, formerly rector of St. Mark's. The first services were held January 5, and it is hoped to start a new parish.

Community Chorus—The parish house of Christ Church, Willard, is now used for meetings of a community chorus. Christmas at Christ Church was a splendid day, with fine gifts of money from the congregation to the rector, the Rev. C. S. Brown, and his wife.

Midnight Services—In many parishes of the diocese there were midnight celebrations of the Holy Communion both Christmas and on the Eve of the Circumcision, with larger congregations reported than ever before.

ARIZONA

New Mission Heads—The Rev. A. P. Magwood, deacon, who came to us from the University of the South, has been placed in charge of St. Mark's Mission, Mesa, and Emmanuel Mission, Wickenburg. Mr. Magwood succeeds Rev. F. J. Bloy, who was transferred to Globe early in the fall.

Influenza Hits Some Clergy—Our clergy for the most part have been fortunate in escaping the "flu," but there have been some exceptions. The worst case was that of Canon Cocks, who is also superintendent of our St. Luke's Home in Phoenix and general missionary for the diocese. Mr. Cocks is one of our most popular clergy, being widely known all over the state. Last year, when a fire destroyed a portion of the Hospital of the Sisters of St. Joseph, he was very active in helping to remove the patients and in providing temporary accommodations for them at St. Luke's. In his recent sickness he was cared for at St. Joseph's and the Sisters could not do enough for him.

First Church Hospital—Bishop Atwood on Sunday, December 29, assisted the Methodist bishop, Adna W. Leonard, of California, in laying the corner stone of the new \$200,000. Deaconess Hospital in Phoenix. This is the first large Protestant hospital of a general nature to be built in Arizona, and it is very much needed. It is being promoted by many leading citizens and church people of all denominations throughout the state, and will be a splendidly equipped institution when it is completed. J. R. JENKINS.

DULUTH

Mr. Stacey in Duluth—The Rev. H. G. Stacey, who, in October, was among those who were burned out by the fire which destroyed the city of Cloquet, Minnesota, is at present occupying the rectory of St. Peter's Church, Duluth, and ministering to that congregation. He also assists in the care of St. John's Church, Lakeside, and during part of each week is at Cloquet, attending to the spiritual needs of those of his congregation there, who have been able to return to Cloquet, and are settled in small shacks, built for temporary use.

The Advent Call—The Advent Call has been observed in most parishes in the diocese. In spite of the closing of churches, and prevalence of influenza, which in many localities postpones the work, the women have carried out in different ways the ideas planned for them.

Several classes for leaders were held in Duluth during the autumn, and where "Messengers" could not attend these classes, the leader gave full instructions by letter, to those who were to carry out the visiting throughout the diocese.

The reports coming in show that real spiritual results have been attained. The clergy have been enthusiastic in their appreciation of this movement.

HARRIET M. MORRISON.

MAINE

A Rector's Twenty-fifth Anniversary—A double celebration of great interest to St. Paul's Church, Portland, took place Sunday, January 5, 1919. The occasion marked the twenty-fifth anniversary of the rectorship of the Rev. Joseph Battell Shepherd and also the semi-centennial of the laying of the foundation stone of the parish church. The bishop of the diocese preached the sermon at the morning service, and at the evening service addresses were made by the Rev. Ernest A. Pressey and Mr. F. H. Gabbi. On the afternoon of Monday, and also in the evening, the Rev. Mr. Shepherd and Mrs. Shepherd received the congratulations of many friends.

The Death of a Clergyman—The Rev. Gilbert M. Foxwell, rector of St. Thomas' Church, Camden, died from pneumonia following an attack of influenza on St. Thomas' Day, December 24, aged forty-four. He was buried at Camden on the 24th, Bishop Brewster officiating, assisted by the Rev. A. E. Scott of Rockland.

Mr. Foxwell was a native of Baltimore, Maryland, and a graduate of Columbian University, now George Washington University of Washington, D. C., and also of the General Seminary.

Mr. Foxwell was considered a strong man in the several parishes where he had charge, and was peculiarly successful in his work. He was a member of the Diocesan Board of Missions and chairman of the Diocesan Commission of Social Service. He is survived by his widow and a thirteen-year-old son, and also by a widowed mother. ERNEST A. PRESSEY.

WESTERN COLORADO

Every Member Canvass in Grand Junction—On Sunday, January 12, a canvass of St. Matthew's Church, Grand Junction, was made on the Every Member plan. On the Friday evening preceding, a men's dinner was held as preliminary to the canvass. Various speakers of the district were present to present details of the plan and arouse enthusiasm. The duplex envelope is being made the standard in the support of the work in Western Colorado, parishes are adopting the budget system of finance and in every department of Church activity scientific methods are becoming the norm. St. Michael's congregation at Paonia are inaugurating the new year with the duplex envelope on the budget basis.

The Quarantine—In most of our towns the churches are open, many of them having been closed for 12 weeks! The clergy concerned have complied with the ruling of the authorities, but only with a sense of great self-discipline. Between some of the towns, notably in Delta County, the ban is being lifted locally; the between-town restriction, whereby a stated number of hours must be spent in quarantine, makes it impossible for clergy who have care of more than one mission to maintain services in more than one of them on the same Sunday. The congregations seem to show a wholesome impatience to have regular ministrations restored. In several places the fact of having no Christmas services whatsoever has served to awaken many to a new realization of the Church's place in the community life. Thereby some negative good will accrue!

The Red Cross Roll Call—In Delta County the Roll Call was a marked success in point of response. The Rev. H. D. Wilson, who acted as county committee chairman, was enabled to report an increase over last year's Roll Call membership figures of 29 per cent. In view of the quarantine and of the possible lessening of interest with the war's end the committee was extremely gratified. The great number of new members indicated an awakening of realization of the peace-time need of the national society of relief.

HUGH D. WILSON, Jr.

BALTIMORE

Dr. Niver Resigns—On St. John's Day the Rev. Dr. Edwin B. Niver announced to the congregation of Christ Church his resignation of the rectorship, to take effect March 1, the twenty-fifth anniversary of his rectorship. Dr. Niver is also Major Niver, chaplain of the U. S. Marine Corps, and is stationed at Quantico, Virginia. Since the outbreak of the war he has been discharging both functions, but has found the double duty too arduous. He holds the degrees of B. A. from Brown University, M.A. from George Washington University, B.D. from the Episcopal Theological School at Cambridge, and D.D. from St. John's College, Annapolis. He has been greatly beloved in Baltimore and throughout the Diocese of Maryland and has held many offices of trust and responsibility.

The Missionary Mass Meetings—The most notable event in Epiphanytide in Baltimore is always the Missionary Mass Meetings. The children's meeting was held at Grace and St. Peter's Church and was addressed by the Rev. Charles E. Betticher, Educational Secretary of the Board of Missions. The meeting for adults was held at the Lyric Opera House and was, as

usual, largely attended. After an address of welcome by Bishop Murray, Ex-Governor Phillips Lee Goldsborough spoke most earnestly and effectively of our responsibility for mission service at the present time, urging that our endeavors must not be relaxed because of the war. The Rev. Dr. H. Percy Silver, rector of the Church of the Incarnation, New York, made a stirring address along the lines of militant Christianity and urging that we should be soldiers of the truth.

WYLLYS REDE.

MINNESOTA

Extensions Planned—The rector and vestry of St. Mark's Church, Minneapolis, are planning for a very large extension of the work of that parish. The plans that are being formulated will involve the expenditure of large sum in new buildings, increasing the clerical staff of the church by several more clergy and widening the scope of the usefulness of the Wells Memorial Settlement House.

Many Thrift Stamps Sold—A number of the churches in the diocese were successful in carrying out Thrift Stamp Campaigns last fall. The results of these campaigns were made known on Christmas day. By this means several of the churches made possible the decreasing of their indebtedness by large amounts. Among these were Gethsemane and St. John's, Minneapolis; and Christ Church, Red Wing. St. Luke's Church, Minneapolis, cleared the parish entirely of debt and increased the amount paid to General Missions, thus overpaying their apportionment. Christ Church, Frontenac, the Rev. A. E. Knickerbocker, were apportioned \$10 and paid \$47.50.

F. D. TYNER.

PHILADELPHIA

Speakers at Clerical Brotherhood—The Clerical Brotherhood meets every Monday morning at the Church House, except on the first Monday in each month, when there is a luncheon there; at such times the members enjoy the hospitality of the Church of St. Luke and the Epiphany. The meetings this year are more interesting, and more largely attended.

The Rev. Dr. Mockridge addressed the meeting on Monday the sixth on the work done by the War Commission and the clergy of the Church during the war.

Clerical Luncheon—Most of the clergy of the diocese attended a clerical luncheon at the Church House on Monday, January 6. The subject of the day was the "Every Member Campaign" in the diocese. Bishop Rhinelander, the Rev. Mr. Stowell, and Mr. E. H. Bonsell were the speakers.

Before the subject of the day was introduced, the bishop paid an eloquent and adequate tribute to Mr. Roosevelt, whose death had just been announced. He said, "When the time comes for just measurement to be taken, we will see that we owe to this man, more than to any other, the impetus toward the new patriotism of our day. This is due in large measure to his indefatigable zeal for righteousness in the nation."

Epiphany Meeting of Diocesan Woman's Auxiliary—On Thursday, January 9, at the Church of the Savior, there was held the annual Epiphany meeting of the diocesan branch of the Woman's Auxiliary. The speakers were Bishop Lloyd, the Bishop of Salina, Bishop Rhinelander. Bishop Garland presided over the large gathering of the women.

January 18, 1919

Inasmuch Mission Re-Dedicated—After six months' use by the Government, the Inasmuch Mission has been returned to its former use. Bishop Rhinelander attended a service there on New Year's Eve, at which time he re-dedicated the building to its work for the "down and outs."

Successful Memorial Service at Old Swede's—The recent memorial service to the Rev. Dr. Simes, at Old Swede's Church was most successful in every way. Large numbers of parishioners and friends were in attendance. The offering was for a bed in St. Luke's Hospital, Wuchang, China; for this purpose there was given \$1,500. The surplus of \$80 is to be made the beginning of a sum to endow a bed in the Episcopal Hospital in this city.

Ten Congregations Unite in Community House Work—Representatives of ten congregations in the central part of the city met recently to establish a community parish house in the old West Green Street Presbyterian Church at Nineteenth and Green Streets. St. Matthew's and St. Matthias' were the two Episcopal churches interested and active in this united effort.

The community parish house will be financed and equipped and conducted by the "ten churches on the hill" (Lutheran, Congregational, Baptist, Presbyterian, Methodist, Moravian, Reformed and Episcopal). Social, reading and lecture rooms will be provided; bowling alleys and pool tables installed. There will be lecture courses, singing societies, in which all ten parishes will share. Teachers' meetings will be held—the place will be open to the public every day of the week. There will be a parlor where young women of the neighborhood will be able to entertain their friends—a thing impossible in the average boarding house.

There is very general interest and approval manifest in this new venture.

IRVING A. MCGREW.

WASHINGTON

Allied Carol Service—On Sunday afternoon, the eve of the Feast of the Epiphany, the Bethlehem Chapel of the Holy Nativity, of Washington Cathedral, was the scene of the beautiful Christmas carol service which has been held every year since the chapel was completed. This year many new carols were introduced, chiefly French and English, but as *Adeste Fideles*, by an Italian, was sung, and several popular American carols, it was really an allied occasion, a feature which was marked by the flags of the Allies in the chancel and the attendance of soldiers of France and Great Britain as well as soldiers and sailors of the United States. Three old French carols recently published were among the features of the occasion, but the devotion of the congregation reached its deepest point in the superb singing of Adolphe Adam's "Holy Night" by Captain Davenney of the army, who has been the leading bass of the cathedral choir since last March. A modern English carol—written, in fact, since the war began, reflecting in its music and words the atmosphere of the day, and beginning "Breathe, breathe o'er a world of woes"—was singularly beautiful. The offertory anthem, Sir John Stainer's setting of Hymn 59 ("It Came Upon the Midnight Clear") contained in the English version of this popular hymn, some wonderfully effective words well and appropriately phrased in the musical setting and clamoring for peace and good will. The service came to a very solemn and impres-

sive close in the recession, the ancient plain song entitled *Corde Natus* (Hymn 52 of the Church Hymnal).

The Bethlehem Chapel was thronged, not even standing room being left, and among the congregation were not a few representative men of the nation. The carols and the incidental music of choral evensong were rendered by the cathedral choir under the skilful and devotional conductorship of Mr. Edgar Priest, the cathedral organist and choirmaster.

W. L. DE VRIES,

IOWA

Preparing for Peace—Forty pastors of Des Moines churches met at the Y. M. C. A. the evening of January 3 to consider how the Church as a whole can best prepare for the coming days of peace and readjustment. The motive of the meeting is best expressed in the questions which were considered. The problem was openly faced by the ministers present, who included the clergy of St. Paul's, St. Mark's and St. Luke's. Many constructive suggestions were made; opinions necessarily varying, but a most fraternal feeling dominated the whole occasion. Further conferences of this nature will undoubtedly be held.

The questions express a problem of nation-wide interest, and are therefore herewith set down:

First: Is the Church making a strong impact on the life of Des Moines? Second: Why are not more of the so-called "Big Men" of the city in the Church? Third: Why do not the daily papers pay more attention to the Church? Fourth: Is the Des Moines Church fully prepared for the "home-coming" soldier? Not only those who are Church members, but also those who have had a religious awakening through the Army Young Men's Christian Association? Fifth: Is the Church really giving a religious education to the young people of the city? Sixth: Is it possible and practicable for the Protestant churches of Des Moines to so co-ordinate *at once*, as to really become "THE CHURCH"—a dominating factor in the city life?

ALLEN JACOBS.

OHIO

Resolutions on Death of Gen. Hamilton—The Vestry of Trinity Church, Toledo, adopted a resolution on the death of General Hamilton which follows in part:

"On Sunday, December 29, 1918, there passed into Paradise a beloved member and vestryman of this church. In his death the church lost a staunch adherent and a willing worker; while the rector, wardens and vestrymen parted with a valued counsellor and a warm friend, for whom they had deep affection and respect.

"The rector, wardens and vestrymen of Trinity Church, Toledo, Ohio, assembled in special session, desire to give public expression to their sorrow and sense of personal loss in the death of General J. Kent Hamilton.

"Graduating from Kenyon College in 1859, he was appointed Assistant Professor of English History and Literature, and he continued there in that position until he entered the military service of his country in the year 1862. From that time until the close of the Civil War, he served with gallantry and distinction, taking an active part in many battles of that great conflict.

"For more than fifty years prominently connected with the educational, parochial and diocesan activities of the Protestant

English Church News

Liquor Control—One of the blessings of war-discipline has been the restriction of the hours of sale of intoxicating liquor. Our Church, through the Archbishop of Canterbury, has joined with Cardinal Bourne, Dr. Selbie, and General Booth, in a pronouncement in favor of retaining these restrictions, at least during the period of demobilization. It is not a popular move: there is sure to be an outcry on the subject, and it looks as if all Christians will have to combine, dissociating themselves for political reasons from the recognized temperance societies, in pressing upon the new Parliament the duty of settling once for all the regulations for the sale of intoxicants.

A Central Fund for the Church—Will our people respond to the very up-to-date advertisements appearing in the daily newspapers? The Church is asking for five million pounds, so as to finance the great undertakings which are beyond parochial resources. The *Challenge* anticipates the very obvious retort on the part of the business man, that the Church is not making the best use of its present resources, and recommends that instead of subscribing now, people should promise to do so as soon as the Church has power to control its own affairs, and to re-distribute its funds. The present "Central Board of Finance" for the whole Church is self-constituted, though otherwise worthy of confidence. But, to be official, it must be a committee of a central Church assembly, responsible to it, and reporting to it. Which means that the "Life and Liberty" people have added a new weapon to their argumentative armory.

New Canon of Westminster—Westminster Chapter has been in a very fluid state lately. Archdeacon Pearce, who was only appointed, I think, in 1910 is now the senior member. The latest addition to the number fills the place left vacant by the death of Bishop Boyd Carpenter. I have several times mentioned Dr. Barnes, Reader of the Temple, as a preacher. He will be a welcome addition to the preaching power of the Abbey, but his place at the Temple Church will be a hard one to fill.

JAMES CAIRNS.

Episcopal Church in Ohio, he filled many positions with credit and honor

"We can not withhold our keen appreciation of his remarkable character, and of the compelling influence he exercised upon the commercial, social and political life of our city. Few have been more active, and none more generally known or more genuinely esteemed. In these and in all other relations of life he revealed the noble traits of his Christian character, but nowhere were they more delightfully displayed than in his loving interest and generous deeds in the extension of the Kingdom and in the upbuilding of Trinity Church.

"We desire to express to his family our sincerest sympathy in their affliction, and offer the consolation of our sure belief that his name is in the "Book of Remembrance," as well as on the "fleshy tablets of the heart" of all who knew him.

"(Signed) GEORGE GUNNELL, rector;
THOMAS H. WALBRIDGE, M. W.
YOUNG, wardens; C. A. RUSSELL,
JULIAN H. TYLER, vestrymen."

NEW YORK

G. F. S. Annual Supper—The diocesan branch of the G. F. S. held its annual supper at the Metropolitan Building on January 10. Miss Beck, president of the Senior Members Club, presided, and the speakers were Miss Hadley, president of the branch, Dr. Percy Silver, Miss Virginia Potter of the League of Women Workers, and Miss Joy Montgomery of the American Labor Mission. Over 600 women and girls were present. During supper patriotic songs were sung, five of them written especially for the occasion.

In Memory of Lieutenant Thompson—A memorial service for First Lieutenant Hugh Smith Thompson, Ninety-sixth Aero Squadron, who was killed on September 16, in an aerial bombing raid into Germany, was held at St. Stephen's Church. Lieutenant Thompson was a member of the first American bombing squadron to enter Germany, and had spent three months in active service on the American front before he met his death.

Commemoration Service at Columbia—Columbia University's large company of men who died in service and the members of the university faculty who died during the last year were commemorated at an impressive service held in St. Paul's Chapel on the university campus.

The service flag of gold stars which was presented to the university by the alumni shows 120 deaths in service, but the chaplain, the Rev. Raymond C. Knox, announced that these stars represent deaths that have already been definitely certified and that the total number of Columbia dead will probably reach 150. There were 11,000 Columbia men in service, 9,000 of whom reached France. The flag was presented to Dr. Nicholas Murray Butler by Major J. August Barnard, who headed a guard of honor.

The chaplain in the address of the day told of a place in one of the fields of France set apart for those who sealed with their lives the truths their eyes had seen. There among the white crosses is the resting place of a student who left Columbia at the first call of his country and beneath his cross is a small tablet of stone with the inscription:

"For justice and freedom
A gentleman unafraid."

Council of Churches—Poughkeepsie has just formed a useful organization. All of the Protestant churches of the city have agreed to hold a monthly council and small dinner at the Y. M. C. A. The various churches will be represented by their clergymen or pastors and the vestries and governing boards of laymen. A fortnight ago the first meeting was attended by the representatives of twenty-one churches. The Rev. Horace Percy Silver delivered a strong address. The gathering was an enthusiastic one.

Six Service Stars—The Rev. Frank Heartfield, rector of St. George's Church, Newburgh, leads all other presbyters of the Diocese of New York with a service flag bearing six service stars for four sons in the army at home and abroad and two daughters doing canteen work with the American army of occupation.

The Rectory Club—The Rectory Club held its last meeting with the Rev. W. C. Patterson, rector of St. Margaret's Church, Staatsburg. This club has a membership of twenty clergymen, who must be rectors of parishes outside the Borough of Manhattan and the Bronx.

City Mission Co-operation—About a year ago a committee on "general missionary aid" was formed among the workers of various communions working on Ellis Island. Since then monthly meetings have been held for educational purposes. At the last meeting the Rev. Thomas McCandless read an important paper on the universal principles in immigration.

St. Christopher Industrial Bureau—Part of the plant of Holy Trinity Church in the parish of St. James' is the St. Christopher Industrial Bureau. It was started only three years ago, but it is already self-supporting. There is a weekly exhibition of work including dresses, smocks, rompers, etc., at 318 East 88th Street. Orders for any special garments may be given to the superintendent, Miss Caroline Mitchell, 27 West 84th Street. The committee will give work to women sent to them with a card of introduction.

Death of T. J. O. Rhinelander 2nd—Memorial services were held last Saturday at Trinity Church for Private T. J. O. Rhinelander 2nd, who died on December 12 from wounds received in the advance upon Le Catelet. At the service the American flag was carried by Corporal Waters, his squad commander, and the tricolor by a French soldier who took part in the engagement. Mr. Rhinelander was the son of Mr. Philip Rhinelander, a prominent New Yorker. He had served on the Mexican border as a member of the Seventh Regiment.

Old St. Bartholomew's Made Into "Pershing Club"—The old St. Bartholomew's church building on Madison Avenue and Forty-fourth Street has been turned into a War Camp Community club as the "Pershing Club" and "Pershing Theatre." The new club is within a block of the new Pershing Square, as the open space in front of the Grand Central Station has been named.

MARGARETTA MILLER.

BOSTON

The Clerical Association—The Clerical Association held its regular monthly meeting and luncheon at the City Club on Monday (Jan. 11). Dr. D. D. Addison presided and introduced the speaker, the Rev. T. C. Campbell, who for the past eight months has been doing Red Cross work at the hospital at Salisbury Court. Mr. Campbell's address was based on his experiences in England.

Service for Boys at Trinity Church—On Wednesday evening an inspiring service for the boys of the diocese was held at Trinity Church. The members of all boys' societies in the parishes within convenient distance were invited to attend and over 400 responded. The Knights of King Arthur, Galahads, Boy Scouts and others in uniform and regalia formed with the choir and the clergy a long and most striking procession. The Rev. John Moses acted as master of ceremonies and there were addresses by Dean Rousmaniere and Archdeacon Dennen. The arrangements for the meeting were in charge of Mr. Joseph F. Wilson, the boys' work counselor for the archdeaconry.

CHARLES CHASE WILSON.

PITTSBURGH

Death of Dr. Grange—At his home in Pittsburgh, on Thursday, January 9, the Rev. Robert Waddington Grange, D.D., rector *emeritus* of the Church of the Ascension, Pittsburgh, entered into rest. He was born in Muncy, Pennsylvania, in 1846; was educated at Racine College, and graduated

from Nashotah Theological Seminary; was admitted deacon by Bishop McCoskry of Michigan, in 1871, and advanced to the priesthood by the same bishop in 1872. He came to Pittsburgh in 1889 to become the first rector of the Church of the Ascension. Dr. Grange was for many years a member of the Standing Committee, and held other positions of prominence in the affairs of the diocese.

The funeral services were held at the Church of the Ascension on Saturday afternoon. Those taking part were the Rt. Rev. Boyd Vincent, of Southern Ohio; the Rev. Dr. Vance, president of the Standing Committee, the Rev. L. F. Cole and Dr. J. H. Melvaine, old-time friends, the Rev. R. E. Schulz, a former assistant of Dr. Grange in the parish.

JANE CUDDY.

SACRAMENTO

Collections Difficult—The epidemic has affected the attendance at churches throughout the diocese and made collections difficult. Some parishes are fully paid in all obligations to rector, diocese and missions at the end of the fiscal year, forming a noteworthy honor roll in this time of stress.

For Armenia—Bishop Moreland sent the following telegram to Bishop Greer of New York in reply to the latter's request for co-operation in securing Armenia for the Armenians:—

"The soul of Christendom will be outraged if any bargain is made with the Turk. Future wars will surely break forth and our civilization will deserve to perish if the Armenians are left under the cruel reign of Ottoman butchers. Make the protest of American Christianity as strong and unanimous as possible, and urge the archbishops to inflame the righteous indignation of the Christian people of England."

A Chaplain's Work—The Rev. Mark Rifenbark, rector of St. John's Church, Marysville, has been acting as civilian chaplain at Mare Island Navy Yard where he served acceptably both the officers with their families, and thousands of enlisted men. At the request of the authorities the Church Reading Room at the barracks is being continued, serving a useful purpose, and Chaplain Rifenbark continues his ministrations. He is planning, however, to withdraw at an early date and return to his important parish duties.

ALABAMA

Becomes Chaplain—The Rev. J. F. Plummer, until recently rector of All Saints' Church, Mobile, and since September in charge of the missions of Mobile and Baldwin Counties, has accepted a commission as chaplain in the army, and on January 1 reported for duty as hospital chaplain at one of the government hospitals in South Carolina.

Increase in Income of 50 Per Cent.—The final returns from the Every Member Canvass in the parishes of Mobile show a net increase for all purposes of over 50 per cent in the pledged income of the Church in that city.

For the Board of Mission—Mrs. J. H. Johnson, a member of St. Peter's Parish, Talladega, has presented to the Diocesan Board of Missions, for use in the Convocation of Mobile, a beautiful Communion service including a full supply of linen and silk burse and veil. The chalice was made from a Sheffield silver cup which had been the property of her family for many generations.

The Open Forum

The Roman Practice

TO THE EDITOR OF THE CHURCHMAN:

In the "Administration of the Chalice," Dr. Slattery says, "The Roman Church is not perplexed by the problem, because for centuries, it has not administered the chalice to the laity. . . . There is no doubt that Communion under one kind is complete; but we feel instinctively that there is loss." Thank God, he acknowledges the loss; because we may hope that his pity for needy souls for whom Christ died may yet bring him whole-heartedly to contend with us that our people may continue to enjoy the special grace of the chalice. The only authority he quotes against himself is the late Dr. Creighton. Note how much Roman Catholic authority supports Dr. Slattery's "instinctive" conclusion. It is well known that Francesco Blanco, present at the Council of Trent, as Bishop of Orenze, later Archbishop of Campestello, declared that the council *unanimously* held that more grace was given by receiving both kinds, than one. A later theologian when asked, "Does more grace flow from Christ through both kinds than through one?" points out that to dwell on the oneness of Christ is to dodge the question, although puzzling a simple mind. Dr. Slattery has many Roman Catholic theologians upholding his "instinctive" conclusion—many, but not all.

Is his statement of Roman practice accurate? He omits to mention the Uniats, who number so many in this country as to have their bishop. Their adults generally communicate under both kinds received together by a spoon, a practice more apt to spread disease than our own; raising the same problem. They meet it by disregarding it. If our own authorities exercise a like "masterly inactivity," our people will enjoy the blessing of the chalice and one ecclesiastical Bolsheviki will fail. In Russia, the Bolsheviki overthrew the discipline of the army man-made; ours would demoralize the army of the Lord by urging the avoidance of the chalice directed by Christ. We hear, *ad nauseam* perhaps, that the returning soldiers will demand a real religion; yet some urge us to narrow our obedience to our Captain and make it increasingly unreal. Oppose them by argument and prayer. The well known *Anima Christi* is a good prayer for us to use, as it centers around the chalice.

D. CONVERS.

The Chalice

TO THE EDITOR OF THE CHURCHMAN:

At last we are getting some sense into the discussion regarding the danger from the chalice. A doctor of medicine tells us that all intelligent persons ought to have known before that the Creator of man has placed in his blood the natural antidote to the germs of disease, in the phagocytes or white blood corpuscles which attack and feed on not only disease germs, but other extraneous matter that the system needs to get rid of. This fact has been known for more than thirty years. God has done His part. Our part is to see that we do not weaken or destroy by excesses the conservative power of these phagocytes. Alcoholism and other excesses lay us open to the attack of disease germs, because it kills or weakens our natural defenders.

I wish to emphasize and lay great stress upon another most practical statement made by our good physician. I have lived seventy-three years and spent over forty-two

in the ministry and have paid much attention to the causes of disease and death, and I never even heard of one case where physician or layman claimed to have received harm from the common cup. The present agitation appears to me positively childish. "They were afraid where no fear was," an excess of fear like many other excesses is just the thing to put us in condition to succumb to the attacks of disease germs, about which the average person knows nothing. I have even heard them call them "bugs." "In quietness and confidence shall be your strength." Let us believe our Lord and Master knew what He was doing in instituting the Lord's Supper, even if He did not know all the revelations of modern science. J. M. BATES.

Red Cloud, Nebraska.

No Confiscation

TO THE EDITOR OF THE CHURCHMAN:

I am puzzled by Mr. Jessup's protesting article about the recommendation by the Joint Commission on Social Service in its "Peace Message," of the British Labor Party's after-the-war platform. He evidently has a document before him quite different from the program in question. It has, in my copy, no planks No. "15," "18," "25," etc. It nowhere advocates confiscation of all accumulation of wealth, or anything of that sort. It consists of four planks, or as it terms them, "pillars" and it contains good, downright Catholic Christian ethics. Evidently Mr. Jessup has the wrong coon up a tree.

If the Joint Commission needs any defenses for commending this program to the Church's constituency, such are not lacking. One might mention Bishop Gore's speech at Cooper Union, the book entitled *The Great Conflict*, by that distinguished Jesuit, Fr. Husslein of Fordham, and the expression of opinion by Bishop Brent that this program constitutes one of the greatest spiritual utterances of the war.

If Mr. Jessup cannot understand these and other expressions of spiritual implications in this document, he probably will when he gets the right document.

May I, for one, in conclusion, express disagreement with Mr. Jessup's whole attitude? Is the Church to decline ever to criticize the State? If this is what is meant by "the separation of Church and State" wherein are we better than our sometime dear German ecclesiastical brethren?

One of my boys at Great Lakes has read this letter and says to me, "Since A. D. 300 or thereabouts the Church has more or less licked Caesar's boots. Shoe-polish creates dyspepsia."

I am glad that Mr. Jessup admits the right of the Church to advocate "educational reform." That happens to be the one place where most Americans resent ecclesiastical criticism the most.

BERNARD IDDINGS BELL,

Member, Joint Commission.

"From a Soldier to His Chaplain"

TO THE EDITOR OF THE CHURCHMAN:

Under this heading, in the "For Country" department of THE CHURCHMAN of December 28, is reproduced a letter "written by a wounded man in a base hospital." The letter is as ignorantly as it is no doubt sincerely written, and its publication is to be deplored as a betrayal of a man's misfortunes, and violation of the confidence in which a priest should hold such matters. It would seem to have been made public more for the purpose of exploiting the

chaplain than for any message it could convey to the public mind. The sympathy of the undersigned is solely and unreservedly with the soldier who might by this means sustain a wound of the spirit more painful than those wounds of the body from which, perhaps, he was suffering when he wrote the letter. H. E. THOMPSON.

Woodbury, N. J.

Communion for Nurses

TO THE EDITOR OF THE CHURCHMAN:

Looking to a quickening of the spiritual life among hospital nurses the Guild of St. Barnabas for Nurses is shortly to issue a questionnaire to its chaplains to ascertain the convenient hour for holding a Communion service for them. Does the hospital schedule permit it, and if so can a nurse get her breakfast after a service before going on duty? I have been asked to express an opinion on this subject, though my chief experience has been with army nurses mobilizing in New York for overseas service. In this work we were compelled to hold our Communion services for units on the eve of departure at hours conforming to Government requirements, and often these were afternoon hours.

At the debarkation hospital at Fox Hills, Staten Island, where I have latterly been acting as one of the chaplains of our War Commission, we have met the requirements of the nurses by choosing the hour of six in the morning. At this service, on the first Sunday in January, more than half of the nurses in residence attended and most of them received the Communion. More than 50 per cent are student nurses, not yet on night duty, who have enlisted in response to the urgent appeals of the Government.

I consider this problem of ministering to the spiritual needs of nurses a very important one just at this time, for having ministered at St. Paul's Chapel, in one way and another, to nearly all of the eleven thousand nurses now in foreign service, I am convinced that there is latent in the great majority of them a strong religious motive which is seeking to express itself. I saw this when I was asked to pray with smaller groups of them, or when from 60 to 90 per cent of a unit of 100 members came forward to receive the Communion. They were volunteers all, and though perhaps not realizing it, went forth with the spirit of the crusader, under the banner of the crimson cross.

Originally young women took up nursing as a vocation. Then it became with many a profession. The war has brought back the service ideal again. It is within the power of the Church to develop, direct and spiritualize this conception of a high calling. THOMAS J. CROSBY.

New York City.

How the Colonel Met Death

A DEFORMED elevator man said to one of his passengers the other day, "I am sorry that the Colonel died just as he did without knowing he was going to die. He was always such a brave man; it would have helped the rest of us to know just how he would have met death and what he would have said."

Have You These Numbers?

There has been a very great demand for the issues of THE CHURCHMAN for November 2, November 30, December 7, and December 21. It will be deeply appreciated if readers will return copies of these issues after they have finished reading them.—

CHURCHMAN COMPANY.

The New Books

The Problem of Evil

THE JUSTIFICATION OF GOD. By P. T. Forsyth, M.A., D.D., Principal of Hackney College, Hampstead. Charles Scribner's Sons, New York, 1917. 90c.

The "problem of evil" runs thus: How can a God be good if He permits evil when He has power to prevent it? Principal Forsyth's answer given at large in this volume is that the problem cannot be solved, but that our trouble over it may be relieved. There is no answer in philosophy, but there is relief in the Cross. Our question is: How can God be good? Relief comes when the Cross shows us. At any rate He is good. In the Cross speaks the demand of God's holiness, recognized and admitted by Christ when He offers Himself in atonement. God makes the moral demand upon humanity and God in humanity meets it Himself. This absolute assertion of a standard of holiness, this bowing of Man to this standard, is the proof that behind the veil of things Goodness reigns supreme. The problem is not solved, but its solution is rendered needless. The trouble of soul that arose from it is calmed. The only use of solving it would be to assure us once more that God is really good, and this the Atonement tells us without waiting for a solution. "The riddle is insoluble, but the fact is sure." "It is we who are at a loss, it is not God."

The awful tragedy of the world today brings for religion one priceless gain. It crushes the weak humanitarian religion of the day which rested upon God's love and forgot the awful majesty of His holiness, only to be appeased by repentance and self-abasement. Religion had become soft. Conscience had become comfortable and indulgent. Religion was slipping into a mere man-service instead of a God-service, forgetting that the man-service can but follow from God-service and never be central or foremost. In a word the supreme use of the present suffering and sin is to remind us of the Cross in which God's true claim upon man and man's true loyalty to it are forever manifest. Christianity was becoming such a fair-weather religion as to question whether there was any inherent evil in human nature, whether human progress was not gradually putting away the grosser things and ripening life and manners to a fairer likeness. It was wondering whether the satanic in life had not been grossly exaggerated. Well the present state of this world is the answer. It seemed as if man hardly needed redemption. This war shows us the need, shows us the abyss that lies beneath the holiness of God.

The book is full from end to end of that peculiar eloquence, that smouldering fire of imaginative thought, that pregnant sententious quality of style that belongs to Principal Forsyth. He will fill a sentence almost too full of suggestion and feeling. Yet in spite of this, or because of this, he is never content with his own statements and the book is diffuse and long-drawn, abounding in repetitions. Though so drawn out, it is difficult, wanting in perfect clarity. When all is over we have to put the links of thought together by our own work, and that, where the author has expended so much energy, is a pity. On the main point of the book's teaching, that our religion has been humanism instead of reverent awe before the moral majesty of God's perfection, here are merely two sides of one truth, and what is needed is not to swing away from either, but to see how they are united. The righteousness that

God claims of man is in truth a service, a helpfulness. The duties are for the sake of their usefulness to all concerned. They are a service of God because He demands them for man's sake and works within us toward their better performance. They are a service of man because they do actually subserve man's happiness. Principal Forsyth is one of that innumerable company of writers who set up morality as an object of worship while forgetting the end for which God wills it. He writes as though morality were everything and happiness little or nothing, failing to perceive that the rules of morality exist in the interest of the general happiness. Therefore he has not the key to the riddle of this or any age. His earnestness, his moral passion and his sense of the sublime in religion are impressive, but he has taken the wrong road at the outset of his journey. The evil in the world is deep and desperate as he sees it to be, but it is evil because it lacerates and shatters the happiness that God in His love would give to man, because it foils God's loving will. D. S. M.

Dr. Faunce's DePauw Lectures

RELIGION AND WAR. By William Herbert Perry Faunce, President of Brown University. The Abingdon Press, New York. 1918. \$1.00.

These lectures by Dr. Faunce were delivered on the Mendenhall foundation at DePauw University. They are a very clear and convincing setting-forth of the attitude the Christian religion should take towards the war. The first two lectures deal with the attitude towards war of the Old and New Testaments. Dr. Faunce says nothing new, but he does say many things in a more interesting manner than they have been said before.

The lectures on the Pacifism of the Rationalists is very informing, but best of all is the lecture entitled "Light on The Cloud." Why could we not have done before the war the fine service the war has compelled us to do? he asks:

"We have made great camps sanitary and wholesome places to live in. Why did we not do the same thing for the factory villages? We have surrounded the camps with a 'barred zone.' Could we not surround the college and bank and the mill with a zone of protection for young and eager manhood? We have fed the Belgians nobly; could we not feed the slums of New York? We have prayed fervently since the war came; why did we not pray before?"

These are some of the searching questions Dr. Faunce asks; and to these and other perplexing problems he gives—we are glad to say—a hopeful and reassuring answer.

These things will be done when Christian love shall rule—as it surely shall rule—the re-constructed world. H. J. M.

Values of the Christian Life

VALUES OF THE CHRISTIAN LIFE. By Alfred Davenport Kelly, M.A., of the Society of the Sacred Mission; with a preface by the Rev. William Temple. New York. The Macmillan Company. 1918. \$2.50.

It is a great relief to find a book dealing with subjects of pure theology which is neither dull, prolix, abstruse, nor dry. Father Kelly has achieved this. He discusses the leading aspects, or *values*, of Christian life and faith, which he groups under the Claims of God, of Christ, of the Church, the Sacraments, and of religious practices, with a directness, conviction and clearness that is as refreshing as it is rare.

He writes in a strictly formal manner (the scholastic method brought up to date), but with such continual reference to present thinking and experience that the sense of formality is lost entirely; we have the impression of something perfectly logical expressed with crystalline clarity. No one can miss the argument, because the book is devoid of padding. The style is to the point and touched both with wit and humour. If the reader does not agree with the positions taken, he will be forced in sheer self-defense to find a reason for the faith or the lack of faith that is in him. The positions, it may be said, are those of historic Catholicism, but stated with a reasonableness of proportion that disarms prejudice. It is one of the few books I have ever read that I think every one else ought to read, and which I feel sure they will be the better and the happier for reading. Moreover, it is beautifully printed, so that it is a pleasure to look at and to handle it. L. G.

A Study in Vocation

SAINTE CHANTAL, 1572-1641; A Study in Vocation. By E. K. Sanders, S. P. C. K., London, 10s 6d net; The Macmillan Company, New York. 1918.

The purpose of this devotional and inspiring book is to show as the author phrases it the reality of the true vocation to religion. Jeanne-Françoise Frémoyt is not widely known in spite of the monumental biographies in her native tongue. This instructive history of her personal development will be welcomed by all who are interested in the assertion of the supernatural element in ordinary life. S.

Japanese Buddhism

STUDIES IN JAPANESE BUDDHISM. By August Karl Reischauer. The Macmillan Company, New York. 1918. \$2.00.

Of all the oriental religions, Japanese Buddhism is the most difficult to understand. Gathered from various sources and influenced by many other religious movements it has accumulated a mass of elaborate and often contradictory detail which obscures the philosophical background. Even when the surface confusion has been mastered and a glimpse caught of the fundamental principles, they only define a new difficulty by showing that the religion at its simplest is a compound of Shinto, Confucianism and Buddhism.

The three old religions of Japan have interpenetrated each other so completely that the average Japanese, for instance, has regarded himself as more or less the adherent of all three. It is Buddhism, however, which supplies the matrix that holds the various elements together and so may be said to represent all three in one.

This volume represents the work of eleven years in Japan and seems the most comprehensive and open-minded book that has been published in English. It traces the Buddhist origin, follows the historical development of the various Japanese sects and gives a summary of Buddhist ethics. In its closing chapter it compares the relative appeal of Christianity and Buddhism to the Japanese. It is becoming increasingly important to understand Japan in order to gauge the help and mould the part it is to play in the future.

And so even if Buddhism should be a dried up stream as many seem to think, the river bed which it has made through Japanese lips and the boulders it has left will determine to a greater or lesser degree the direction of the new currents of life which are flowing into this land from other sources.

U. H.

The Mysticism of the Commonplace

THE BETROTHAL. By Maurice Maeterlinck. Dodd, Mead and Company. New York. 1918. \$1.50.

No modern writer, certainly no writer of drama, equals Maurice Maeterlinck in power of spiritual penetration. Indeed he has a depth of discernment into the mysticism of the commonplace, an ability to probe the souls of things, which places him in a class apart from any other mystic. The mediaeval writers and those who have continued the mediaeval tradition, are absorbed entirely with the Reality of Divinity outside of the tangible and visible things among which we move and have our being. Maeterlinck has understood the Divine Reality that animates the things of daily life, the souls of Bread and Sugar, the Joy of spiritual love in the woodcutter's cottage.

The Betrothal carries on the story of *The Blue Bird*. Light takes Tytyl on another journey in which he learns the meaning of love. He learns what it means in his relation to the whole of life—to his ancestors who live in him and in whom he lives, to his children in whom he lives and who live in him. The play, which by the way is being acted most exquisitely in New York under the management of Winthrop Ames, transports one from the life "out there" to the life "in here," for it all takes place within the heart of Tytyl. No one who has the opportunity should fail to see the play presented. But that is not enough. Maeterlinck's thought is too deep and his lines too instinct with vitality for the mere seeing of the play to be sufficient. *The Betrothal* with *The Blue Bird* must take its place on the bookshelf of all who make it a habit to travel with Fairy Berylune and Light into the Kingdom of Reality.

M. J. H.

A Passionate Biography

ONE OF THEM. By Elizabeth Hasanovitz. Houghton Mifflin Company, New York. 1918. \$2.00.

None of us in these days can ignore the suffering and the rights of labor. We all wear ready-made clothing of some sort and therefore are all personally responsible for the conditions under which it is made. The Consumers' League has done wonders but the size of its membership list shows how careless many of us are, and that we need to have our consciences stimulated by such a book as *One of Them*. The subtitle, "Chapters from a Passionate Autobiography," gives an indication of the fire of intensity with which the subject is treated. Written by a Russian immigrant, a girl of good education, who was obliged to go into the sweat shops of New York to keep from starving, it gives a drearily convincing picture of the life of a garment worker and of the heroic efforts of this particular individual as a member of the Garment Makers' Union to improve conditions in the clothing trade. U. H.

Books Received

Religion and Philosophy

SERMONS ON THE GOSPELS. By Ernst P. Pfatteicher, D.D. \$1.75. (General Council Publication House, Philadelphia.)
THE WAR AND THE BIBLE. By H. G. Enelow, D.D. 60c. (The Macmillan Company, New York.)
CHRIST IN THE POETRY OF TODAY. (New edition.) An Anthology from American Poets. Compiled by Martha Foote Crow. \$2.00. (The Woman's Press, New York.)
THE ULTIMATE BELIEF. By A. Clutton-Brock. \$1.00. (E. P. Dutton and Company New York.)
THE HISTORY OF RELIGIONS. By E. Washburn Hopkins, Ph.D., LL.D. \$3.00. (The Macmillan Company, New York.)

HOW TO KNOW THE BIBLE. By George Hodges. \$1.50. (Bobbs-Merrill Company, Indianapolis.)

THE SUFFERING OF THE BEST. By J. Adams, B.D. (T. and T. Clark, 38 George Street, Edinburgh.)

THE HOLY SPIRIT AND THE INDIVIDUAL. By Arthur W. Robinson, D.D. \$1.00. (Society for Promoting Christian Knowledge, London, and the Macmillan Company, New York.)

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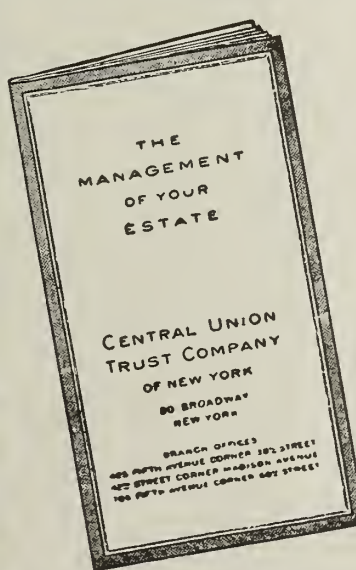
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Philip Gibbs' Dispatches

FROM BAPAUME TO PASSCHENDAELE. By Philip Gibbs. George H. Doran Company. New York. 1918. \$2.50.

There is no one among the newspaper correspondents of the Great War who has done more to give the English, American and colonial publics a graphic idea of the details of trench and battlefield than has Philip Gibbs, the correspondent at the British front for the London *Daily Chronicle* and the New York *Times*. Mr. Gibbs not only knew the field with rare intimacy, he knew also how to depict what he had seen in language at once vivid and restrained. There are few correspondents whose style is so sensitive and so finished. It is therefore to be expected that his daily letters will remain as part of the permanent history of the war. *From Bapaume to Passchendaele* contains the dispatches written in 1917 and tells the story of the retreat from the Somme, the battles of Arras, Messines, and Flanders. This makes the third volume of war records published in book form by Philip Gibbs. J. H.

A Prisoner in Germany

INTERNED IN GERMANY. By Henry C. Mahoney. New York. Robert M. McBride and Company. 1918. \$2.00.

This is a straightforward interesting account of the experiences of a Britisher who, passing through Germany en route for Russia at the outbreak of the war, was arrested as a spy, and though not found guilty, was imprisoned at Sennelager and Klingelputz, and later interned in the infamous Ruhleben Internment Camp. There he spent twelve months and finally escaped. One of the amazing incidents recorded is the split in the camp caused by an element of renegade English, who from long contact with the Germans amongst whom they had lived, had become pro-German in their sympathies. T. G.

Books Received

Essays

- THE SILVER SHADOW. By F. W. Boreham. \$1.25. (The Abingdon Press, New York and Cincinnati.)
 THE LUGGAGE OF LIFE. By F. W. Boreham. \$1.25. (The Abingdon Press, New York and Cincinnati.)
 THE GOLDEN MILESTONE. By F. W. Boreham. \$1.25. (The Abingdon Press, New York and Cincinnati.)
 ESSAYS AND ADDRESSES IN WAR TIME. By Viscount Bryce. \$2.00. (The Macmillan Company, New York.)
 FORMATIVE TYPES IN ENGLISH POETRY. By George Herbert Palmer. \$1.50. (Houghton Mifflin Company, Boston.)
 THE MADMAN. By Khalil Gibran. \$1.25. (Alfred A. Knopf, New York.)

Economics and Sociology

- THE PROBLEM OF ADMINISTRATIVE AREAS. An Essay in Reconstruction. By Harold J. Laski. (Smith College Studies in History, Northampton, Mass.)
 BRITISH-AMERICAN DISCORDS AND CONCORDS. Compiled by The History Circle. (G. P. Putnam's Sons, New York.)
 THE FUTURE BELONGS TO THE PEOPLE. By Karl Liebknecht. \$1.25. (The Macmillan Company, New York.)
 GETTING TOGETHER WITH LATIN AMERICA. By A. Hyatt Verrill. \$2.00. (E. P. Dutton and Company, New York.)
 LEAGUE OF NATIONS. By Theodore Marburg, M.A., LL.D. 60c. (The Macmillan Company, New York.)
 THE RECKONING. By James M. Beck. \$1.50. (G. P. Putnam's Sons, New York.)
 WOMEN AND THE SOVEREIGN STATE. By A. Maude Royden. (Frederick A. Stokes Company, New York.)
 BUDGET MAKING IN A DEMOCRACY. By Edward A. Fitzpatrick, Ph.D. \$1.50. (The Macmillan Company, New York.)
 SOCIAL AND RELIGIOUS LIFE OF ITALIANS IN AMERICA. By Enrico C. Sartorio. \$1.00. (Christopher Publishing House, Boston.)
 AMERICA SAVE THE NEAR EAST. By Abraham Mitrie Rihbany. \$1.00. (The Beacon Press, Boston.)

- THE PEOPLE'S PART IN PEACE. By Ordway Tead. \$1.10. (Henry Holt and Company, New York.)
 THE YOUNG WOMAN CITIZEN. By Mary Austin. \$1.35. (The Woman's Press, New York.)

Biography

- ABRAHAM LINCOLN, THE PRACTICAL MYSTIC. By Francis Grierson. \$1.00. (John Lane Company, New York.)
 THE STORY OF THE SUN. By Frank M. O'Brien. \$3.00. (George H. Doran Company, New York.)
 CERTAIN AMERICAN FACES. By Charles Lewis Slattery. \$1.50. (E. P. Dutton and Company, New York.)
 THE BOY'S LIFE OF THEODORE ROOSEVELT. By Hermann Hagedorn. \$1.25. (Harper and Brothers, New York.)
 FOCH, THE MAN. By Clara E. Laughlin. \$1.00. (Fleming H. Revell, New York.)

Juvenile

- DUTCH FAIRY TALES. By William Elliot Griffiths. \$1.25. (Thomas Y. Crowell Company, New York.)
 LITTLE MISS GRASSHOPPER. By Charles Copeland. 50c. (Thomas Y. Crowell Company, New York.)
 THE BOOK OF ELVES AND FAIRIES. By Frances Jenkins Olcott. \$2.00. (Houghton, Mifflin Company, Boston.)
 THE VENTURE BOYS IN CAMP. By Howard R. Garis. \$1.25. (Harper and Brothers, New York.)
 CAPE SPLIT CHICKENS. By Nellie Clayton Nash. \$1.00. (The Cornhill Company, Boston.)
 THE SPRINGTIME OF LIFE. By Algernon Charles Swinburne. \$3.00. (J. B. Lippincott Company, Philadelphia.)
 FAIRY TALES OF WEIR. By Anna McClure Sholl. \$2.00. (E. P. Dutton and Company, New York.)
 BUGS AND WINGS AND OTHER THINGS. By Annie W. Franchot. \$1.50. (E. P. Dutton and Company, New York.)
 MOTHER'S NURSERY TALES. By Katharine Pyle. \$2.50. (E. P. Dutton and Company, New York.)
 A RIDE ON A ROCKING-HORSE. By R. A. Marshall. \$1.50. (E. P. Dutton and Company, New York.)
 BLUE HERON COVE. By Fanny Lee McKinney. \$1.35. (Henry Holt and Company, New York.)
 THE BOY WITH THE U. S. NATURALIST. By Francis Rolt-Wheeler. \$1.35. (Lothrop, Lee and Shepard Co., Boston.)
 DUCKY DADDLES' PARTY. By Bertha Parker Hall. (E. P. Dutton and Company, New York.)
 CARPENTRY AND MECHANICS FOR BOYS. By A. Neely Hall. \$2.00. (Lothrop, Lee and Shepard Co., Boston.)
 THE CHILDREN'S HOMER. Padraic Colum. Presented by Willy Pogany. \$2.00. (The Macmillan Company, New York.)
 THE BOYS' OWN BOOK OF GREAT INVENTIONS. By Floyd L. Darrow. \$2.50. (The Macmillan Company, New York.)

Miscellaneous

- ACCIDENTS AND EMERGENCIES. By Charles W. Dulles, M.D. \$1.00. (P. Blakiston's Son and Company, Philadelphia.)
 MILITARY ENGLISH. By Percy Waldron Long, Ph.D., and Frank Wilson Cheney Hershey, A.M. 75c. (The Macmillan Company, New York.)
 THE GREAT PEACE. By H. H. Powers. \$2.25. (The Macmillan Company, New York.)
 THE GIRLS' YEAR BOOK. Put together by a group of friends of girls. 60c. (The Woman's Press, New York.)
 THE GUN BOOK. By Thomas Heron McKee. \$1.60. (Henry Holt and Company, New York.)
 THE LAUGHING WILLOW. By Oliver Herford. \$1.25. (George H. Doran and Company, New York.)
 THE LIVING CHURCH ANNUAL, 1919. Paper, 65c.; cloth, 90c. (Morehouse Publishing Company, Milwaukee.)
 NERVE CONTROL AND HOW TO GAIN IT. By H. Addington Bruce. \$1.00. (Funk and Wagnalls Company, New York.)

Pamphlets

- THE PROCESSIONAL. By P. Whitwell Wilson. (Fleming H. Revell Company, New York.)
 CHRISTIANITY AND MACHT-POLITIK. By D. S. Cairns, D.D. 10c. (George H. Doran Company, New York.)
 JESUS' TEACHINGS ABOUT LIFE. By Sara S. Kirk. (The Woman's Press, New York.)
 THE TWO REPUBLICS. By the Rev. J. H. Shakespeare, M.A. (Evangelical Information Committee.)

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for January

1. THE CIRCUMCISION OF CHRIST (Wednesday).
5. 2nd Sunday after Christmas.
6. THE EPIPHANY (Monday).
12. 1st Sunday after the Epiphany.
19. 2nd Sunday after the Epiphany.
25. CONVERSION OF ST. PAUL (Saturday).
26. 3rd Sunday after the Epiphany.

Preachers for Next Sunday

SECOND AFTER THE EPIPHANY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Rev. William Austin Smith; 4 P.M., Rev. H. Percy Silver.

GRACE CHURCH—Morning (11), the Rector; evening (8), Bishop Sage.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rector.

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Broadway and Tenth Street
 THE REV. CHARLES LEWIS SLATTERY, D.D., Rector
 Sunday Services: 8 and 11 A.M., 4 and 8 P.M.
 Week-day Services: 9 A.M. and 12:30 NOON, daily.

St. Stephen's Church

Sixty-ninth Street, near Broadway
 THE REV. NATHAN A. SEAGLE, D.D., Rector
 Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas's Church

Fifth Avenue and 53rd Street
 THE REV. ERNEST M. STIRES, D.D., Rector
 8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

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OBITUARY

THE RT. REV. FREDERICK COURTNEY

The death of the Right Reverend Frederick Courtney, D.D., formerly Bishop of Nova Scotia, Rector of St. James' Church, Madison Avenue and 71st Street, New York, from Christmas Day, 1903, to October 31, 1915, and afterwards Rector Emeritus until his death on December 29, 1918, has removed one who had long been distinguished in the Church for the soundness of his faith, for his power as a preacher, for his culture and diction, for his spiritual influence and for the dignity of his bearing.

Well known to the people of the Diocese of New York, first as an assistant at St. Thomas' Church, and later, after having been for some years Bishop of the Diocese of Nova Scotia, as Rector of St. James' Church, he was in constant demand for services both within and without the Church, and became identified with several prominent societies, such as the Church Temperance Society, of which he was for some years the President, the British Schools and Universities, of which he was for a time the President, and the St. George's Society, of which he was for a time Chaplain. Through these associations, through his work in the Parish of St. James and in the Diocese, and through a large sphere of other activities maintained, notwithstanding his advanced years, up to the time of his recent illness, he became very widely known among the laity and men of affairs, and he was looked up to and consulted continually by a large number of the clergy.

His work at St. James' Church laid the foundations of sound faith and substantial progress. His conduct of the services and of the affairs of the parish was marked by dignity, forcefulness and beauty. His sympathy, charm and fine attributes of character endeared him to all his people.

The Vestry of St. James directs that this Minute be placed upon their records in testimony of their regard and as an expression of their sense of personal loss and of sympathy with his family, and that a copy be engrossed and signed by the Rector and the Clerk of the Vestry.

F. RAYMOND LEFFERTS, JR.,
Clerk.

FRANK WARFIELD CROWDER,
Rector.

The Rev. John Taylor Huntington, Doctor in Divinity, Rector Emeritus of St. James' Parish, Hartford, Connecticut, entered into eternal rest, January 4th, 1919, in his 89th year. Funeral services were held in St. James' Church, January 8th. Rt. Rev. C. B. Brewster, D.D. Bishop of Connecticut, officiating, assisted by Rev. R. R. Parker, Rev. F. W. Harriman, D.D., Rev. James W. Bradin, Rev. Mabel S. Luther, L.L.D., Rev. J. J. McCook, D.D., Rev. Francis Goodwin, D.D. and Rev. George T. Linsley. Interment was in Cedar Hill Cemetery.

DIED

DANIEL—Died at the Bishop's residence, Memphis, Tennessee, January 5th, 1919, Nanale Gailor Daniel, wife of Robert W. Daniel, and oldest daughter of Bishop and Mrs. Thomas F. Gailor, aged thirty-two years.

"They shall be Mine, saith the Lord of hosts, in that day, when I make up My jewels."

MOTTE—Entered into life eternal, on January 3, 1919, at Newark, New Jersey, IRENE, daughter of the late J. Rhett and Sarah Haig Motte, of Charleston, South Carolina. Interment at Orange, New Jersey.

Deposition

ORLANDO, FLORIDA.—Notice is hereby given, that I, Cameron Mann, Bishop of Southern Florida, did on this day, in conformity with the provisions of Canon 33 of the Protestant Episcopal Church in the United States of America, and after a penitential service, and in the presence of the Very Rev. James G. Glass and the Rev. Arthur S. Peek, priests of the District of Southern Florida, depose the said Rev. James Cope from his Ministry and Office in the Protestant Episcopal Church. CAMERON MANN, Bishop of Southern Florida.

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DIED

ELY—Entered into Life Eternal Dec. 31st, 1918, at the home of her niece, Mrs. John Craig Clark, Meriden, Conn. Eliza Upham Ely, daughter of the late Charles and Eliza Adams Ely.

REYNOLDS—In Boston, Jan. 3rd, in her 79th year, Anna Thaxter Reynolds, daughter of the late William B. and Elizabeth M. Reynolds.

Ordination to the Diaconate

HAVANA, CUBA.—On the Sunday after Christmas Percy Homer Asheton-Martin, a British subject, was ordered to the diaconate in Holy Trinity Cathedral by Bishop Hulse. He was presented by his rector, the Very Rev. G. B. Myers, dean of the Cathedral, who also read the Epistle. The Litany was said by the Rev. H. B. Gibbons, the rector of the Cathedral Schools in Havana, and one of the two canons of the Cathedral. The sermon was delivered by the archdeacon of Havana. The Ven. Francisco Diaz, archdeacon of the work among the Spanish-speaking people in Central Cuba, and the other canon of the Cathed-

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dral, although present, could not participate in the services owing to his inability to speak the English language in which they were said.

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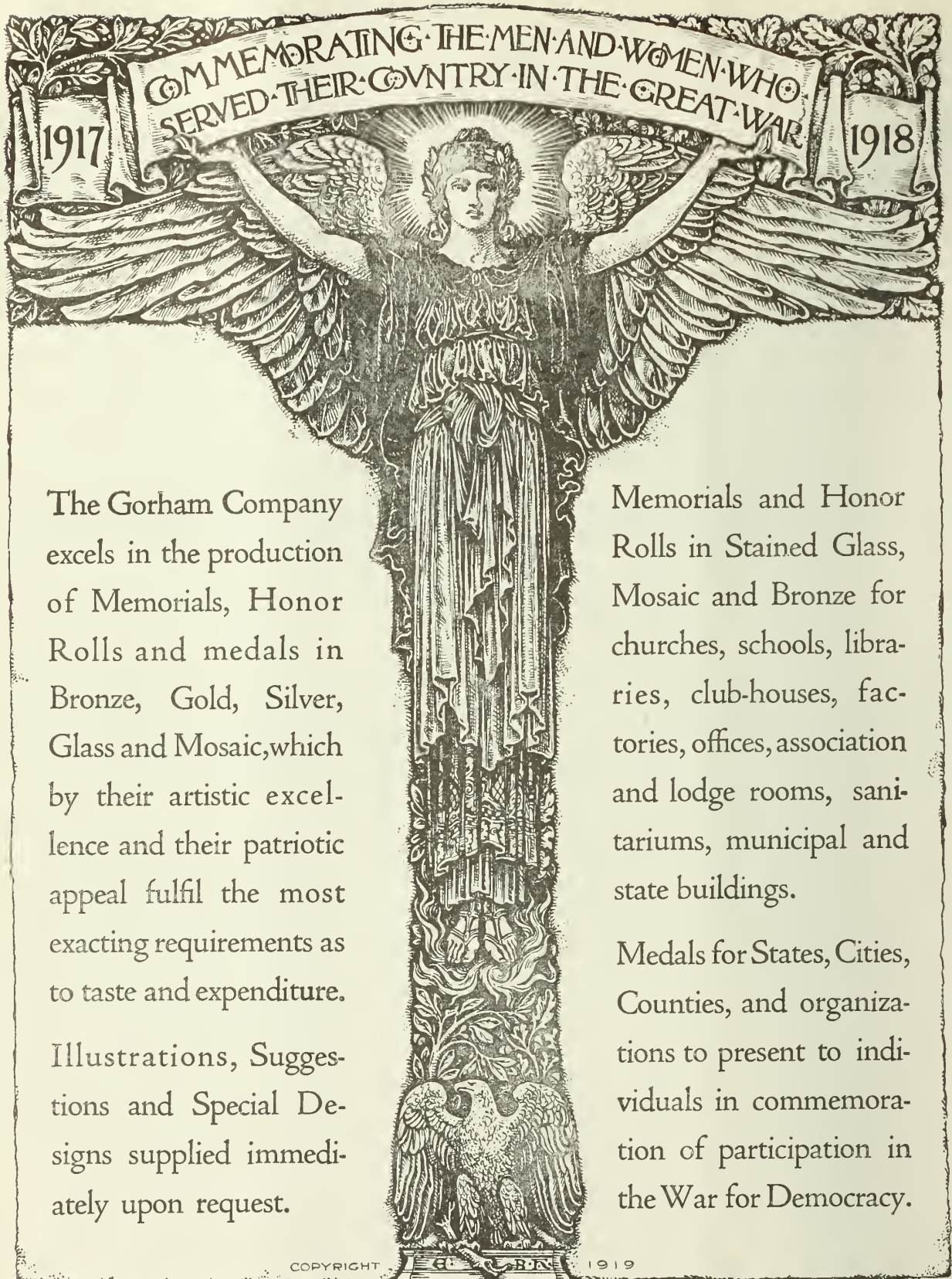
To Churches in quantities of not less than 100, \$1.00 per copy. (Good until Easter, 1919)

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1917

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Books About the War

Theodore Roosevelt's Last Book

THE GREAT ADVENTURE, PRESENT-DAY STUDIES IN AMERICAN NATIONALISM. By Theodore Roosevelt. Charles Scribner's Sons, New York. 1918. \$1.00.

Colonel Roosevelt died as the reviewer was completing his perusal of what will presumably be the last product of a singularly fertile pen. The author will always be ranked among the great Americans, and both his high place in the esteem of the people, and the character of the works invite for it unusual attention.

In a recent issue of *The Atlantic Monthly* Katherine Fullerton Grould has published a striking article called "The Remarkable Rightness of Rudyard Kipling." In these essays the author shows how often the great English writer was proved by subsequent events to be a real prophet, though he had spoken to unheeding ears. One may safely predict that when the history of the American Government for the period of the Great War is dispassionately set forth, some one could take *The Great Adventure*, and from its wealth of material compose a telling essay on "The Remarkable Rightness of Theodore Roosevelt."

Among many matters of interest two points stand out rather sharply. One is the author's contention for a sound and thorough Americanism. He believes firmly in the loyal Americanism of most citizens of foreign birth or parentage, but he would exclude the use of the German language from schools and churches and newspapers. The other point is his vigorous arraignment of the Administration, and especially of the War Department.

There is altogether too good reason to believe that by procrastination and muddling our preparation for war left much to be desired. When our men finally got to the front, and indeed it was at the last stroke of the eleventh hour, they fought as bravely as any troops that ever faced an enemy. But they would never have been able to get into the lines at all if poor, hard-pressed France, and weary England had not supplied them with most of the outfit for war save their rifles, their food and their heroic souls. It is a confirmation of Colonel Roosevelt's indictment that General Pershing, in his admirable report of the American operations, refers to the dependence upon France for artillery, aviation and tanks, and says—and the frank words are a bit humiliating—"at the time the armistice was signed we were able to look forward to the early supply of practically all our necessities from our own factories." L. W. B.

Two Women in France

HOME FIRES IN FRANCE. By Dorothy Canfield. Henry Holt and Company. 1918. \$1.35.
FINDING THEMSELVES. By Julia C. Stimson. The MacMillan Company. 1918. \$1.25.

It is difficult in these days of enthusiastically heralded and reviewed war books to convey a true impression of this exceptional book of short stories. Dorothy Canfield's "attempt" (as she modestly calls it) to make Americans understand French people, is more nearly an achievement. With the exception of the framework of the stories, the author says that everything which happens to anybody in France of whom she has had personal knowledge. The stories tell what the war has done to the French people. They are full of the essence and flavor of France, and are simple and vivid and human.

From France also, Miss Stimson (chief nurse of the St. Louis Red Cross Unit which was sent abroad in May, 1917), tells in letters to her family her experiences at a British base hospital established in the outskirts of Rouen. They were not written with the idea of being published, and are overburdened with details of personal, rather than of universal interest. One wishes, too, that at some previous period of her existence, Miss Stimson had displayed as much interest in the study of English, as war necessities made her display in the study of French. But these are trivial criticisms in the face of this record of the splendid work accomplished by a group of women, who, rejoicing in the opportunity to serve, experienced unimaginable personal discomforts and all sorts of horrors in caring for thousands of wounded soldiers. The unadorned straightforwardness of this day-to-day record makes it a book to be avoided by people (if there be any such) who do not care to have the war brought too closely home to them.

M. L-B.

The Peace Terms

THE RECKONING. By James M. Beck. G. P. Putnam's Sons. New York and London. 1918. \$1.50.
ALLIED AND AMERICAN PEACE TERMS. By Samuel A. B. Mercer. The Morehouse Publishing Company. Milwaukee. 1918. 60c.
THE PEOPLE'S PART IN PEACE. By Ordway Tead. Henry Holt and Company. New York. 1918. \$1.10.

By his writings and his speeches, James M. Beck has won an enviable place in the esteem of that large body of Americans who from the beginning of the war were impelled by their moral judgment to take a stand against Germany, and who saw that the cause was ours as much as England's. *The Reckoning* is a sequel to the justly popular *The Evidence in the Case* and *The War and Humanity*. In the latest production there is the characteristic moral insight, abundant learning, clean thinking, and lucid exposition of his thesis.

The main point for which he contends is the isolation of Prussia from the rest of Germany, because Prussia has corrupted the peace loving instincts of the Germans, and in the past has brought on so many wars purely for the increase of Prussian power. This position sometimes leads him to differ with President Wilson, but his criticism is always temperate, and his tone kindly, save where he speaks of the brutal Prussians.

Dr. Mercer's little book shows that he is singularly well informed in regard to the rather complex problem of the mixed races and tongues of the nations of the Eastern continent. He makes it clear that in many cases the national boundaries are arbitrary and artificial, and he attempts to show what the groupings will be if nations are made to include only people which belong together. His treatment serves to suggest what the new eastern world will be if the Peace Conference does its work on scientific lines.

One difficulty is to discover a principle by which the affinities of a people may be determined. The author holds that there are four determinants of nationality, language, geography, politics, and history. One minor result of the affiliation of these determinants is the conclusion that Luxembourg should be annexed to Germany. The world is hardly prepared today to add anything to the nation which has so wantonly abused its power.

The character of Mr. Tead's interesting book may be briefly indicated by stating his

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object, by employing his own words: "This essay has been written," he says, "to suggest how the people may play a real part in the rearing of a just, democratic, and stable peace. It has maintained the simple thesis that effective representative control of all the major economic forces and agencies of the world is essential."

The author does not question that political interests must have a place in the new era, but he is convinced that an economic internationalism is the only solution of the world's pressing problem. As the reader follows the argument, he is impressed with the bigness of the scheme, and wonders if it is capable of realization. L. W. B.

A Common Type

THE WAR WORKERS. By E. M. Delafield. Alfred A. Knopf. New York. \$1.50.

This is a clever satire on a sharply defined type of war-worker not uncommon in England and not entirely unknown in the United States—efficient to a degree; tireless, but at the same time egotistical, selfish and utterly careless of the welfare of subordinates in a common service. A happy relief to a somewhat sordid character study is afforded by a delightful picture of an English ancestral home. E. C. C.

On a German Raider

A CAPTIVE ON A GERMAN RAIDER. By F. G. Trayer. Robert M. McBride and Company. New York. 1918. \$1.25.

Mr. Trayer's story of his captivity on a German raider is told with great moderation and restraint. He and his wife were captured on the Japanese steamship *Hitachi Maru* while en route from Singapore to Delagoa Bay. Transferred to another of the raider's prizes, the prisoners were kept sailing back and forth over every ocean but the Antarctic for seven months. The German officers sailed their captive vessel from the Indian Ocean to the Pacific, around the Cape of Good Hope to the coast of Brazil, through the north Atlantic to Iceland, only to run ashore on the coast of Denmark, within one day's sail of Kiel, their port of destination. The book offers an excellent illustration of the unnecessary hardships of modern warfare as conducted by enlightened exponents of German kultur. D. N. A.

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Books Received

Fiction

TIN COWRIE DASS. By Henry Milner Rideout. \$1.25. (Duffield & Company, New York.)

THE AMATEUR MAN. By W. R. Gant. \$1.60. (Duffield & Company, New York.)

THE MANSE AT BARREN ROCKS. By Albert Benjamin Cunningham. \$1.40. (George H. Doran, N. Y.)

THE CHURCHMAN

January 25, 1919

THE CHURCHMAN is published every Saturday by THE CHURCHMAN COMPANY, 381 Fourth Avenue, New York City. Subscription one year, \$3.50; to the clergy, \$3.00. Single copies 10c. Entered as second class matter at the Post Office, New York, June 25, 1879, under the act of March 3, 1879.

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EVERYONE recognizes that the problem of intemperance is one of the pressing and urgent social questions. We must face it. But it ought to be approached with careful thought and receive calm judgment. Instead of that there is an amazing amount of confused thinking, much shallow sentimentality, and not a little hysteria. It is generally conceded that temporary prohibition as a war measure for the conservation of food-stuffs is right, wise, and perhaps necessary. But temporary prohibition as a war measure is quite a different thing from adopting a permanent policy by putting prohibition in the Constitution. The appeal for the constitutional amendment on this ground is a clear case of unfair special pleading. So also is the plea constantly made that we should have prohibition because we ought not to be enjoying something denied to our men in the army and navy.

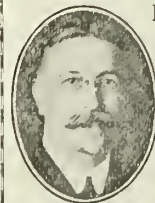
There are three quite distinct attitudes toward alcohol used as a beverage:

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Probably ninety-nine out of a hundred clergymen are continually giving that advice to young men, and practising it themselves that they may give that advice without the possibility of being misunderstood.

2. Temperance. This means controlled and moderate use. No man's clear right to choose that course can be properly questioned.

3. Intemperance. This means abuse of excessive use, and is clearly and unquestionably sin—and a disgusting and degrading sort of sin, the lowest type of gluttony.

In common usage, quite improperly and without warrant, total abstinence and temperance have become synonymous. And any use of alcohol as a beverage in any degree is classed as intemperance and sinful. There is no warrant in Scripture or reason for this. We all know hundreds of people whose character is above reproach, whose Christian living is sincere and earnest, whose service to their fellows is devoted and real, and who do, on occasion use as a beverage that which contains alcohol. It is manifestly and grossly unjust to denominate such a practice a sin and link it up with intemperance as in any degree the same. Injustice and in temperance of speech and thought is no help to the cause of temperance in meat and drink. And one cannot get away from the fact that it is a pretty dangerous thing to assert that to be *per se* sinful which our Lord used to be one element in the Sacrament of His Body and Blood.

One must contend for that principle. But this is also clear. The taste for alcohol in excess is easily created, and unless carefully guarded it increases with dangerous rapidity; and when once out of

Volume CXIX. No.

Whole number 386

January 25, 1919

control becomes a fearful and degrading scourge. Drinking for drinking's sake, as typified in the treating habit, would be a piece of stupidity were it not so much a tragedy.

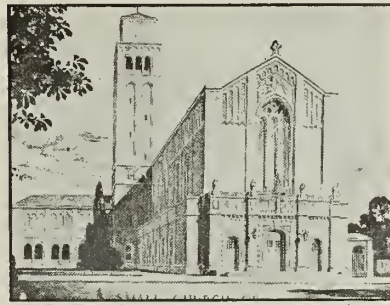
Further still, no man who comes at all closely into the private lives of men, as the doctor and parish priest must, can for a moment be ignorant of the almost incalculable shame and misery, suffering and want, sorrow and crime, growing out of intemperance. There is no sort of question but that intemperance is one of the root evils of society, a festering and putrid sore poisoning innumerable families at the spring of their lives. To deny that is inexcusable ignorance. To ignore it is sheer madness.

The problem must be faced and solved. But how? Prohibit the manufacture and sale of it. That is the method proposed to us. And it is proposed on a big scale. It has long been tried on a small scale in various parts of the country, where they have had state prohibition or local option. Opinions differ as to the success of these attempts. The writer can but voice his opinion that it has been a pretty dismal sort of failure. Eight years of residence in one of the oldest of the prohibition states convinced me that it did not "work" there. Seven years as rector of a parish in a community which, by local option, was dry, and had been for forty years, was an even more bitter experience. There were more cases of intemperance to deal with there in one year than in any three years of ministry in a parish five times as large in a large city. But what is now proposed is nationwide prohibition, and that is quite a different thing. We believe that the Federal Government can and will enforce the law if adopted. There is no force in the argument that because local option has failed, national prohibition must. But is prohibition the right solution? Theoretically and taken as a proposition by itself, prohibition cannot be justified on the grounds of reason or religion.

In the first place, it is clearly an attempt to create virtue by legislation. That is hopeless, even if it is not vicious. You cannot make strong characters by law. Virtue is always the result of a free and deliberate choice between two possibilities, one of which is good and the other bad; and strength of character is the result of habitually making the right choice when it was equally possible to choose the wrong. Prohibition is clearly a return to the Old Testament doctrine of righteousness by works of law, and a departure from the New Testament doctrine of righteousness by the working of grace. The removal of temptation and the possibility of abuse may keep a man innocent, but it does not make him virtuous. Prohibition may compel us to be a sober nation, but it would not at all necessarily follow that we would be a temperate nation, for temperance means self-control, not law control.

In the second place, prohibition penalizes the innocent along with the guilty. It denies wine to the drunkard who abuses it. But it also denies it to the man who never has and never will abuse it. When a man steals money from a bank, we put him in jail in the hope that his punishment will have a redemptive quality and return him to society an honest man, able to meet and conquer the temptations that go with life. We do not act on any such principle as this. Here is a man who is an embezzler; to make it impossible for him to commit that crime again and to make it impossible for any one else to be tempted to do so dreadful a thing, we will abolish

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banks and prohibit the minting of money. That is ridiculous on the face of it, but it is the principle of prohibition. When a man becomes an inebriate we do not punish him as a burden to his family and a menace to society, we slobber over him, lead him to believe that he really is not to blame, that he is more sinned against than sinning. And we have left him at large so long that he has become a terrifying host in number. If we had put him in jail for six months or a year the first time he got drunk, nine times out of ten there would have been no second offence. But we don't do that and we won't do it, so we are faced with the proposition that we should protect society from this sort of sinner, not by reforming punishment visited on him, but by a penalty inflicted on all.

And in spite of all this I hope the constitutional amendment will be adopted, though it is a great pity that a negation must be put into a constitution. Prohibition is the only way out the American people are willing to try, and it ought to be tried. We are confronted by a condition which demands the exercise of the highest and noblest principle—the bearing of the burdens of the weak by the strong.

The liquor traffic in this country is so inextricably allied with every form of crime and vice, political and social; it is so thoroughly entrenched; so determined; so heartless; so conscienceless; that it is practically impossible for decent people to come to terms with it or have any dealings with it. The American corner saloon is so thoroughly rotten that to reform it is beyond hope. And there are fashionable clubs whose bar-rooms are

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equally rotten. The only hope seems to lie in utterly destroying them, wiping them out root and branch. We have so trifled with and muddled the problem and gotten it into such a fearful state that the only thing to do is to eliminate the whole problem, at least for a time, and start with a clean slate. A building can become so infested with vermin and disease

(Continued on next page)

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Our Contributors

WITH this issue we bring to conclusion Dr. Jeffreys' stimulating series of meditations. THE CHURCHMAN has received many letters showing how wide has been the appreciation of the deep note of reality and spiritual experience struck by these weekly articles. In answer to an inquiry we are glad to announce that a limited number of reprints of these meditations will be bound in pamphlet form and may be secured from Dr. Jeffreys.

THE MANY FRIENDS OF DR. DOWLING who have looked for the return of his Saturday Night Sermons will welcome the announcement that a series of these sermons will begin in our first number in February.

WHENEVER BISHOP VINCENT SPEAKS his counsel or opinion is of interest to the whole Church. We are publishing this week the first of two articles, "Reservation: But Not for Adoration."

THE ARTICLE ON "PROHIBITION," by the Rev. Gilbert E. Pember, rector of St. Michael's Church, Germantown, Philadelphia, was written some months ago. The ratification of the Prohibition Amendment gives interest to the article at this time.

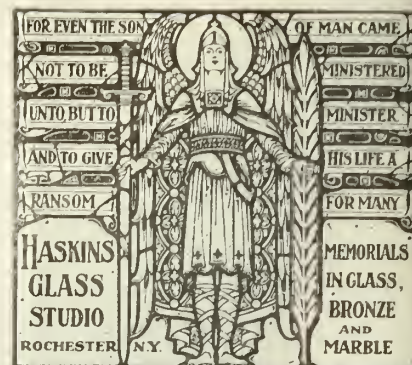
THE REV. FRANK MONROE CROUCH is the secretary of the Joint Commission on Social Service.

Things in General

THE new democracy: Country goes dry and Old Trinity abolishes the pew system.

DR. H. E. FOSDICK in the January Atlantic points out an incongruity of which many parishes are apparently becoming aware:

"Comradeship is the glory of the army, and in that comradeship previous wealth, rank, occupation do not count. Only manhood matters. I do not see how these



soldiers are coming home to many of our churches, where pews are owned or rented, and where the congregation is so seated that a man's relative income can be estimated by his comparative distance from the altar of the Lord's sacrifice. The class-divisions in our churches are in ill accord with the democracy of the army. There is a shocking incongruity between an attack at the front—rich and poor, learned and ignorant, prominent and obscure, going over the top together—and a congregation in a wealthy metropolitan church singing,

'Onward Christian Soldiers, marching as to war.'

Prohibition

(Continued from page 101)

germs that the only safety lies in destroying it. A garment can become so filthy that it cannot be washed clean, the one safe course is to burn it up. That is the condition we are facing.

And there is a perfectly sound Christian principle which justifies such action under such circumstances. "The strong shall bear the burdens of the weak." Alcohol is not a necessity for any man as a beverage and even its medicinal value is questioned. Men cannot be ignorant of the danger in it. We cannot be ignorant of the corruption in the management of the traffic in it; the fearful misery it entails on the innocent victims in a drunkard's home; its prolific and terrible fruitage of vice and crime, so closely associated with and dependent on the saloon; its corrupting influence in politics. We must confess that we have so muddled the handling of the problem that it is getting beyond bounds. Are men willing to show the strength of character, the love for the weaker brethren and for the whole social brotherhood, which will enable them to say: "We deliberately and voluntarily resign our personal liberty in this matter, not because we are in danger or because the temperate use of wine is in any sense a sin (for it is not); but in order to clean up a nasty mess and start right, we are willing that national prohibition should have a fair trial." To that appeal there can seem to be but one answer and that in the affirmative.

Books Received

History

THE HISTORY OF THE LITHUANIAN NATION AND ITS PRESENT NATIONAL ASPIRATIONS. By Kunigas Antanas Jusaitis. (The Lithuanian Catholic Truth Society.) BRITISH-AMERICAN DISCORDS AND CONCORDS. Compiled by The History Circle. 75c. (G. P. Putnam's Sons, New York and London.)

Poetry and Drama

THE ENGLISH POETS. Edited by Thomas Ward. \$1.10. (The Macmillan Company, New York.) THE KAISER'S REASONS. By Elizabeth Marsh. \$1.50. (Duffield & Company, New York.)

The Churchman

Saturday - January 25 - 1919

THE AMENDMENT

THE passing of the prohibition amendment to the Constitution means a social revolution of unprecedented significance. It is quite impossible to realize just what it will mean to see a great country like ours with no saloons, no drink evil, no drunkards. We all had ample warning that it was coming, but like the armistice, its suddenness found us unprepared. We can't even now comprehend the meaning of the revolution of custom. To millions of our citizens it is a happy consummation for which they have devoutly prayed. The militant prohibitionists have reason to feel an exultant gratification. They have fought long, persistently, and with political sagacity. They have not always showed the mellow tolerance that makes for loveableness; but reformers have weightier moral ends to further than mere urbanity. They have done their work thoroughly and with an untroubled singleness of mind. They knew what they wanted to do. They have done it. We congratulate them upon a success so tremendous that it paralyzes comment.

Success so overpowering must remind prohibitionists that this victory could never have been won by convinced teetotalers. It was won by a sacrifice, a yielding of custom and preference, on the part of millions of citizens who are not abstainers, who in fact hold views about personal liberty quite contrary to those proclaimed by the prohibitionists. To these citizens, prohibition is a sacrifice involving a kind of discomfiture which perhaps is likely to be too lightly appreciated by the teetotalers. That a considerable body of citizens have been willing to surrender their convenience and even to waive their convictions about personal liberty in order that a great social evil may be rooted out of the land, gives courage to optimists.

FROM THE QUIET PLACES

AT the Lowther Street Congregational Church, Carlisle, Mr. Wilson made one of his shortest but the finest utterances. "What the world now is seeking to do," he said, "is to return to the paths of duty, to turn from the savagery of interests to the dignity of the performance of right. . . . It is from quiet places like this all over the world that the forces are accumulated that presently will overpower any attempt to accomplish evil on a great scale." It is easy for the Church and the home to forget, in these tumultuous days when men are thinking in terms of the whole human race and spanning continents with their plans for human betterment, that the history of a people's soul is always made in the quiet places.

We can hope to send nothing better into the council chambers of the nations than those convictions and purposes which are being moulded in millions of homes and

churches, little and big, throughout the land. No treaties of peace can be written into law or enforced by the will of nations which are not sustained by the consciences of individual men. What is being taught today in the home and the churches must finally dominate the nation.

One of the dangers to be encountered in such times as those through which the world has been passing during the last four years is that the sense of personal responsibility may become blunted. In war the Church, the home, and the civilian population gets the militarist mind. We organize our life for certain concrete objects of value to the state. In its purpose of winning the war, our co-operative discipline has a very definite aim. But it is quite possible for an individual as well as a nation to go in for winning the war and yet lose his own soul. Life under all circumstances is a perilous thing, and whatever really fine and great has ever been contributed by a people for the winning of any war has been the cumulative result of many years of ante-bellum discipline.

We sometimes speak as if the war had made the soul of France and Belgium. War never made anything fine or great. It merely revealed in the spending whatever spiritual capital had been given into its hands. If France and Belgium had been at the opening of the war what superficial critics estimated them to be, the war would have been lost by the Allies. They already possessed a soul, or the war would not have discovered one. And that soul was made in the same old-fashioned way in which souls have been made throughout the centuries. The Bible teaches us what that way is. Consequently it is a pretty serious business that is given into the hands of the home and the Church. If a new and better world is in the making today, it is because new and better souls are in the making this very hour in tens of thousands of homes throughout Europe and America. It is because millions of homes in America have a shrine where some high-hearted thoughts and deeds are finding birth, that America is to become the hope of the world. If there is no such shrine in the home, America will play an ignominious part in the new world.

What is needed above everything else now throughout the nation is that the Churches shall keep the home-fires burning. This, henceforth, will not mean canteens, the Red Cross and Liberty Bonds. It will mean a sense of individual responsibility. We need to teach unselfishness with wider implications than we have seen before. We need to cleanse the thoughts of our hearts to discern the path of duty and the will of God. We need, too, to hear a more harmonious and symmetrical Gospel preached than we have been accustomed to hear in most of our churches the last four years. The old themes of religion have been left fallow. We have preached

war. We need now to preach the gospel of peace. It is a far more rugged gospel than the militant one which flashes fire and harsh words at the common enemy across the border. And it takes finer souls and a more discerning spirit to preach it than it does to tell war stories and expose an enemy's malevolence and shame. During the war preaching has become almost a lost art in the churches. One must go far to hear a sermon that can stand the tests of good preaching that people were accustomed to apply to the pulpit twenty-five years ago. Never has the country needed great preaching more than it does today. In the babel of dissonant voices which claim to be prophetic, people are listening eagerly for a leadership of the Christian conscience. What would Christ have us to do in this distressful hour of the world's life? What would He have us make of the victory and defeat of civilization? Who will lead us into the paths of peace? Christendom is not speaking to us with any certain voice. May the gift of prophecy again return to the ministry of the Church! Is it the judgment of God that we have lost it? It is in the quiet places that God will speak to his people.

MR. McAFEE ON A GREAT THEME

THERE have been moments when some of us thought that the *New Republic* lacked humor. Perhaps the editors have got wind of the criticism. At any rate, since Mr. McAfee has been engaged by that estimable group of young men to write about religion, no one will again venture to say that the *New Republic* isn't funny. Back in December, Mr. McAfee started to tell the Church precisely "where they get off." He is a man of conviction: "The Young Men's Christian Association emerges from the war the dominant religious force in American society." That is not bad for a beginning. Dr. Mott, if he read it, may have squirmed over the responsibility involved in the compliment; but let that pass. Mr. McAfee has other ideas about religion. "A great majority would welcome," so Mr. McAfee asserts, "even drastic measures on the part of the Y. M. C. A. in asserting this leadership. The Association has it in its power to overwhelm and completely sweep aside numerous petty religious factions which have up to now assumed the right to preen themselves in their mischief-making institutions (the Churches, we suppose) among all of our communities." We shall not go farther in giving Mr. McAfee's views about the Y. M. C. A. We are merely whetting the appetite for Mr. McAfee upon other religious themes. Mr. McAfee is not a man of one idea. He has thought the thing through. In December he wrestled with the theme whether the Y. M. C. A. is justified in tolerating the Churches. In January he grips the subject farther down. "Can Christianity Tolerate the Church?" Mr. McAfee thinks not. In fact he knows it can't. "Religion, like every other universal human concern must be brought under community control. Religion is too vital a social function to be monopolized by private corporations."

Will Mr. McAfee wait upon Mayor Hylan and learn the earliest date at which he can take over the Churches of New York City? There is an impetuosity in Mr. McAfee's diction that leads us to believe that he knows

more than he is willing to tell. We mustn't wait till the Bolsheviki force our hands. And there is no certainty that the Y. M. C. A. are ready yet to handle all the business of the Churches.

Mr. McAfee, however, is no shallow thinker. He says "It is hard to define Christianity." But this was after he had written seven lucid columns upon the subject. "It is not an institution, it is a spirit," he says. If it is just a spirit, it would doubtless be a simple matter to bring it under community control. Mr. McAfee makes it seem easy. Perhaps he will tell us more about this next week.

THE WEEK

Chronicle and Comment on Current Events

EVERYBODY BOOST!

FOURTEEN American Churches will join in a big drive to raise a \$10,000,000 emergency fund for carrying on, during the period of demobilization, the work of the General War-time Commission of the Churches. Bishop Reese, whose leadership as chairman of the executive committee of our own commission has told for efficiency in every part of the work, is the chairman of this interchurch emergency campaign.

Of the ten million dollars which will be raised, the Episcopal Church will receive \$250,000 to carry on its own work. What that work is is best told by a cablegram from Bishop Perry:

Of the thousand American army chaplains in France, one hundred and twenty-five are Episcopalians, dependent on the Church War Commission for service equipment and funds to help the soldiers in emergency. Chaplains come from their troops to me in Paris every day for assistance of every sort. With twenty thousand churchmen in the army, hundreds of them in hospitals, the Commission is in constant touch, visiting many, corresponding with all. Now is the time of special need and of great opportunity for the Church.

Everybody will be willing and eager to give to this fund. We are proud of our chaplains. We have reason to be proud of them. The work of the War Commission is very near the heart of Bishop Lawrence. He had intended to take an active part in raising the money. We want to free his mind during his convalescence from any anxiety in this matter. Let us all give generously. February ninth is the date when the offering will be taken in the churches.

AN EMERGENCY, AND A PLAN TO MEET IT

A COMMITTEE consisting of the deans of four of our theological schools, Dean Bartlett, Dean Foscroke, Dean Hodges and Dean Ladd, are asking for the sum of \$8,000 for the maintenance of a summer school of theology for students returning from national service. The details of the plan proposed by the deans may be read elsewhere in this number of THE CHURCHMAN. We urge every member of the Church who is interested in our soldiers and interested also in the future of the American Church to read the statement set forth by the committee and then to sit down, write a liberal check, or make as liberal a pledge as he can afford, and send it to Mr. George Zabriskie, Esq., 49 Wall Street, New York City. No churchman, as it seems to us, can

question for a moment the urgency of the need or the wisdom of the plan which the deans of the theological schools have proposed.

Theological seminaries have felt very heavily the call which the war has made upon our young men. Many students were drafted upon the eve of their admission into one of the schools; others enlisted in the midst of their seminary course. Within the next few months most of these young men will have returned home and will be seeking to resume their work. The deans of our theological schools in proposing a summer school of theology are planning to meet the same emergency as that which confronts our colleges and universities.

It has been creditable to the Church that the students preparing for the ministry have been no less zealous to respond to the call of the country for soldiers than have the students in institutions of secular learning. For the majority of these students, the interruption of their seminary course has entailed a serious financial disability. The faculties of the seminaries offer their services without remuneration; the students have largely given their time and risked their lives for the country; the Church can do no less than provide the small sum of \$8,000 to maintain a summer school.

There is a by-product, likely to emerge from the undertaking, of by no means negligible value. The bringing together of different minds in the Church in such a co-operative organization as the one proposed will, as it seems to us, be inestimably profitable to the seminaries and to the whole Church. There is nothing we need more just now than some such bond of unity among ourselves. We earnestly support the plea for funds which the committee is now making.

AN OFFICIAL RECORD OF GOOD DEEDS

WE wish for every boy scout of America the greatest good time in his experience when he celebrates the scouts' ninth anniversary February 7 to 13. It is surprising to some of us to know that there are now 350,000 scouts in America. It is nothing short of amazing to read the summary of good deeds which the scouts performed during the war. In our news columns this week we publish that list as it was given out at scout headquarters. It will stimulate enthusiasm in any American who reads it. Especially it will delight those daddies whose boys are members of this virile organization. All of us who care for boys—and who does not?—are grateful for this movement which has so successfully organized and directed the best in normal boyhood. We wish that every parish might have its troop of scouts.

INCONCEIVABLE!

WE read in the *Guardian* that thirty-three Bristol clergy protested against the action of their bishop in permitting a prominent Nonconformist to take part in a cathedral service in commemoration of the armistice. They consider that the bishop thus aids and abets the spread of lawlessness by his condoning schism. We should like to see photographs of the clergy who signed that petition. We suppose that there are such people, but it would be interesting to see what they look like in the flesh. We should find that their eyes are set close together; that they have low receding foreheads; and are hollow above the temples. Perhaps, after all, Mr. McAfee is right.

It is well to add that the bishop was equal to the disgraceful occasion. Dr. Nickson in his reply to the little group of schismatics said that the sin of schism is not solely the fault of the Nonconformists and that today we have no room for watertight compartments in Christianity. He also reminded the little group of wilful men that they had not been remarkable for their obedience to episcopal wishes. Schism is a lily-white virtue in comparison with the stupid pharisaism of such men. They are perfect nonconductors of Christianity. The twenty-third chapter of St. Matthew tells us what they are like. It is as harmful to ordain such men as to ordain the notoriously immoral. More so, perhaps, for they have greater capacity to damage the truth.

What happens in Bristol, England, is not our business. But the temperament is not confined to Bristol. Ecclesiasticism in every country and every age is always hard, cruel, stupid and irreligious. It is the heaviest handicap that Christianity carries. It ought to be hissed off the stage whenever it shows its hateful face. If it were not for ecclesiasticism, Christianity would sweep through the world today like a flame. It will never sweep through the world till the Christians in our Churches who hate ecclesiasticism get the courage to pluck the noxious thing out root and branch. Church unity requires, as well as love, some militant hate. Too much deference has been paid all along to the feelings and convictions of such men. No unity, no claiming the world for Christ till these people are made powerless to do harm!

THE CHALICE, AGAIN

MANY letters, most of them personal, have been received by THE CHURCHMAN concerning the chalice. Since the publication of Dr. Slattery's article on the subject, the solution that he suggested appears to meet with pretty general favor. There are many people in the Church to whom, either from conviction or temperament, any discussion of this problem seems distasteful and irreverent. If such persons were to prevent an open and thorough examination of the problem at this time, it would be a grave mistake. The question can be unwisely and irreverently discussed, but there is a very real problem involved and one that need in no way be repugnant to reverent people. If Dr. Slattery's article should be interpreted to mean a dismissal of the whole subject on the ground that in the chalice there is a physical safety, supernaturally bestowed, we should think such an interpretation would be a misfortune. To quiet the discussion by any such pronouncement would not be a solution of the problem. The value of Dr. Slattery's suggestion lies in its constructive side. He suggested a rubric in the Communion Office which should permit communicants, under certain circumstances, to decline the cup and yet to be assured that Communion in one kind is a valid and complete Communion. "If for any reasons which seem to him sufficient, the communicant shall think he ought not to drink of the wine, let him receive the cup only into his hands, being assured that, having eaten of the bread, he hath verily and indeed spiritually received the Body and Blood of Christ."

The laity finally will decide this question. A good many of them are now deciding it, so far as they personally are concerned, by absenting themselves from the Lord's Table.

SATURDAY NIGHT MEDITATIONS BY A LAYMAN

The Mystical Companionship of Jesus

BY WILLIAM H. JEFFERYS, A.M., M.D.

XIII. The Echoes of Love

Even so, come, Lord Jesus!—Rev. 22: 20.

WE said in our introductory meditation that the goal of the whole adventure of God's love is to be the answer to Christ's prayer for the Church. Suppose we pause and read that prayer once more from beginning to end—St. John 17:1-26. That prayer will be answered as surely as God lives. To have a part in the answer to that prayer is to keep a tryst specially dear to Christ, the tryst of our unity in Him.

If we Christians, claiming to bear His name and sign; if we, His very Body, the Church, had the courage and would really open the door and look upon God's Love—we should then, I suppose, under the blazing glory of Love's appeal, make a desperate attempt at, perhaps accomplish, something approaching an adequate response such as, for instance, to make "Love our one occupation;" to reach up out of the very depths to find and know the Father, Who so greatly loved us, His Love-children—and that response would be the dawn of the coming of Christ.

We look into all eternity for a growing knowledge of God, and companionship with Him is indeed for us the end of the great adventure, but this world, also, is God's. It is the God-given opportunity for character building, for loving, for suffering and for following, which we may not have again; but, above all, I do most certainly myself believe that almost all the wonder of the "eye hath not seen or ear heard" promise, may be approached in this world also for those who love Him. I believe, I know, that through the mystical companionship of Jesus, God may be known to-day, reached out to and found; may be lived with and obeyed by those who believe, trust and loyally follow, seeking Him with mind, heart, soul and strength. I believe that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, and that we may be filled with all the fulness of God. But there is no question that at present we are trifling in our response to Christ.

As long ago as the writing of Locksley Hall men had seen the vision of the world and all the wonder that would be—

Till the war-drum throb'd no longer, and the battle-flags were fur'd

In the parliament of man, the federation of the world.

Then it was an impracticable ideal. To-day its concrete terms are being discussed by the statesmen of the world. As to whether any form of a league of nations will actually become fact in the near future, we do not know; but we do know the principles, and even their imperfect recognition and application have made the unity of nations a living issue. What are these principles? Unquestionably the foundation of the present hope has been Christian missions, which as Dr. Crane says, "Have sub-

soiled humanity for years and most of us little appreciate their vast and essential influence in preparing the world-mind for union." Another large factor has been the spreading of commerce and communication over the world—doing things with others, learning as China is learning to-day that our own country is not the Middle Kingdom.

As John D. Rockefeller, Jr., says, "Obviously personal relations among men must exist in order that the spirit of brotherhood may develop. They furnish the friendly soil in which the germ is nourished and grows." And again, Lord Reading, "We must see to it that out of these terrible scenes of horror and desolation which we have witnessed there will arise a more lofty and more noble spirit among the peoples of the world who would understand each other better, who would have greater love for each other as members of the same humanity and who would strive together to concentrate all that there is in them for the preservation of liberty and in particular for justice in the world of the future and for the progress of humanity."

One of the prettiest illustrations of this that I know was what followed the admission of homeopaths into the county medical societies. They and the allopaths had been at loggerheads for centuries and fairly hated each other, excluding each other from everything, calling each other "unscientific" and claiming each for themselves the divine sanction of intelligence. The bottom dropped out of the whole trouble when the homeopaths were admitted to fellowship. The differences became lost in the acceptances and rejections of a common mind. No one gave up anything, no one signed any treaty, or agreed to anybody else's conditions of faith, yet they are becoming one.

The nations of the earth are being drawn together on the basis, not of scraps of paper and agreements to accept each other's form of government or articles of national faith, but on the basis of the recognition of each other as human beings of equal rights to breathe the air that God made and to think the thoughts that God gives them. There will never be a world the nations of which will submit to the arrogant domination of any one nation's culture. Thank God for that! Thank God that we are not to be Prussianized! Thank God, too, that the world is not to be even Americanized; that there will be no rainbow of humanity made up of one dull color, but that the white light of liberty, tolerance and love will be a blending of all the colors of the nations and of all the classes, all the individuals. We cannot desire uniformity, even of saints. It would prove dull, to say the least.

Cannot the Church realize the wonder, the beauty and the basic reality of this principle in all her thoughts on Christian unity? Would we have a Protestant Episcopal world if we could avoid it? And yet, that is apparently what many of us seem to want. Would world-wide Christianity ever submit to the dominance of even the most inclusive of Christian bodies as at present constituted? The very proclamation of a divine authority de-

fined by others, and a chalk-line drawn which must be toed for others, are destructive of the possibility of Christian unity. In a day when even a bishop of the Church says:

How idle to keep on merely running the Church as if it were some business organization whose success may be determined in annually increasing figures. Can we make ourselves believe that this will answer the world's cry for salvation, groaning and toiling in pain, until now, that it is this the Divine Saviour is to see, this and no more, for the travail of His soul and be satisfied. How terribly hopeless our work, how pitifully inconsequent if a Gospel from Heaven can reach to nothing better.

In a day when a bishop of the Church can say that, it is good to know that we have failed because we have been doing the futile thing; it is good to know that there is a Living Way.

We talk a lot about creeds and life. There is an underlying reality in which one may say that all creeds will find their union at last in living Love. It is, as St. Paul says, the thing that will last on. It has the conquering power. The triumph of our fellowship will never be an intellectual stunt.

Clear and definite convictions in regard to Christian truth are commendable; but we are not saved by the orthodoxy of the head, but by the soul's love of Christ and sincerest loyalty to the full orb'd content of the Christian life. This is what makes us Christians. We touch here the living soul of Christianity—Christ, who also is the pulsating heart of the Church. To impair His divine authority and supremacy by any form of reasoning, what is it but to barter away our very soul? (*W. M. Auld.*)

That is the vital reality. We can trust the truth. The mystic sees this perfectly clearly. One fellow wants to cram his creed down the other fellow's throat. The Christian mystic knows that God is the reality behind his creed. He is perfectly tolerant of the creed just so long as it makes for God. I don't care how President Lincoln's variety of Christianity may have been branded, but the creed that he lived by must have been a living thing.

The *new religion*, I cannot but feel, will be the Christianity of Christ, Whose Mind is universal, all inclusive, and which does not congratulate itself upon being better than anybody else, to which Phariseeism, separatism, is the complete antithesis, which loves the other fellow as oneself, not because of a sense of virtue, but because we are all one bunch by nature, by Fatherhood, and some day by glad preference.

You and I are perhaps Episcopalians by training or by preference or by social environment or perhaps even by caste. (God forgive us!) We have a treasury which we honestly value and in the light of which we have tried to live worthy of our calling. But when you pass a Roman Catholic Church, don't you wish (I do) that we could go in and touch the water that has been blessed and kneel with the others and feel at home—one of that bunch? If we had happened to have been brought up in that faith we should believe and feel as they do. It is a wonderful Church, with an *esprit de corps*, with a tremendous missionary zeal, with a longing to conquer the world for Christ. In a time when autocracy was everywhere our forefathers rebelled and a tremendous bitterness ensued. We refused the domination; perhaps we had to, but Cardinal Mercier is one of those Christians. Sometimes I go to Mass and I have never yet been

thrown out or failed to get a seat promptly. Perhaps the sweetest service I ever attended was in a Russian Greek Church in Hankow, China—a beautiful, mystical service which fairly illumined my soul. All stood and kneeled close together. I have stood in a Buddhist temple and prayed to God, as I know Him, for the worshipers there and for myself. I was not praying like a Pharisee. I didn't feel "better than they." They had so little light, and I had Christ, and I was perfectly welcome there.

And Hebrews, we owe them so much, and we believe all that they believe. St. John and St. Paul were Hebrews.

And the Society of Friends—almost thou persuadest me (in certain moods). And the Salvation Army—are they Christians? Ask the front-line troops.

And how about Protestants? Not a great while ago I had a special invitation from the pastor to commune in a Presbyterian Church in London. Of course, I went. It was a memorial service, in its form—not a sacrament as I know it; but I can remember the death and burial of Christ just as well with Presbyterian Christians as with anybody else. Presbyterians are wonderful Christians. Some of the finest missionary work in the world is done in China by Presbyterians. My own mother was born a Presbyterian. She taught me my Christianity, for what that is worth. It is a pale shadow, a faint echo of her own.

We were too formal, too classy and too indifferent, and by our coldness we drove the Methodists out of our communion. It was our fault, not theirs. There are seven millions of them in the United States. They reach whole groups that we can hardly touch. Are they Christians? I would I were even as those Methodists. They are partial in the hold of truth as it is in Christ. So are all individuals, and therefore so are you and I. We call ourselves Catholic because we have an inheritance and ideals. Perhaps we care about Church unity more than others. We have the most beautiful form of liturgy that the world has ever held. It is a part of our Catholic inheritance. But if we were to come to what we supposed were the doors of Paradise and should find the words, "Protestant Episcopal Heaven," written above the portal, "Only Episcopalians Admitted Here," we should know by that sign that we should not find Christ there, and that would not be the Fairyland of Reality to us.

"Come, beloved," let us face things as they are and must be. There will never be any Christian unity built on the basis of exclusion and there will never be any Catholic Church worthy of the richness of that wonderful name until we make up our minds to come one and all in the unity of the Spirit, and of mutual understanding and hospitality bringing the last follower of Jesus with us; until we come unto the answer of that prayer, "Father, that they all may be one; as Thou Father art in Me and I in Thee, that they may be one in us and that the world may believe that Thou hast sent Me. I have declared unto them Thy Name and will declare it that the love wherewith Thou hast loved Me may be in them and I in them."

Look, Father, look on His anointed face,

And only look on us as found in Him;

Look not on our misusings of Thy grace,

Our prayer so languid, and our faith so dim;

For lo! between our sins and their reward

We set the Passion of Thy Son our Lord.

RESERVATION: BUT NOT FOR ADORATION—I.

BY THE RT. REV. BOYD VINCENT, S.T.D.

YOUR request for a review of the Bishop of Oxford's address at the Chelmsford Conference is timely; partly because of the recent visit here of the Bishop of Oxford himself, but chiefly because the book concerns an issue already serious in the Church of England and now raised also among ourselves. For there can be no doubt of the growing practice here of reservation (whether for adoration or not); and the question of new legislation by this Church on the subject is soon to come up again at our General Convention in 1919.

The recent history of the issue is substantially this. A new rubric in the Office of the Communion of the Sick, as part of the proposed Revised Prayer Book of the Church of England, was provisionally adopted (1914?) by the Convocation of Canterbury (or its Upper House) in outline as follows:

But when the Holy Communion cannot reverently or without grave difficulty be celebrated in private . . . it shall be lawful for the priest (with the consent of the sick person) on any day when there is a celebration of the Holy Communion in the church, to set apart at the open Communion so much of the consecrated bread and wine as shall serve for the sick person, etc. . . . And the open Communion ended, he shall, on the same day and with as little delay as may be, go and minister the same. . . . And immediately thereafter any of the bread and wine that remains over shall reverently be consumed. If the consecrated bread and wine be not taken immediately to the sick person, they shall be kept in such place and after such manner as the Ordinary shall approve, so that they be not used for any other purpose whatsoever.

Shortly afterward the Bishop of Oxford issued "regulations" for his own diocese, refusing general permission of reservation, although "allowing it freely in particular cases; but in no case so as to be accessible for extra-liturgical worship." A memorial followed, presented to the Upper House of Convocation by a hundred or more clergy, declaring that "compliance with such a restriction (as that in the proposed rubric) cannot rightly be demanded and will not be given." The archbishop spoke of the terms of this memorial as "deplorable." The broad-minded Bishop of Winchester declared "with all the strength he could" that "they had reached a line the crossing of which was momentous in the Church of England. The issue was one of incalculable importance." Finally in 1917, the Bishop of Oxford, on the invitation of the Bishop of Chelmsford, delivered to some four hundred clergy of that diocese an address (with questions and answers) on the whole subject. It is a report of that address which we have before us in this little volume.*

Now one value of this address is in its record of the

Some recent literature on the subject: *The Body of Christ*, by the Rev. Charles Gore, D.D., now the Bishop of Oxford (Scribners, 1901); *The Reserved Sacrament*, by the Rev. Darwell Stone, D.D., Principal of Pusey House, Oxford (Morehouse Publishing Co., 1917); *The Sacrament Reserved*, by W. H. Freestone, M.A., of the House of the Resurrection, Mirfield (Morehouse Publishing Co., 1917); *Reservation, a Report of the Chelmsford Conference* (Morehouse Publishing Co., 1917); *A Charge and Considerations Concerning the Sacrament, etc.*, both by the Rt. Rev. A. C. Hall, D.D., Bishop of Vermont (Longmans, Green Co., 1916, 1917); *The Reservation of the Holy Sacrament*, by the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee (Holy Cross Tracts, 1916); *Eucharistic Doctrine and Reservation*, by the Rev. Francis Hall, D.D., Professor at the General Theological Seminary, New York (in the *American Church Monthly*, November, 1917); *The Living Church* (Foreign Correspondence, 1916-17); *The Report of the Royal Commission on Ecclesiastical Discipline* (Wyman's, London, 1906).

bishop's strong convictions as to the antiquity of reservation for Communion of the sick and also as to the great desirability of the speedy restoration of such reservation in the Church of England. Indeed for the last twenty years he has been the most strenuous advocate of this. But the chief value of the address lies in the bishop's clear, strong statements on these other points. First, on what he believes to be the origin, significance and tendencies of the whole practice of adoration before the Reserved Sacrament; and next, on how distinctly to legalize again today (in the Church of England) reservation for Communion of the sick, and at the same time definitely to restrict access to the Sacrament so reserved, for private adoration before it.

His first important point, then, is to show the origin of such practice in and its development from the Roman doctrine of transubstantiation. Not merely as a matter of date, he assumes the historical fact as well known. Still, in such assumption, he is fully supported, with abundant historical data by both Stone and Freestone. Dr. Stone, for example, quotes as substantially correct Father Thurston's statement.

In all the Christian literature of the first thousand years no one has apparently yet found a single, clear, definite statement that any person visited a church in order to pray before the Body of Christ which was kept upon the altar; but—he says—we do begin to find such statements by degrees more and more explicitly made from the twelfth and thirteenth centuries onward.

Stone also admits that to this day the Eastern Churches actually *prevent* such access by means of screens and doors. The scholarly Freestone is even more definite and emphatic. For after also quoting Father Thurston, he not only declares: "It is in the latter part of the eleventh century† that the rudiments of a cultus definitely paid the Reserved Sacrament first appear"; but he also cites "Injunctions" which make it perfectly clear that by the year 1238 such veneration was officially required. "Behind all," he says, "lies the decree of the Lateran (Council) in 1215"; and concludes "but even yet (to that date) there is no trace to be found of any custom in which the presence of Christ is secured in the church out of Mass-time for purposes of devotion."

But if the bishop himself spends little time on the strictly historical proof in the case, what he does do most effectively is to trace the doctrinal and devotional development from the decree of transubstantiation into the modern cult of adoration before the Reserved Sacrament. He fairly visualizes the whole process for us and makes us see how, under the dangerous theory of development, this idea of transubstantiation has resulted in the Roman Church in a total present obscuration of the primitive ideas and usage in the Holy Communion.

He reminds us, to start with, that at the beginning our Lord's words of Institution made the Sacrament, above all things, one of "membership"—a "communion," a "sharing in" His Body and Blood. "His sacrificial humanity was to be the bond of fellowship among men; an

* In his edition of F. E. Bridgett's *History of the Holy Eucharist in Great Britain*, p. 170, note.

† The idea of transubstantiation was first formulated by Radbertus in the ninth century.

* RESERVATION. By the Rt. Rev. Charles Gore, D.D., The Morehouse Publishing Co., Milwaukee. 1917. \$1.25.

idea of the utmost importance." Then, in the most telling way, he gives us a picture of the Roman Mass—still faithful to this original idea—as late as A. D. 800. He shows us the pope and his assisting clergy going down among the congregation and collecting its contributions of loaves and wine; then laying the loaves, together with the great chalice, on the altar, as the great corporate offering of the whole people before God; then the consecration; and then the great corporate Communion of pope and people following. In all this two things are noticeable, he says: (1) "The prominent idea was that of the great corporate oblation offered, accepted, consecrated and returned as now Christ's Body and Blood, to be spiritual food for the sanctification of the souls and bodies of the people and to bind them all into a corporate unity"; and (2) "The ceremony is unperplexed by any other element or feature. There is no moment of consecration to which special attention was called or emphasis given."

Next he asks us to turn, after another thousand years, to a modern "High Mass" in the Roman Church and note the main difference. "This is the total obscuration of the whole corporate idea of sacrifice and communion." And this in several ways. First, by a change in practice. The people's share in the service is reduced. The priest, isolated from the whole body of the Church, says his own Mass. In the chief service of the altar the people do not communicate. "High Mass" is no longer a communion. Second, by a doctrinal perversion. For the theory of transubstantiation, by destroying the nature of the bread and wine, violates the very principle of the Incarnation, viz.: that the divine nature does not obliterate the human. Above all, such a doctrine defeats the very purpose of the Real Presence, viz.: the permanent nourishment of the communicant's whole nature and the binding together of the whole Church in Him.

It is just that great and deep purpose of the Real Presence which has had its roots cut in the Roman doctrine of transubstantiation. For according to that doctrine the Divine Presence is so attached, even subjected, to the material accidents, that necessarily as soon as the accidents begin to change a few minutes afterward, by digestion, the Divine Presence ceases. There is nothing spiritual or sacramental which remains.

He supports this view briefly here (more fully elsewhere) by authoritative Roman teaching. Third, the original idea is obscured

by the concentration of attention upon a certain moment, viz.: the moment of consecration and elevation—and upon the specific object, the Host. This is something quite different from the primitive idea of the Eucharist which was that of a continuous action, upward to heaven and downward to earth—a lifting up of the oblation of the Church before the Father and its return transmuted to be the food of the souls of men.

In this way the bishop helps us to see clearly enough the process of "development" from a now antiquated and discarded philosophy of "substance and accidents" of the ninth century, into the extra-liturgical use of the Blessed Sacrament today. For that process, as he traces it, amounts to this: If, under the theory of transubstantiation, the Divine Presence in the Sacrament, in and for the believer, disappears almost with the act of Communion, then it must be perpetuated externally by the Host; and if the visible Host itself is the real object of adoration in the Sacrament, then that devotion must continue wherever and so long as the Host itself does. Then follows naturally, he says, all the rest of the Roman cult—tabernacle, monstrance, processions, Benediction. Even

Lord Halifax seems to see the natural implications and tendencies here, when, in an annual address to the English Church Union, he warns against "Exposition" and "Benediction" (in the Church of England) as "great obstacles to the revival of reservation for Communion."

Indeed, the bishop's whole sweeping, bird's-eye review of the subject is a timely awakening and warning to the entire Anglican Communion, including ourselves. For it is absolutely certain that the great majority of those good, pious souls who practise such devotion do not realize all that it implies and whither it is leading. It is even doubtful whether some of those who defend the practice doctrinally realize all this. It is distinctly disappointing, for instance, to find an otherwise able and fair-minded writer resting the "inevitableness" of such practice upon "inferences" and "deductions" and devotional "developments"; and even defending, in this present dispensation of the Holy Spirit, the idea of a "God-given craving" for a localized object of worship on earth. The Rev. C. S. Abbott has put the point well when he says:

The Eucharist depends altogether on Christ's words. The Eucharistic Presence is there because He says that it is there. The guarantee is not arrived at by deduction, or by what helps, but by the distinct words of Christ. But reservation which uses the Eucharist primarily to make the Eucharistic Presence continuous is a matter resting not upon promise but upon logic and deduction. The result is that reservation for the purpose of perpetual adoration weakens the doctrine of the Real Presence by placing it on such a basis.

One would think, too, upon the point of a continuous presence, that our Lord's plain words again about "another Comforter" (His Spirit) whom He would "send to be with us forever" had sufficiently disposed of the idea of a permanent external presence of Himself as a localized earthly object of worship. Bishop Gore is very certain that such "craving for the permanent external shrine of Christ's Presence is associated with the weakening of the sense of the permanent presence of Christ in us." He had even learned this in his own case by a long early personal experience. Bishop Hall, too, is absolutely right in his "protest against a policy of drift," by which some of our bishops lend, if not their express sanction, at any rate their tacit consent, to the practice in question. And he very properly "doubts if they appreciate the difficulties in which their policy may involve their own successors and their brother-bishops."

(To be continued.)

IN MEMORIAM

William Cassaway Gaither

1848—1918

WHEN you faced Death, who never feared a man,
Nor e'er were feared by man of righteous mien,
Full many a friend would fain have stood between,
Of his own days have swelled the waning span
By loving grace of Christ; whom you began
To serve when yet to-day's strong men did preen
Their wholesome childhood joys beneath your keen
Yet kindly glance. But glad of heart to scan
The golden coast, like seamen's happy vale
Mist-hung 'twixt bows and straining home-bound sail,
None might withhold you from your well-earned rest
Nor wean your ear from the great Friend's behest:
"Earth hast thou blest with fruitful years enow;
Thy Lord hath need of thee. Come higher, thou."

—C. P. P.

THE CHURCH AND PUBLIC HEALTH

BY THE REV. FRANK MONROE CROUCH

THE doctrine of a sound mind in a sound body has not always and everywhere met the approval of the Christian Church. In the reaction against the civilization of antiquity which we associate with the primitive Christian organization, the truth which the Roman had indicated by his *mens sano in corpore sano* went temporarily to the wall. Under the influence of asceticism and monachism, both derived largely from an Oriental dualism quite alien to the essential genius of Christianity, the body came to be looked upon not as an instrument but as a prison of the spirit—from which escape was to be sought by ignoring, neglecting, starving and emaciating it.

The modern Christian emphasis on the "gospel of health" is something new for the Church. The medieval Christian made the mistake of thinking of body, mind, and spirit as separate entities, unrelated one to the other; the contemporary Christian, however, realizes that each individual man is a unit, physical, mental, spiritual, and that what affects one of these component parts of his individuality must affect the others. We have seen in recent days an exaggerated movement, based partly upon the medieval fallacy, which relies upon the power of mind to cure the ills of the body. What is good in this movement has indeed been taken over under the aegis of some of our Christian organizations, but the converse truth has not yet, on the whole, been properly recognized—that the spirit itself is largely subject to conditions. The modern Christian recognizes, not only the compatibility but the essential inter-relation of physical, mental, and spiritual vigor and well-being.

If, however, we assume that the Church at large has recognized its duty with reference to a health program and ask ourselves just how the Episcopal Church can most effectively relate itself to the various forces making for the conservation of public health in general, we note, in the first instance, that there are three types of measures and agencies which the Church must recognize and with which she must co-operate if she is to labor effectively in this field of social service. There are, in the first place, the various curative measures and agencies which attempt to heal the sick, to restore individuals and families to a condition of health. Secondly, there are the preventive measures and agencies which aim to eliminate factors and conditions which result in individual or public disease. Finally must be noted the specific measures and agencies whose purpose and function it is to effect such necessary reconstruction and renovation of our social life that health, individual and communal, rather than disease, shall be the only possible outcome of proper conditions of human living. These three types of measures and agencies are, of course, inter-related and can never in effective practice be separated, but it will be convenient to discuss them independently in the order noted.

CURATIVE MEASURES AND AGENCIES

These present, after all, the traditional attitude. The doctor is called in after the patient has fallen sick, rather than before he gets sick. (The Chinese idea in this matter might be effectively reproduced in this country—the paying of a doctor to keep one well, and stopping of pay-

ment when one falls ill.) The Church in health matters has followed this general line of activity, and it must be frankly admitted that without such measures and agencies we could never hope to discharge our duty with reference to the public health. In every community these agencies and measures may be found, and it should be a function of the Church in each community to relate itself, so far as possible, with them. There are throughout the country upwards of two hundred Church hospitals and allied institutions which have in many instances done yeoman service in ministering to public and private health needs, often in cases where there is no other agency or institution available for the purpose. It should be the bounden duty of the Church, generally and locally, to hold up the hands of these institutions and so far as possible to see that the most approved therapeutic methods and instruments are used in them. This will involve, therefore, largely financial assistance where needed; it will involve education when and where necessary; it will involve on the whole the co-operative spirit—the realization by a given parish or diocese that the Episcopal hospital is a Church asset, rather than a burden, and a means whereby the Church can perform part of her God-given mission of service in the form of healing.

It will mean more than this. Besides Church hospitals there are in communities of any size public institutions which may or may not be as effective as they ought to be. The Church in every instance should, so far as possible, inform itself of conditions, equipment, and methods in these secular institutions, and attempt to co-operate with them financially or otherwise. Recognition also of the self-sacrificing efforts of the conscientious family physician should be a legitimate function of the Church in its general relation to curative measures and agencies. Enough has perhaps been said to indicate roughly the mission of the Church in this field.

PREVENTIVE MEASURES AND AGENCIES

Prophylaxis has been the great contribution of modern medical science to the problem of disease and its cure. Mere cure, in other words, has proved to be inadequate and insufficient to the task in hand. It is a method which has also received time-honored sanction, to be sure, in the field of charity as distinguished from the more recent preventive and constructive social effort; but prophylaxis has come to stay, and the Church is taking increasing notice of it as the days go on. Especially in this period of war when the nation's manhood is being mobilized, it has been recognized that prophylaxis of a very special kind is absolutely necessary to prevent incapacitation for military service by venereal disease of a great proportion of our men of various ages. The fact that forty per cent of the men between the ages of twenty-one and thirty summoned in the first national draft were found to be unfit for service for this reason and were rejected, and the further fact that it has been necessary to isolate a certain percentage of draftees in training in our various military establishments is in itself an indication of a great need. The need, indeed, has been so spectacular and so urgent that the Church, aside from its interest in the problem as a moral issue, has not been able to ignore

it. The moral and religious forces of the nation, in fact, have been largely mobilized to attack venereal disease and the sexual vice of which it is the result. A large part of the measures and agencies introduced in and about our training camp communities are directly related to this very problem. Hostess houses, Y. M. C. A. huts, camp chaplains, parish houses, not to mention the Federal Training Camp Commission, have all attempted to solve the problem of the soldiers' and sailors' spare time and to prevent them from forming illicit connections through the elimination of the opportunities which might result in them. A campaign of sex hygiene and education is also being undertaken by the Churches of America as a necessary corrective measure. Part of this problem is rooted back, it must be frankly confessed, in the Church's failure, in times past, in plain speech to its young people. The Sunday School teacher, the rector, the Confirmation lecturer, has not always utilized to the full his opportunities for healthful enlightenment along this line. It must, of course, on the other hand, be frankly recognized that the great movement which has resulted in the abrogation of a historic taboo has its dangers, resulting from too free discussion of the problem which we have in mind. Sometimes, it is true, but not always, as much harm comes from the too frank recognition of a possible evil as from ignoring it altogether. But, on the whole, the movement is rational and must increasingly enlist, as it has already enlisted, hearty co-operation and support from the Church at large.

This is only one instance of the problem of prophylaxis. Similar cases are the modern movements for the elimination of tuberculosis, of typhoid, and various other historic scourges. The Church cannot too strongly urge upon its individual members that, after all, individual disease is partly at least a result of sin, if not crime—the result, in other words, of excesses in diet and in other ways of failure to recognize the duty of keeping fit by a proper amount of sleep, fresh air, recreation, actual physical exercise, etc. Instead of thinking with the medieval that disease, whether private or public, is a visitation of God to be borne with the best grace possible, we must come even more fully to recognize that disease, whether private or public, is largely the result of man's own misdoing. Instead of ignoring the body, like the monk, the modern Christian must train it in order to give his mental and spiritual powers an opportunity for more efficient functioning in the service of society at large. Here, again, military necessity has been a goad which has compelled the nation, as well as the Church, to face the challenge of individual health as never before. Cases might be multiplied, but these should suffice to point the need of reinforcing cure with prevention or prophylaxis.

CONSTRUCTIVE MEASURES AND AGENCIES

More fundamental even than prevention is the constructive effort to insure such conditions of private and public life in the community, as in the single family, as will inevitably result in a healthy society. It is indeed sometimes difficult to draw the line sharply in all respects between preventive and constructive effort. Quarantine regulations, embargoes on the free passing of diseased members of society from one state to another, are largely preventive, but they are partly constructive, and constitute, in fact, one of the great contributions of modern

medical science to the world's well-being. But more positively on the constructive side may be taken the great work of sanitary engineering, which is more and more engaging the practical attention of community and state authorities. A city or town now which lacks its sanitary engineer or sanitary department is not only unprogressive but is deficient in its realization of its duty toward the body politic. How can any possible measures of cure or prevention in the narrower sense, whether private or public, avail in the face of community neglect of the sources of food, including milk as well as water? The doctor who during an epidemic, while the churches were having prayer-meetings and nurses were tending the sick, traced the course of the stream from which the local water supply was drawn and found at its head the body of a dead horse, was doing the proper kind of preventive and constructive work—a task fully as religious as praying or nursing. It is absolutely incumbent upon the modern community to take these necessary measures for the safeguarding of its population, and it is likewise a duty of the churches of the community to hold the local administration to its task in this respect. There is no more reason, indeed, why a church, a local parish, should not have a public health program—an ideal in the light of which it should check up the success or failure of the local administration for the public safety—than that it should not have a parish budget or an annual meeting for the election of officers, or what not.

Viewed in the large, constructive health measures would include the provision of parks and playgrounds for the recreation and physical exercise especially of growing boys and girls. This kind of social service the Church has, indeed, been more prone to recognize in recent years than other forms equally fundamental. Parish houses and social settlements connected with parishes, or operated by them, have done much good in this respect, but much remains to be done, and it is the business of the local congregation to co-operate in the effort to insure such positive, affirmative conditions of health for the community and the individual members thereof that disease shall not arise. Where, in short, there is disease there we have an indication that constructive work has not been properly undertaken or accomplished, and there we have a challenge to the Church, which has, by failing to hold the community up to the level of its full duty, in so far failed in its own Christian mission of human service.

FOR SINCERITY IN THE WORK OF LIFE

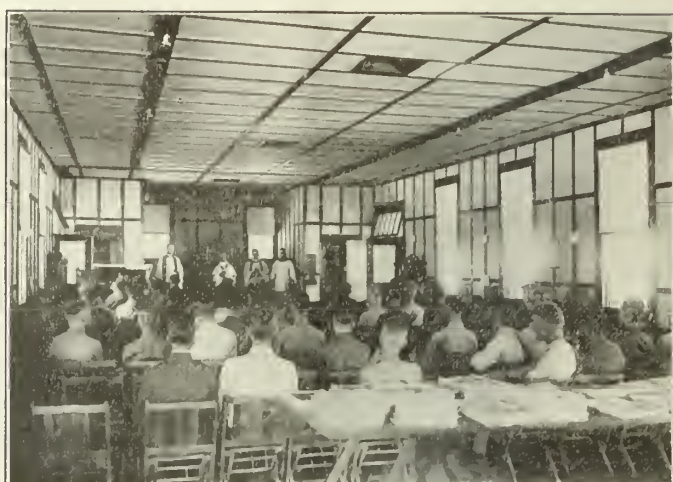
GIVE me, O Lord, a real love for the day's work, but deliver me from its bondage after the hours of toil are over. May I find it a joy to do the little tedious things that make up the monotony of the house or shop, because they are part of the King's housework. And when the day is done, may it leave me, not with tangled nerves and jarring thoughts, but with the consciousness of having done my best and pleased Thee well!

Lord, help me to live the sincere life! Give to me that thought and thorough honesty which gathers a moral reserve against sudden strains! Keep me from trifling living and careless thinking and frivolous talking, that when the winds blow and the tempests rage, I may find myself untroubled and unafraid, because I have found reality in the Rock of Ages. Amen.—From *Prayers for Today* by the Rev. Samuel McComb, D.D.

NOW IS THE TIME OF SPECIAL NEED!



Exterior of a Hut at Camp Johnston, Florida, Built with War Commission Funds



Interior of a War Commission Hut, Which Is Typical of Those in Many Cantonments

THE Church War Commission has set Sunday, February 9, as the date for the great contribution for concluding the war work of the Church. With war still active, the commission would have required \$1,000,000 for the work of the year. With demobilization going on, the need will be at least \$250,000. At one time the Church has 528 clergymen in war activities and financed by the Church War Commission. There are still 269 chaplains in service. No spiritual welfare work in the war has been prosecuted more vigorously than that of the Episcopal Church, the War Commission of which, through its various agencies, has kept in close personal touch with the thousands of communicants in active service. Prepare now to do your part on February 9.



A REGIMENTAL SERVICE AT CAMP HANCOCK

This Outdoor Picture Gives a Good Conception of the Church at Work in the Camps. Your Contribution Helped Buy the Books in the Men's Hands!

THE HAPPIEST HOUSE IN LONDON

BY A MEMBER OF THE STAFF

IT was one of those London days when the spirit of an American sags. It was like every other day for several weeks past. Fog hung over the dingy streets, the pavements were wet, the damp air pierced through to one's very soul. In the gloom one's mind instinctively turned to thoughts of a musical comedy, toward any place or thing where one might find a bit of gaiety, a touch of light. Why in the world I chose such a day for a visit to 600 blind men I was at a loss to know—except that I had given up hope of seeing any other kind of day in London at this season of the year. And perhaps it was a case of misery loves company, for I was sure that no more gloomy place could be selected for visitation than a home for the blind. Surely St. Dunstan's would sap the sunshine out of the brightest day.

As I turned into Regent's Park I thought: "If they ever have decent weather this must be a beautiful place. It's certainly dank and gloomy enough now. Even the trees look miserable."

My thoughts were interrupted by a peal of laughter—grown-up boyish laughter. Out of the murk emerged three figures, a nurse, flanked on each side by a Tommy, arms through hers. They hurried past, faces alight. I stood and watched the fog swallow them. I could still hear them laughing. And those chaps were blind!

I went on toward the great house which, I had been informed, was St. Dunstan's. I turned in at the gate and went quietly along the path. I was approaching one of the greatest tragedies of the war, a house of sadness, a place where men with all hope gone were foregathered.

A moment later I stood in the hall. As I waited for a nurse to show me about I could see into a long room at the right of the entrance. It was the ballroom, so I was told, where, according to Thackeray's *Vanity Fair* Becky Sharp danced, and where, in real life, the Kaiser was once entertained. Now young chaps in uniform were lounging about in comfortable chairs talking with friends, and laughing. Over in one corner a Tommy sat with his legs comfortably proper up, an expression of very real content on his face, and whistled softly an air from a musical comedy. In the hall itself other chaps were moving about freely, or stood talking with attendants or friends. And there was a very disturbing amount of laughter—disturbing to my notion of what a house full of blind soldiers ought to be. What right had these young fellows, doomed to eternal darkness—what right had they to laugh, anyway? I had a confused feeling that somehow my preconception of life at St. Dunstan's was already open to revision.

A nurse took me into the workshops. Here a group of men were making mats. They were weaving in intricate designs in colors. "How do they know what color they are putting in?" I asked. Of course they did it by sense of touch. In an adjoining shop men were cobbling. I was amazed at their dexterity. Few blind men have ever learned cobbling before St. Dunstan's decided that it could be done. In another shop the men were

learning joinery. They were making tea-trays, picture frames, ornamental tables, corner cupboards and other salable articles, and making them with a facility that seemed to have no limitation.

I was in a place where everyone seemed abundantly happy. I studied the faces of the men at work. I looked from one to another. Perhaps somewhere I could find one wearing an expression doleful enough to fit in with the gloomy background of my outlook that day. I searched in vain. Not every face was smiling, though most of them were, but every face was happy. Here a man was pushing a plane over a nearly completed tea-tray, while he sang quietly, and three or four others about him hummed in harmony. Over there a group of chaps were whistling. We passed another where a Tommy was telling a story, as his companions listened and smiled, and finally burst into rollicking laughter.

"What's the matter with these fellows today?" I complained to the nurse. "They act as though they were really enjoying being blind."

"They are," she replied. "And they are always like this. I've been here two years, and I've never seen them any different."

Well, there you have it. This fine old estate, which belongs to Mr. Otto Kahn, is being operated by Sir Arthur Pearson as a house of happiness. We went on to other workrooms. We saw blind boys learning to typewrite. An Australian officer with a very fine face was making great speed on one of the machines.

"After he was hurt," said the nurse, "he went way back to Australia. He'd never heard of St. Dunstan's. He was terribly discontented, of course. Then someone told about us, and back he came all those thousands of miles. He's one of the happiest men we have, and one of the most efficient. Most people forget that the typewriter was originally invented so that people blind from infancy could learn to write, for they could never learn otherwise."

I hadn't forgotten; I had never known.

I saw those intelligent machines whereon these sightless men were learning to do shorthand, the machines which write Braille.

"They learn easily and naturally," continued my guide. "The shorthand is a great help."

We went to the poultry farm. Can you imagine running a poultry farm if you couldn't see? "Only the most intelligent men can do this," said the nurse, "but they do it very well on practical and up-to-date lines. They learn to distinguish birds of different breeds instantaneously by touch, to manage incubators and all the rest of it, including the making of hencoops, setting boxes, gates, etc."

In another building men were taught massage, and in this they become more proficient than men who can see. The training is given on the most modern and scientific principle, and the men, going later into the massage school of the National Institute for the Blind, have the privilege of visiting any one of three large hospitals daily to massage patients.

I shall always remember the outer office where I waited to see Sir Arthur Pearson. Blind soldiers came in to make application for admittance to St. Dunstan's, and they were quite desolate enough to fit into that mental picture which I had cherished when I came. Most of them were with their young wives or sweethearts. With one soldier and his wife was a five-year-old flaxen-haired tot, who sat on her young daddy's lap and looked often into his blind eyes as he talked. I began to wish some one would hurry these men into the magic circle of St. Dunstan's.

Sir Arthur Pearson was once the greatest competitor of Lord Northcliffe in the publication field, but he will always be remembered first because he made St. Dunstan's.

When I went into his large room that afternoon I went, curiously, with no thought of having the mystery of the good cheer at St. Dunstan's explained. But it was. The explanation was Sir Arthur Pearson!

He was sitting beside the fireplace in the far end of the room. As I stepped through the door, he bounded out of his chair, every muscle alert; and came rapidly toward me with outstretched hand. I am sure that his vibrant, cheery voice, his rushing phrases, must reach quickly to the heart of any blind man. All the fervor of his big personality seemed to come tumbling out on these phrases as he talked. It was inspiring to watch the animation of his face, the really radiant smile, the illumination of his fine spirit reflected there. I looked into his eyes scarcely believing it possible that they had not seen for nearly three years.

I spoke of the good cheer at St. Dunstan's and my mystification.

"It's perfectly natural for them to be happy," said Sir Arthur. "They come here with the idea that they are afflicted, that they are not normal men. In my first

talk with them I make them understand that they are normal, that the only people at St. Dunstan's who are curious individuals are those who can see. We never allow anyone around here to use the word affliction or any word that means affliction. More than thirty of the teachers here are themselves blind, and when a blind man is taught by another who is blind he bucks up. The new man knows that what his teacher has learned to do he can learn. As we say here, a man is taught to be blind. We teach him to re-adapt himself to new and puzzling conditions. The man is perfectly normal. All that has happened is that he is met by a new set of conditions which he must master."

When a blind man tells you things like that, and when you have seen six hundred other blind men as living exponents of such a philosophy, what are you going to do but believe it? Life in the kingdom of darkness can be as normal as life in the kingdom of light.

"There are nearly six hundred graduates of St. Dunstan's," said Sir Arthur, "and great numbers of them are making more money than they made before the war. Through our after-care department we settle a man in the industry which he has been taught, provide him with an outfit and with a stock of raw material. He is visited regularly, raw material is supplied to him at cost price and help is given him in marketing his goods. So long as he lives St. Dunstan's will give him this help."

I went out into the early evening. The fog had thickened and it was dark—but the gloom was gone. In the dim light of a street lamp, as I paused to wait for a bus, I tried to read a little pamphlet that Sir Arthur had given me as I came away. And there, under his name, I found these words: "St. Dunstan's is the happiest house in London; probably in the whole world. And I'll tell you why; it's full of sympathy."—G. E. S.

WHAT PEOPLE THINK OF PROHIBITION

THE following well-known churchmen and social workers have graciously responded to a request of THE CHURCHMAN for an expression of opinion on prohibition.

The Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, Portland, Oregon.—Bank savings increased immediately and are now the largest in history. The police department was reduced, and there were a thousand less of court cases. Hospital emergency accident cases were cut to one-third, and poverty was greatly reduced. Physicians report that necessities were available in homes of the sick as never before. The city jail is so empty that Sunday services have had to be discarded. I have personally seen only three intoxicated persons in Oregon during four years. The law has been justly and effectively enforced and no one would go back to the old days. Moral, social and economic gains have been so great that only three out of ninety votes were passed against national prohibition.

William H. Jefferys, A.M., M.D., Superintendent of the Philadelphia City Mission.—Your telegram kindly asks what I think "prohibition is going to mean to the city mission kind of people?" The special genius of the City Mission in Philadelphia is its ministry to the stray-

ing, the "unfit," the "unworthy." There are, of course, many straying, and still more "unfit" but there are none such as "unworthy," though thousands the world so names because for various reasons, of disease, unemployment, heredity, lack of training, instability of purpose, wastefulness, old age, intemperance and crime. These cannot maintain themselves and are a financial liability to the community. Being a liability we call them "unworthy" though the responsibility is ours.

I always believed in temperance but for many years balked at prohibition, chiefly on the "personal liberty argument." It was life in the city mission and among the "unworthy" that completely converted me to the sacrifice of my own or anybody else's so-called "personal liberty" if by any sacrificial means we might win the freedom of the race from the whole damned booze evil—its profiteers, its politics, its hateful intrigues, and its Prussian methods and machinery, and from itself. I am not looking for the millennium yet awhile, but I am almost beside myself with joy when I think of all that this moral triumph of the truest Americanism means and will mean for ages to come, to this wonderful and beloved country and into the Great Beyond.

There is, however, a special yearning love and hope for the "unworthy," for though booze is not the whole

of it by a long shot, yet it is a proved contributing cause in very close to eighty per cent of all the horrors of their misery, and usually the determining cause. I pray that God may remember, too, every protesting voice out of the deep hell of our past content and that He will give a larger freedom to all who laid aside their personal liberty that the world might be free.

Mary Kingsbury Simkhovitch, Greenwich House, New York City.—There can be no doubt that the elimination of alcoholic poisoning will make America more efficient and powerful. The happiness and peace of women and the welfare and health of children will be immeasurably increased. Prohibition is a great step forward.

But just as the "moral substitute for war" ought to be organized and made effective, so the sense of charm, of heightened imagination, of freedom from the ordinary and the dreary, of accent on the life of fellowship that occasional alcoholic stimulation gives, must find other avenues of expression. The physiologist, the psychologist and the community worker, should combine to study this need. For it is not true that the saloon has been popular as the social center alone. It is alcohol itself that is desired. Especially after long hours of heavy work, some stimulant is demanded. Prohibition without reduction of the hours of labor is arrogant. We have the moral right to enforce such a measure only if we are equally solicitous in reducing industrial strain.

James H. Dillard, Charlottesville, Virginia.—The staunchest upholder of individual freedom must confess, however unwillingly, that in prohibiting the trade in intoxicating drinks the State removes a tremendous obstacle to social betterment. Money spent in liquors is sheer waste; so is the man under the influence of liquor. Comradeship must be supplied in some other way.

The Rev. Samuel Tyler, Rochester, New York.—Prohibition should simplify many social problems by removing one of the chief causes of poverty, vice, dependency and disease. It should help toward the annihilation of the social evil, and make easier the conservation of the wonderful results obtained and the lessons learned in relation to the army and social evil. It should emphasize the necessity for providing a substitute for the saloon on the social side.

The Rev. Charles P. Tinker, D.D., Superintendent of the New York City Mission.—*Te Deums* will resound from the watch towers of the New York City Mission when national constitutional prohibition of alcoholic beverages becomes a fact, because we labor in public institutions and intensely crowded sections of the East and West side. Years ago our clergy staff voluntarily mounted the water wagon because experience taught them that seventy-eight per cent of the thirty-two thousand inmates whom we daily serve in public institutions were there and kept coming there because of strong drink. And they could not hope to reform them nor bring them to regeneration without the strongest possible example in the direction of total abstinence. All workers in charity hospitals, city prisons, almshouses and insane asylums will agree in believing that eventually half of their problems will be solved when King Alcohol is dethroned.

Edith R. Hopkins, New York Training School for Deaconesses, former head of St. Barnabas' House, New York.—From the vantage-ground of many years of ex-

perience among the neediest people of New York, as well as among Americans-in-the-making of various races and creeds, we welcome the prospect of prohibition with devout gratitude.

Only those who deal at first hand with the paralyzed will, the broken physique, and the wrecked homes of those in the grip of the liquor habit, can fully realize the vision which prohibition makes possible.

It has been estimated that prohibition will lessen arrests by sixty-six per cent and this should result in throwing large numbers of laborers into useful occupations.

May not forward-looking people also hope that the energy thus released from charitable and correctional agencies may be focused upon furthering constructive work among the young people of the rising generation? Thus, free from the menace of intemperance and the evils that follow in its wake, our girls and boys may grow to citizenship in full vigor of body, mind and spirit.

Deaconess Virginia C. Young, Director of "17 Beekman Place," New York City.—Prohibition is indeed a vital question in my special work with delinquent women. I live with twenty-five of them in this house (the personnel often changing so that in the course of the year I come into the closest personal contact with nearly three hundred). I also have a weekly Bible class in the workhouse. It is difficult not to feel almost fanatical on this question seeing, as I have done for so long, the terrible soul-destroying effects of strong drink upon women, tempted on all sides, and with such weak wills. I sometimes wish that those to whom the question is "academic" could realize that the surrender of what seems to them their legitimate right to do as they choose in the matter means life or death to weaker brothers and sisters!

I am more than sure that drink is the very most potent "urge" to prostitution—in fact I am sure that without it most women could not continue in the life of the streets. This is the testimony of many of them. At last Sunday's class in the workhouse, I asked the women present (about one hundred of them) how they would vote on this question, suggesting that those for and against prohibition should raise their hands: almost half raised theirs against. I then asked them to rise and give their reasons, and several did, most of them taking the ground that this being a free country they should do as they liked in personal matters. I then asked them to suppose themselves to have, each of them a son of seventeen, with an inherited tendency and weak will; would they then like to see the saloons on every corner and wide open, etc. One by one the hands went down, and we then had a very interesting discussion which ended in all deciding to vote "for prohibition."

I know that the only hope for the drunkard is to be kept away from drink until the will is strong enough to resist—there is no other way.

Stella A. Miner, Secretary Girls' Protective League, New York.—With the passing of the saloon vice and crime will decrease. Fewer young girls will be tempted into immorality through dance halls and cafés where they seek recreation; fewer girls will be driven from home by drunken and dissolute fathers; fewer men will seek out resorts of vice.

NEWS OF THE CHURCH

WOULD MAKE FREE PEWS MEMORIAL TO SOLDIERS

Rector Says Present System Is Barrier to Progress

MONTCLAIR, NEW JERSEY.—The vestry and members of St. Luke's Church here are being urged by their rector, the Rev. Luke M. White, to give serious thought to the subject of rented pews, with a view to abolishing the system. Mr. White first mentioned the matter to the congregation previous to his New Year's sermon. He declared then that the present system is a barrier to the Church's progress, that it is un-Christian, undemocratic and out of keeping with the spirit of the times. In a later reference to the problem which rented pews offer, Mr. White suggested that no finer memorial could be decided upon by a parish in honor of those members who offered their lives in the country's service than the gift of a free church. His plea to the vestry was that its action in this connection crystallize the growing spirit of brotherhood which is manifesting itself in the parish.

CONDEMNS THE PEW SYSTEM

Dr. Gates Says It Is Selling and Leasing the Temple

At the Chapel of the Intercession, New York, the free pew system and the Every Name Canvass have been successfully in use. When asked to express his opinion on the subject of the free church system, the vicar, the Rev. Milo Hudson Gates, said:

When one remembers that the Founder of the Christian Church, our Saviour, Jesus Christ, drove out of the temple those that bought and sold therein, and remembers that what was being bought and sold, most probably, was only what today would be called "articles of worship," one wonders what His action and what His words would be concerning those who buy and sell and lease the very temple itself.

Secondly, the only system possible with a large constituency is the free church system. For this reason a church building—as for example at the Chapel of the Intercession—though large, is not large enough to allow the renting of even a single chair to all who would desire to lease. We should be obliged to turn people away under the renting system. Of course, each person renting a seat will not always be present. There will thus be places to which people may be shown, but the average American does not care to be pauperized by sitting in a place bought and paid for by somebody else. With free seats we are able to accommodate all. As a result we have more people subscribing for the support of the church than could be accommodated if they all came at any one time. When every one, rich and poor alike, feels an equal right and enters the House of God with an equal dignity, the rich man does not sit in the high place and the poor man in the transept and the back pew. The principles of Christ and of the Apostles are treated with respect in every church so conducted. It is idle to defend the pewed church system by arguments labeled "a better financial policy," "the only sys-

tem practicable here"; for when the defense has succeeded such a success means simply that another select religious club has been established.

My own experience is that the rather sentimental whine that the free church system makes it impossible for families to sit together is not so. First, I have observed that families do not always sit together in pewed churches, the young people from various families being quite apt to flock together. And also I observe that families are just as apt to sit together in free churches as in pewed. Whether a family sits together or not is pretty apt to depend upon the family and not the church system. Lastly, no church can succeed in these times which is anything else than democratic. The church is for the people, all the time, at all the services. I have been asked whether I think the free church system a sound financial system. I do not consider such an argument anything but begging the question, but as I have been asked what my experience has been, I reply that I consider it a much better financial system in every way than the pew system. As a matter of fact, the free church system is the system of practically the whole Episcopal Church in this country.

CLERGYMEN ARE STARVING IN CHURCH OF ENGLAND

Bishop of London Says They Cannot Pay Their Debts

By James Cairns

LONDON.—The Bishop of London does not hesitate to describe the London clergy as being in a starving condition. He accordingly writes a Christmas appeal to the *Times* to call attention to the matter. There is, he says, a certain grim irony in the fact that, as chairman of the Serbian Relief Committee, he had sent out thousands of pounds to the country which he has just visited, and yet on his return he finds a melancholy tale of letters from his clergy, showing that they simply don't know how to pay their debts. He knew some of these facts before he went out to Salonika, and he had started a fund which has been in charge of Lord Justice Bankes during his absence, but the response has been very meagre.

Here again, as in other matters of Church finance, the layman is apt to retort that the Church has plenty of money. So the bishop meets the objection that the Ecclesiastical Commissioners might see to the matter, by pointing out that this body does not hoard its dividends, but applies them to increase the endowment of the livings, and that it is owing to its action in the past that the London livings are now for the most part £300 a year. They have also given war-bonuses to all clergy in the country whose incomes were less than this sum. But these small grants have been quite insufficient to save large numbers of the London clergy from possible bankruptcy. So the bishop is appealing for £50,000 "to stave off the approaching crisis." He adds that he will give every penny that he can spare himself. And the *Times* not only prints his letter, but backs it up in a leading article, so there is a good hope for the London clergy.

BOARD OF MISSIONS HAS A DEFICIT OF \$269,758.97

Workers in Japan Granted Increased Allowances for Year

At the meeting of the executive committee of the Board of Missions January 14 the most important matter was the report of the treasurer. At the December meeting of the board a deficit of \$838,000 was faced. A telegram was sent to each bishop of the Church asking him to bring the situation to the attention of his clergy and people. The response has been most gratifying. The total receipts for the year had been \$2,146,915. The total expenditures (including the deficit of 1916-17) amounted to \$2,416,673.97, leaving a deficit of \$269,758.97, of which \$143,309.20 was for the year 1916-17.

Unfortunately, in order to bring about this result, it was necessary for the board to use the balance of the undesignated legacies received during 1917, amounting to \$40,587, and the balance of those received during 1918, amounting to \$137,627. This leaves no fund in the undesignated legacy account for distribution this year.

In the foreign field, owing to the great increase in the cost of necessities, an additional allowance was granted our Japanese workers of a certain percentage of their present salaries, as a temporary relief, for a period no longer than the present fiscal year.

In the Latin American field, a native assistant was employed in the hospital at Nopala, and Miss Lena Porter Wormeley was appointed missionary in the District of Porto Rico.

TEN-MINUTE SERVICES FOR PEACE CONFERENCE

Dean Dumper Has Daily Services at Newark Cathedral

NEWARK, New Jersey.—Ten-minute services of intercessory prayer are being held daily, Saturdays excepted, from 12:20 to 12:30 o'clock in Trinity Cathedral, Newark, and will be continued, Dean Arthur Dumper has announced, during the deliberations of the peace delegates.

"The war was fought for moral ends," Dean Dumper declared when referring to the services. "Everywhere there is longing now for just and generous international relationship, for a righteous peace and the end of hate, suspicion and selfish rivalry between nations, and the prevention of future wars. The armistice has stopped the fighting; the moral objects of the war are still to be attained. God has blessed our arms; now is the time for right-minded men to ask His blessings upon the deliberations of the peacemakers."

Bishop Lawrence's Condition Improves

BOSTON.—The daily papers have issued conflicting reports as to the condition of Bishop Lawrence. It is permitted to say that the bishop continues to gain, but it is still uncertain as to when he will be able to assume his episcopal duties. He is pronounced out of danger.

January 25, 1919

PREPARATORY SCHOOLS AND G. B. R. E. IN CONFERENCE

Dr. Gardner Makes Plea in Defense of Expert Opinion

CHICAGO, ILLINOIS.—The secondary department of the General Board of Religious Education has just finished a conference here with representatives of some fifteen of our church preparatory schools. Dr. William E. Gardner sounded the keynote of the conference when he pleaded for more sympathy for what some people call "paper programs." Dr. Gardner said: "We need an intelligent policy for the support of our church secondary schools. They must depend more upon a plan, less upon the chance interest of the people and the personal influence of the headmasters. The Church has no adequate method for formulating expert opinion and judgment, and for getting expert executives. This is true of other departments of the Church's work besides the secondary department of the Board. What the Church needs is to get expert opinion, and then to get its expert opinion organized so that it will function."

Dr. McKenzie, of Howe School, chairman of the conference, outlined its purpose and reported on a survey of church school conditions in Texas which was made last year. Dean Carrington of St. Mary's College, Dallas, Texas, said that the growth of its schools was a fair indication of the whole growth of any religious body, and advocated the establishing of a senior college for women in the middle west.

On the first day, it was decided to appoint ten councillors to advise with the secondary department. Dr. Gardner said that in his opinion the next step in organizing the department should be the coming together of the schools in each province to form a provincial organization. On Bishop Page's motion it was resolved that "the General Board of Religious Education be requested to engage a salaried secretary who shall devote his time to the task of secondary education." It was suggested that this secretary might well be a layman.

After a paper on the subject of a sacred study curriculum by the Rev. Latta Griswold, read the second day, a resolution was passed calling for the appointment of a committee to formulate a plan for secondary school studies in this subject.

Those at the conference were: Bishop Beecher, Bishop Burleson, Bishop Griswold, Bishop Page, Bishop Webb, Dr. McKenzie, of Howe School; Dr. Gardner and the Rev. Paul Micou, both of the General Board of Religious Education; Dean Carrington of Dallas, Dr. Rogers and the Rev. Morton Stone from Racine, the Rev. L. B. Hastings of St. Albans School, Knoxville, Ill.; Mr. Newhall of the Shattuck School, the Rev. Latta Griswold, and the Rev. A. W. Griffin.

House of Hope Without Head

Mrs. Florence H. Shults, who has been in charge of the House of Hope Hospital at Nopala, Hidalgo, Mexico, has found it necessary to retire. Since the withdrawal of Dr. D. R. Aves to join the colors some nineteen months ago, Mrs. Shults, who is a trained nurse of large clinical experience, has been carrying on the work as best she could alone, and her record furnishes a fair exponent of the great possibilities and value of specially trained women for this branch of the Church's mission. But the fact that the House of Hope is not only a hospital and medical dispensary, but a hos-

pice and refuge for helpless indigents, and a centre of religious teaching and charitable activity as well, renders the position left vacant by Mrs. Shults one that cannot be easily filled. It is a post that requires not only the gifts of resourcefulness, management and endurance, but of compassionate self-abnegation and courage. It is an outpost in a mountain wilderness (high enough to demand strong heart and nerves), where poverty, ignorance and wretchedness are a constant companionship, and where the social isolation, to be tolerable, must be relieved by an abiding soul consciousness that one is "not alone."

Any woman who wants to respond to the challenge of this missionary opportunity should communicate with the secretary for Latin America, the Rev. Arthur R. Gray, D.D., Church Missions House, New York.

"ALASKAN CHURCHMAN" RESTS AT BOTTOM OF THE SEA

So many inquiries have been made as to the reason for the non-arrival of the August number of the *Alaskan Churchman* that THE CHURCHMAN correspondent wrote the editor, the Rev. H. H. Lumpkin, at Fairbanks, and received the following telegram:

"Your letter to hand. As far as I can ascertain the August *Alaskan Churchman* was lost on the *Princess Sophia*. Will you kindly get notices to this effect in Church papers. Am endeavoring now to ascertain if Government will reimburse us for the loss. If I can secure reimbursement will probably issue another edition."

Thus another chapter to the checkered career of the farthest north paper is written. Difficulties of printing follow difficulties in gathering the news from the vast territory; the cuts which have meant so much in making the *Alaskan Churchman* the attractive, speaking paper it has always been, must be procured from Seattle, and to cap the climax, the vessel which is bringing the whole edition from Alaska to its subscribers is lost and the edition rests at the bottom of the sea.

And yet the work will be continued, for it is the Alaskan slogan and practice to "get there." And the *Alaskan Churchman*, despite this great set-back, will continue to bring to us the information of the doings in this hardest of mission fields to man, equip and sustain!

Chicago Rector Dies of Influenza

CHICAGO, ILLINOIS.—The Rev. A. H. W. Anderson, rector of All Saints' Church, Ravenswood, died on January 17, of influenza. The funeral was held on Monday, the Right Rev. S. M. Griswold, Suffragan Bishop of Chicago, officiating. Many of the city clergymen were present.

Mr. Anderson, who came to Chicago in 1908, was chairman of the local draft board, having been very active in that patriotic work. He was a graduate of Trinity College and the General Theological Seminary.

Indianapolis Ordination

INDIANAPOLIS, INDIANA.—On Wednesday, December 18, in St. John's Church, Crawfordsville, the Rev. Henry Scott Miller was advanced to the priesthood by the bishop of the diocese. The sermon was preached by the Rev. William Burrows, and the candidate was presented by the Rev. Horace W. Wood. Dean White also assisted in the service. Mr. Miller succeeds Mr. Wood as vicar of St. John's Church, Crawfordsville.

LEAGUE OF NATIONS NOW CHURCH'S SUPREME CONCERN

Edward A. Filene Would Use All Forces to This End

Edward A. Filene, the well known Boston business man and philanthropist, who is a director of the Chamber of Commerce of the United States, vice-chairman of the executive committee of the League to Enforce Peace, and long prominent in movements for social betterment, in writing of the opportunity of the Church within the next three months to further the plan for a League of Nations, says:

If I were a bishop or superintendent, I would urge all ministers in my diocese or district to make a concerted effort along these lines. (A League of Nations.)

If I were an editor of a church paper, I would hammer away in every issue upon the necessity for a League of Nations. I would invite the leaders of the movement to contribute articles. I would arrange for symposiums on the underlying issues of the idea. I would strive to get my fellow editors to dedicate their pages to a like effort.

If I were a director of religious education, I would try to turn every unit or group under my jurisdiction into a laboratory of opinion on this supreme issue. I would make use of the more advanced Sunday School classes, men's clubs, and women's organizations.

I know there is an element of impertinence in a layman's speaking in this fashion to the experts of the Church, but I have been asked to write down what a layman regards as the supreme job of the Church at this time, and I have written frankly because I believe with all my heart that if the Church really gets on fire for this crusade it can do more than any other single institution to create a public opinion the voice of which will be heard and heeded at Versailles.

The work for a League of Nations is a crusade. It may not mean for the Church the rescue of any particular holy place; but it will mean something far better; it will mean making all places holy, for in a permanently peaceful world every place will give men the freedom to work out and apply the religion of justice and mercy.

As a business man, I sincerely envy the minister and editor who in this critical time can every week speak to a large and influential constituency.

Bp. Brent Issues Chaplains' Bulletins

About the middle of every month a bulletin from G. H. Q. in France goes out to all the chaplains written and signed by the senior chaplain, Bishop Brent. The purpose of the bulletin is to keep all the chaplains in close touch with G. H. Q. The first bulletin notes the death of four chaplains: Chaplains Danker, Sewell, Keith and Dieman. Since then Chaplain Marsh's death from wounds has been reported. Of the thirteen chaplains singled out for distinction by reason of heroic conduct under intense shell fire, four belong to the Episcopal Church: Chaplains Talbot, Danker, Rollins and Swan. Since this bulletin was printed Chaplain Royal K. Tucker has been cited. An Overseas Chaplains' Fellowship is proposed in the last bulletin received in this country. The same bulletin announces a series of retreats and conferences for such of the chaplains as desire to attend.

VESTRY OF OLD TRINITY ADOPTS FREE PEW SYSTEM

Action Also Effects St. Paul's and St. Agnes' Chapels

In an effort to develop greater democracy in the Church, Trinity Parish will abolish the system of pew leases and make all seats in the parish churches free. This was announced last week following a meeting at which the vestry of Trinity supported a view recently expressed by Dr. Manning, the rector, to the effect that the sale of church seats has always been an obstacle to the spirit of human fellowship in church life.

Although seats in seven of the churches of Trinity Parish are already free, the seats of Trinity Church, St. Paul's and St. Agnes' have been rented as usual up to this time. It will take some months to put the new policy into effect, but the intention is to accomplish it as quickly as possible. The pew leases at St. Agnes' will terminate in October and the Trinity leases will be completed in May.

Many of the pews of Trinity Church are owned in fee, as they are in other old churches throughout the country. It is believed that the owners of many of these pews will give them back to the church.

The vestry of Trinity in taking the progressive action expressed confidence that its example would influence other churches.

The resolution adopted by the Trinity vestry was as follows:

Resolved: That the seats in Trinity Church, St. Paul's Chapel and St. Agnes' Chapel, so far as the same are under the control of this corporation, be made free, as are the seats in the other churches of the parish, and that this action be taken as an expression of thanksgiving to Almighty God for the victory which He has granted to us, and as an evidence of our desire to do all that we can at this great moment in the world's history to make the Church the central place of human fellowship which it should be.

That a committee be at once appointed to formulate a plan for carrying this purpose into effect, and to report the same at the next monthly meeting of the vestry, in order that those who at present rent pews may have due notice of this change in policy.

FOR NEW CHILDREN'S CODE

Churchmen Are Interested in Effort Toward Legislation

ST. LOUIS, MISSOURI.—A very earnest commission is busily at work in the state trying to get through the legislature a new children's code. Quite recently new impetus has been given to the movement by a big gathering of interested men and women at the Missouri Athletic Club, and a very comprehensive address by Chief Justice Harry Olson of the Municipal Courts of Chicago. The meeting was held under the joint auspices of the St. Louis Chamber of Commerce and the Social Service Conference of St. Louis.

A large number of our clergy and laity are actively interested in the success of the proposed bill which is to be submitted to the fiftieth General Assembly. The proposed code provides for the abolition of common-law marriage, protection for the mother of an illegitimate child, a period of public notice before a marriage license can be secured, raising the age of consent, protection of children born out of wedlock and a number of other important matters

looking to the welfare and protection of children. Judge Olson paid Missouri the compliment of saying that our proposed code is so far in advance of the Chicago code that he intended to take a copy of it to Chicago as an ideal to which his city must endeavor to attain.

DR. LUCIUS WATERMAN WILL DELIVER PADDOCK LECTURES

The Paddock Lectures for 1918-1919 will be delivered in the Chapel of the Good Shepherd, at the General Theological Seminary, during January and February, by the Rev. Lucius Waterman, D.D., rector of St. Thomas's Church, Hanover, New Hampshire. The subject is, "The Primitive Tradition of the Eucharistic Body and Blood." The topics of the seven lectures are announced as follows:

January 27, "Eucharistic Pre-Suppositions, Ancient and Modern, and Criticism of Theories now Holding the Field." January 29, "The Ephesine-Roman Tradition, as Shown in Rome, Carthage, Milan." January 31, "The Testimony of the Alexandrian School." February 3, "The Testimony of the Asiatic Schools." February 5, "The Writers Between the Years 381 and 431. A. The Latin Fathers." February 7, "The Writers Between the Years 381 and 431. B. The Greek Fathers." February 12, "Later Writers Pressing the Incarnation Analogy. Points of Sympathy with Modern Thought."

The lectures are delivered at Evensong at six o'clock.

Junior Clergy Missionary Association

BROOKLYN.—On Tuesday, January 14, the regular monthly meeting of the J. C. M. A. of New York was held at St. Ann's Church. The Rev. Charles L. Slattery, D.D., read a most inspiring paper upon the general topic "From Flag to Cross." This subject will probably be the central point in the whole series of addresses to be given this year. The unanimous opinion of the clergy present was that the message was of such vital importance that Dr. Slattery should be asked if he would not consent to have the society publish his address, so that the clergy and others might have it in permanent form. This will probably be done within the near future. Some forty members of the association were present.

The next meeting will be held on Tuesday, February 11, at the Chapel of the Intercession. The speaker will be the Rev. William E. Gardner, D.D.; the topic, "The Church's Reserves or the Religious Training of the Young."

Bishop Davis on War Work

SPRINGFIELD, MASSACHUSETTS.—Mr. and Mrs. Frederick Harris of Maple Street opened their home last week to the members of the Century Club when Bishop Davies appeared in his uniform and told in a delightful manner of his work in "Y" huts overseas. He told of services conducted by him in camps before the day of battle and another conducted in a German prison camp. He described in vivid word pictures the departure of platoons of aviators for the German lines and the celebration at Lille. His entire talk was made all the more interesting by anecdotes, both humorous and grave drawn from his own experiences. Bishop Davies exhibited several fine souvenirs of the war, among them a camouflaged German helmet, German gas masks, many of the latest French posters and the helmet which he himself wore at Verdun.

COMBINED CHURCH DRIVE TO BE HELD IN FEBRUARY

Fourteen Churches Will Unite in Raising \$10,000,000

February will be the big month of the combined drive to be conducted by the fourteen Churches which will co-operate in raising a \$10,000,000 fund for after-war emergency needs.

Dates of the campaigns to be conducted by most of these Churches have been announced here by the committee in charge of the movement, of which the Rt. Rev. Theodore Irving Reese, Bishop-Coadjutor of Southern Ohio, is chairman. All of the Churches will be centered on the undertaking next month, except the United Presbyterians and the Disciples of Christ, who have completed their allotments.

February 9 has been set aside by the committee as Interchurch Emergency Sunday throughout the country. Clergymen in every state will make strong appeals on that day in behalf of the fund.

In conformity with the committee's suggestion that the intensive drive be held from February 9 to 16, as far as possible, the Episcopalians and Presbyterians have already decided upon that date and most of the Baptist churches will also conduct their campaigns at the same time.

Announcement is made from the office of the director of the Interchurch Emergency Campaign Committee that a series of eleven conferences has been arranged. These inspirational gatherings have been planned by the committee to inform the public as to what the Church has been doing during the war; to impress upon both the public and the Church the fact that the Church has an after-war-time mission demanding both money and men; to create an atmosphere favorable toward giving when the various denominations make their appeal during February.

The importance of these conferences is shown in the following list of speakers already engaged:

The Rt. Rev. Theodore Irving Reese and the Rt. Rev. W. R. Stearly of the Protestant Episcopal Church; Bishop Luther B. Wilson of the Methodist Episcopal Church; Dr. Robert E. Speer, chairman of the General War-Time Commission of the Churches; Bishop William A. Quayle of the Methodist Episcopal Church; Dr. Daniel L. Marsh of the Methodist Episcopal Church; Dr. Charles W. Gilkey of Hyde Park Baptist Church, Chicago, Illinois; Dr. Nehemiah Boynton, sometime moderator of the Congregational Churches.

The Rt. Rev. W. R. Stearly, Bishop Coadjutor of the Diocese of Newark, will take the entire trip. Dr. Speer will speak at four of the conferences.

The cities, dates and public auditoriums thus far engaged are as follows:

New York, January 20, Fifth Avenue Presbyterian Church.

Boston, January 21, Trinity Church.

Detroit, January 23, Central Methodist Church.

Philadelphia, January 31, Calvary Presbyterian Church.

One feature of the New York conference will be a large united choir gathered from the co-operating churches; of the Boston conference, a choir composed of forty male voices. The Rev. Alexander Mann, D.D., rector of Trinity Church, is taking an active interest in the Boston meeting.

THEOLOGICAL SEMINARIES UNITE FOR SUMMER SCHOOL

Opportunity for Student Soldiers Whose Courses Were Interrupted

The following important announcement has been made by four of the seminaries:

I. THE PROBLEM

Our theological seminaries, like all other institutions of higher learning, have felt heavily the call which the war has made upon the young manhood of the country. Many of our students enlisted in the midst of their seminary course; many more volunteered or were drafted on the eve of their admission. Some few of these are, at this writing, already discharged and seeking to resume their work; others, in constantly growing numbers, will be returning during the next few months; and these all will have arrears to face. Colleges and universities are adapting their courses to the situation, and arranging for summer schools, in order that their students who have been in the service may be able to make up for the war's interruption of their academic life. What is the student for the ministry to do? For months past, our seminary faculties have had this problem before them.

II. THE SOLUTION PROPOSED

Soon after the signing of the armistice, a meeting of the deans of our Church seminaries was called, to discuss what might be done. It was decided that the best way to meet the situation was to provide summer courses in theology, designed especially for students for the ministry who had been in the national service. This summer school will be a co-operative undertaking. Its faculty will be drawn from different seminaries; and we have assurance that these seminaries will give us of their best. Its immediate management has, by vote of the meeting just mentioned, been put in the hands of the undersigned, deans of seminaries whose comparative geographic nearness makes frequent conference possible.

III. WHAT CAN BE DONE?

It is proposed to hold the school for some ten weeks—divided into two terms. The courses to be offered will be sufficient in number and variety to meet the needs of students at various stages in their theological preparation. These courses will be intensive, they will have daily class meetings, and they will aim at rapid as well as thorough instruction. It is our belief that in this manner a competent and industrious student may be able to accomplish, during the summer, approximately the equivalent of an ordinary half-year's work. Thus, if the school succeeds, and can be repeated in the summer of 1920, a good student ought to be able to complete his full normal course of preparation for the ministry in a little more than two years instead of the usual three. This should be a welcome boon both to the student and to the Church: to the student by enabling him to enter upon his life work almost if not quite as soon as he would have done had there been no war; and to the Church, in that it will secure for it the student's services a year sooner than otherwise would be possible. The latter point seems to us important. For years, the inadequate supply of men for the ministry has been cause of grave anxiety, and the war, short as it has been, will for at least a year gravely lower the already too small number of ordinations. Any step that will expedite the entrance of these returning students upon their life work, without at the same time maiming their preparation for it, clearly ought to be taken.

IV. THE NUMBERS LIKELY; AND THE PROBABLE COST

No exact estimate can yet be made of the number of these soldier-students who would be likely to attend a summer school. The committee in charge are basing their calculations upon an estimated enrollment of forty. They frankly recognize that the number may well be less than that; they think it very possible that it may be more, even much more.

It is their estimate that a school of forty students can be maintained for approximately \$7,000 to \$8,000. They ask to have the larger sum mentioned guaranteed in advance, that the financial soundness of a venture, which has no invested capital to depend upon, may be assured. This estimate includes these items: (a) the ex-

THE Committee on a Summer School of Theology ask for prompt pledges of assistance; for it is only as these are secured that they can venture to announce their plans to the Church at large and to prospective students, or complete their business arrangements. Payments, however, will not be necessary before the end of May, and may then be made to George Zabriskie, Esq., 49 Wall Street, New York City, who has consented to act as treasurer. Pledges may be made to any member of the Committee of Deans.

penses of the faculty (who will give their services without remuneration, but who should not be asked also to pay their own way); (b) the necessary administrative and overhead costs—for printing, postage, service, and the like; and (c) the board and lodging of the students. The last mentioned item demands a word of explanation. We have good reason to count upon housing the students at little or no expense. But the question of their board is another matter; and we feel it wise to provide that. For probably few of our returning students will have been able, during the war, to lay by anything; and it may well prove difficult for many to secure work promptly. It seems foolish and wasteful that any young man who has made up his mind to study for the ministry, or who is midway in that study, should compete with many others who are looking for permanent employment; or even that he should spend a summer in a purely temporary job—when, at very small cost, he might spend those months in direct preparation for his life work. It seems, therefore, to the committee in charge, and to the deans in general, clearly wise that the Church should offer to take any thoroughly prepared young man, promptly on his discharge; put him at once upon active preparation for the ministry; and, in the meantime, put him also upon its payroll—much as the government, when he entered training camp, relieved him of all charges for self-support. Our project is frankly based upon this conviction of the Church's wise duty; and we unhesitatingly ask for the modest sum necessary to carry it through.

GEORGE G. BARTLETT,

Dean of the Divinity School in Philadelphia,

HUGHELL E. W. FOSBROKE,
Dean of the General Theological Seminary, New York City.

GEORGE HODGES,
Dean of the Episcopal Theological School, Cambridge, Mass.

WILLIAM P. LADD,
Dean of Berkeley Divinity School, Middletown, Conn. *Committee.*

CANADIAN-AMERICAN DAY IS CELEBRATED IN DETROIT

Delegation from Toronto Preaches in Ten Churches

DETROIT, MICHIGAN.—January 12 was Canadian-American Sunday in the Detroit churches when a delegation of four clergy and two laymen from Toronto visited Detroit and preached in ten of the churches here. Last October a delegation from three of the border cities of the United States visited Toronto and this was the return visit to Detroit. On Monday the Michigan Church Club gave a dinner for the distinguished guests which proved not only an occasion of much pleasure but one in which the ties of common speech, literature, parentage and suffering made it an evening of good will and affection.

After a most felicitous welcome from Bishop Williams, Mr. Thomas Mortimer and Mr. Dyce Saunders of Toronto, spoke of the unity which should and does exist between the peoples of the United States and Canada. One very significant fact was brought out that all misunderstandings of the past years have been occasioned by ignorance and that we should see to it that the history taught in our public schools is true and is not a garbled account of events.

FIRE DESTROYS BUILDINGS AT ST. JOHN'S SCHOOL

LEXINGTON, KENTUCKY.—On January 9, the building used as the dining room and kitchen of St. John's Collegiate Institute and Industrial School at Corbin, Kentucky, caught fire from a defective flue and was almost completely destroyed. The prompt and active work of the school fire brigade saved practically everything in the building. The building was partially insured. The main buildings were saved only by the strong northeast wind that prevailed, which blew the flames away from them.

This is a severe blow to St. John's, coming as it does upon the top of a series of hardships covering the past two years. The school has been able to keep its head above water through the last two years of financial struggle only by the grace of God and the sacrifice of its officers and teachers. Subscriptions have fallen off fully 50 per cent., because of the appeals of the various war relief agencies, and expenses have increased fully 50 per cent. The day school, one source of local income, has been closed for some time on account of the influenza epidemic. Lack of missionary boxes, which supplied materials for the "store" from which some income was derived, caused the store to be closed. And now this fire adds considerable financial loss, as it will cost nearly 50 per cent. more to rebuild now.

At present the culinary department is housed in the rectory. Mr. Harold Wentworth, manager, Mrs. Stearns, matron, and one teacher are alone able to be at work and are carrying the load practically alone.

Annual Meeting of C. P. C.

The annual meeting of the Church Periodical Club will be held on Monday, January 27, at 11 o'clock, in the Parish House of the Church of the Heavenly Rest, 3 East Forty-fifth street, New York City. The speaker will be the Rt. Rev. Arthur S. Lloyd, president of the Board of Missions.

Personals

THE REV. HARRY C. ROBINSON has resigned the office of archdeacon in the Detroit archdeaconry, Diocese of Michigan, and has accepted the rectorship of St. Peter's Church, Detroit. Bishop Williams instituted Mr. Robinson as rector on the second Sunday after Christmas, January 5.

THE REV. JAMES H. CLARKE, D.D., for the five years past rector of St. Paul's Church, Sistersville, West Virginia, has accepted an invitation to take charge of St. John's Church, Cambridge, Ohio. Dr. Clarke will be in residence Septuagesima Sunday. His address will be Cambridge, Ohio.

THE REV. WILLIAM WAY, rector of Grace Church, Charleston, South Carolina, has for the third time been unanimously elected president of the New England Society of South Carolina.

THE REV. LIONEL C. DIFFORD, rector of Our Saviour Church, Salem, Ohio, has received and accepted a unanimous call to become rector of St. Stephen's Church, East Liverpool, Ohio, and will commence his duties there on February 1. During his stay in Salem Mr. Difford has been very active in the civic work of the city and has made many friends outside his church. He has built up his church until it has reached the most prosperous condition in its history, both financially and spiritually.

THE REV. D. R. OTTMANN, formerly chaplain at Post Aviation Field, Fort Sill, Oklahoma, has been honorably discharged. He has accepted work at Lexington, North Carolina, and enters upon his duties immediately. All mail for the Rev. or Mrs. Ottmann should be addressed to Lexington.

THE REV. S. S. WARE, retired, who resigned the rectorship of St. Peter's Church, Port Royal, Virginia, last fall, was recently presented by his many friends in Caroline county with a beautiful silver loving cup and plate, in appreciation of his services as rector of St. Peter's Church for thirty years.

THE REV. J. G. CAREY, formerly assistant minister at St. Thomas' Church, New Haven, and at Trinity Church, Pittsburg, assumed his duties as rector of the Church of Our Savior, Middleboro, on the first of January.

THE PERMANENT ADDRESS of the registrar of the Diocese of Fond du Lac is the Cathedral Parish House, Fond du Lac, Wisconsin.

The Death of Lieut. Edwards

Lieut. Frederick T. Edwards, a son of the Rev. Frederick Edwards, D.D., dean of St. Paul's Cathedral in Detroit, Michigan, is reported in last week's casualty list as dead in France from wounds received in action. Lieut. Edwards was a graduate of Columbia University and was a student in the General Theological Seminary when he enlisted in May, 1917. He was sent to an Officers' Training School at Fort Sheridan, Illinois, where he was commissioned, and was attached to the Eighteenth Field Artillery. Lieut. Edwards was wounded in the Argonne on October 5 and died the following day.

The Rev. Frederick Edwards, father of Lieut. Edwards, is a distinguished presbyter. For many years he was rector of St. James' Church, Milwaukee, and before going to Detroit was special preacher in Grace Church, New York, where his sermons attracted wide attention.

Our Weekly News Letters

SOUTHERN FLORIDA

Annual Convocation—The twenty-seventh annual convocation was held in Holy Cross Parish, Sanford, January 7-9. The Rev. W. L. Blaker was appointed secretary and the committee on lay credentials consisted of the Rev. W. W. Williams and the Rev. W. B. Curtis. The following appointments were made: Chancellor, L. C. Massey; vice-chancellor, T. P. Warlow; treasurer, F. H. Rand; registrar, the Very Rev. J. G. Glass; Council of Advice, the Very Rev. J. G. Glass, the Rev. A. S. Peck, A. J. Holworthy and A. Haden; examining chaplains: the Rev. Robert McKay, the Rev. J. H. Davet and the Rev. L. I. Insley. Encouraging reports were given by the treasurer, the chancellor and by committees. The treasurer's report showed only one parish which had not met all assessments in full, and of the eighty missions, seventy had paid in full.

A committee of three clergy and three laymen was appointed to take charge of extending the every member campaign throughout this district, the Tampa parishes and missions having set April 6-13 for such campaign there.

The Rev. W. C. Richardson and L. H. Lothridge were elected delegates to General Convention, the alternates being the Rev. C. E. Patillo and A. J. Holworthy.

CORINNE ROBINSON.

BOSTON

Memorial Services for Col. Roosevelt—Major General Leonard Wood delivered the principal address at the Old North Church at the memorial service on Sunday morning. Frederick A. Tupper, a classmate of Mr. Roosevelt's at Harvard, and Mr. R. H. Dana also spoke. The arrangements were in charge of the vicar, the Rev. W. H. Dewart.

In the afternoon a special service was held at the Church of the Advent with an eulogy by Dr. Van Allen, and in the evening the Hon. Charles G. Washburn delivered a funeral oration at the cathedral in the presence of Governor Coolidge and a large congregation.

The Interchurch Emergency Campaign—The following letter relative to the Interchurch Emergency Campaign has been sent to all the clergy of the diocese by Bishop Babcock:

"A meeting in the interest of the Interchurch Emergency Campaign, in which our own Church has a part, will be held in Trinity Church, Boston, on Tuesday evening, January 21, at 8 o'clock.

"The Interchurch Emergency Campaign, under the auspices of the General War Time Commission of the Churches, has the endorsement of the War Commission of our own Church, of which Bishop Lawrence is the chairman, and Bishop Reese of Southern Ohio is the chairman of the Executive Committee. This meeting is held, not for the purpose of raising money or asking for pledges, but to awaken the Christian public generally to the obligations and opportunities which will confront the Christian Church during these days of reconstruction. Each Christian Communion will raise its own budget in its own way, and it is believed that this meeting will attract the attention and will rouse Christian men and women generally to the im-

portance of supporting the after-war work of their own communion.

"The speakers at the meeting will be Bishop Stearly, Bishop Coadjutor of the Diocese of Newark, and Mr. Robert E. Speer."

Training Courses for Laymen—The archdeaconry of Boston has arranged for a series of training courses for laymen to be held at the cathedral rooms on Tuesday evenings beginning this week. The lectures on the Bible, the Prayer Book and the Church are from 7.30 to 8.15 p. m. and those on the faith, the parish and speaking and reading are from 8.30 to 9.15 p. m. so arranged that one can take in two lectures in the same evening. There are twelve lessons in each course.

Course I, The English Bible, the Rev. Ralph Harper; II, The Prayer Book, the Rev. George Hodges, D.D.; III, the Rev. Malcom Taylor; IV, the Rev. Professor Drown, D.D.; V, The Parish, the Rev. W. L. Clark; VI, Reading and Speaking, Mr. R. G. Appel.

CHARLES CHASE WILSON.

ATLANTA

Dean Returns from France—Dean Thomas Henry Johnston of St. Philip's Cathedral, Atlanta, returned last week and preached in the cathedral. The dean is lavish in his praises of the men in whose division he worked. He is an Irishman, and he knows what fighting is.

Dean Johnston entered the service last summer as a Y. M. C. A. worker. And he praises highly the work of this organization.

On the other hand, someone also speaks for the dean. He was not just the tame Y. M. C. A. worker, handing out hot chocolate and sandwiches. One can scarcely imagine that he would be. His commanding officer speaks of his service most highly. And he goes so far as to say that he is the only Y. M. C. A. man that he ever knew to go "over the top" with the men every time.

Council Postponed—The bishop has just sent out a letter announcing that the annual council of the diocese which was scheduled to meet in All Saints' Church, Atlanta, January 22, has been postponed to meet at the same place on May 7. This is the first meeting since the time was changed from spring to winter.

A Lecture on Church History—A lecture on Church history attended by other congregations is rather a new thing. Mr. H. R. Russell-Howland, who loves the Church devotedly and who is a student of Church history, visited the rector of St. James, Marietta, recently, and asked permission to deliver a lecture on this subject. He visited each minister in town, and all except the Baptist minister seemed to enter heartily into the plan. The lecture was given in St. James' Church in the afternoon of the first Sunday after the Epiphany, and of course it dealt with the primitive Church.

New Rector—The Rev. H. A. Willey has accepted the call extended him by the vestry of St. George's Church, Griffin, and took charge on the first Sunday after the Epiphany. Mr. Willey was *locum tenens* at the cathedral while Dean Johnston was absent in France, and his work there was splendid and much appreciated by the people of the parish.

RANDOLPH R. CLAIBORNE.

January 25, 1919

INDIANAPOLIS

Council Meets—The 82d council of the diocese met in the cathedral, Indianapolis, January 15-16. All the reports covered a period of only eight months since the meeting of the last council in May. Owing to the closing of the churches for many weeks during the influenza epidemic and to the shortened year, the statistics showed a decrease in the number of communicants and of baptisms. Routine business only was transacted. The bishop's address dwelt largely on the lessons to be learned from the war and on the necessity of better support for the clergy in these days of expensive living. Speaking of the return of the soldiers from abroad, he said: "These men are not coming back to show us, as some have prophesied, what true Christianity is, but inevitably to ask whether our Christianity is true. We cannot escape the responsibility. As Christians, we cannot engender hate, we dare not advocate revenge. We have fought for truth and justice. We must ourselves be true and just. A League of Nations, both from a Christian and an economic point of view, is an end for which we should strive, a consummation which would bring nearer the realization of the Kingdom of God." He noted with dismay the proposal of the Secretary of the Navy that the United States should have the greatest navy in the world.

Dealing with the question of the support of this clergy, he said: "A Christian congregation has no greater moral right to compel its minister to live on an inadequate salary than has a merchant to pay less than a living wage."

The council adopted the following resolution: "Unable to understand how any people calling themselves Christians can withhold sympathy and cooperation from those who are endeavoring not only to safeguard the results of the most righteous victory which has been won, but also to order international relations in such a way as at least to lessen the chance of war and prevent the recurrence of conditions before which mankind stands today appalled, we feel that we would be false to our Christian profession if we did not interpret the recent struggle as war against war and plead for a righting of that decision in the peace terms."

The deputies to the General Convention are: the Rev. J. D. Stanley, the Rev. J. E. Sulger, the Rev. J. W. Comfort, the Rev. Lewis Brown, Judge T. L. Sullivan, Judge John L. Rupe, Professor Thos. E. Moran, Mr. J. D. Bielow.

WILLIAM MARSHALL.

NEW YORK

Death of George R. Sheldon—Men of international prominence in the financial, industrial and political world went to the Church of the Holy Communion last week to pay final tribute to the memory of Mr. George R. Sheldon, banker and one-time treasurer of the National Republican Committee. Mr. Sheldon died at Carbondale, Illinois, on January 14, from injuries received in an accident while inspecting a coal mine there. The funeral was held in the church of which he and members of his family long had been parishioners.

Famous Indian Fighter Dies—Capt. Francis Marion Gibson, U. S. A., retired, who was under command of General George A. Custer at the time the famous soldier was killed and his supporting battalion was wiped out by Indians, at the battle of the Little Big Horn, died in New York last week. He was seventy-one years

old. He had been in the United States Army from 1867, when he was appointed a second lieutenant by President Johnson, until he retired in 1891. When the United States entered the world war Captain Gibson offered his services to the government and was assigned to recruiting duty in Brooklyn, where he served for more than a year.

The burial service was sung at St. Agnes' Chapel; the interment was in Arlington Cemetery.

Lee Birthday Celebration—A service of thanksgiving for the solidarity of the American people incidental to the anniversary of the birth of Robert E. Lee was held last Sunday at St. Mark's-in-the-Bouwerie. The birth anniversaries of three other great Americans—Alexander Hamilton, Benjamin Franklin and "Stonewall" Jackson—are within ten days.

F. L. Stetson Ill—Mr. Francis Lynde Stetson, one of the most active laymen of the diocese, is ill at his home in New York. Mr. Stetson is senior warden of the Church of the Incarnation; he was the law partner of Grover Cleveland.

Death of Parish Worker—Miss Dorothy Morgan, a member of the staff of Grace Parish, died in the Presbyterian Hospital on January 12. Miss Morgan was active in the work of the choir school and the work for the children of the parish.

G. F. S. Party—New Year's Day was happily observed at the war headquarters of the G. F. S. in New York by keeping open house through the afternoon and evening. Fully 150 associates and members were present. Refreshments were served at a table decorated with Christmas greens and with a huge Jack Horner pie as the center piece. During the afternoon Mrs. Wallace King entertained the company with several amusing monologues and Miss Nellie Scott told fortunes in a mysterious palm-reading booth at the end of the room. Miss Anita Lachmund's dancing was a delightful part of the evening's program and a forerunner of the general dancing which took place later.

Every Name Canvass—An Every Name Canvass was held Sunday afternoon, January 12, in Grace Parish, Nyack, of which the Rev. A. L. Longley assumed the rectorship November 1. Fifty men left the church at two o'clock, while the ladies prepared supper in the parish house. At six all of the workers had returned, and after supper reported a gain in pledges for current expenses of over \$3000 and a gain for missions and benevolences of over \$600.

MARGARETTA MILLER.

VERMONT

Death of the Rev. T. F. Turner—The Rev. Thornton Floyd Turner, rector of St. Peter's Church, Bennington, died on January 10, 1919. The funeral services were held at Calvary Church, New York, the following Monday afternoon at three o'clock and the interment was at Mastic, Long Island, the following day.

Mr. Thornton entered the Officers' Training School at Plattsburg as early as 1916, and in 1917 he sought eagerly an appointment as chaplain in the army when already his days were numbered. It would be difficult to exaggerate his interest in anything he deemed helpful to his Church, to his country or to humanity. His parishioners admired and loved him.

G. R. BRUSH.

BALTIMORE

The Diocesan Convention—The diocesan convention, which should have been held the last week in October, was postponed on account of the prevalence of the influenza. It will meet at the Memorial Church, Baltimore, on Wednesday and Thursday, January 29 and 30. It will be preceded on Tuesday night by a mass meeting under the auspices of the Social Service Commission at Lehman's Hall, at which Bishop Murray will preside. The speakers will be the Rt. Rev. Edwin S. Lines, Bishop of Newark, and Miss Vida D. Scudder, professor at Wellesley College, upon the subject, "The Church and Reconstruction." WYLLYS REDE.

CHICAGO

Choir Dinner at the Cathedral—On Tuesday evening, January 14, a choir dinner was held at Sumner Hall at the cathedral, at which many who had been connected with the cathedral in former years were present: former deans, former choir-masters, and former choir boys. Besides being a good dinner in the ordinarily accepted use of the word, it proved a veritable feast of reminiscences about the early days of the cathedral. The first speaker was Mr. Peter C. Lutkin, dean of the Music School of Northwestern University, who was a member of the choir under Canon Knowles. He joined the choir in 1867, at which time it was the only vested boy choir west of the Allegheny Mountains, and played the organ in the cathedral at the age of fourteen. Mr. Weddertz, the present organist and choirmaster, gave an outline of the history of the cathedral choir, and then called upon Bishop Anderson, who told some stories about his early ministry in Canada, and urged upon the choir boys the two duties of courtesy and reverence, gentlemanliness toward men and gentlemanliness toward God. Among the other speakers were the Rt. Rev. S. M. Griswold, suffragan bishop of the diocese, and the Rev. George D. Wright and the Rev. J. B. Haslan, both in former years in charge of the work at the cathedral.

Special Preachers—On Sunday, January 12, Bishop Pagc, of Spokane, was the preacher at St. Paul's Church, and the Rev. George A. Beecher, Bishop of Western Nebraska, preached at St. Chrysostom's Church in the morning, and at Christ Church in the evening.

The "Chicago Plan"—The whole city is pushing the development of the "Chicago Plan," with a program for extensive civic improvements, as a reconstruction measure. The "Boulevard Link," which was started some time ago, connecting the boulevards of the North and South sides by a new bridge over the Chicago River, is almost completed. Other features of the plan include the building of two new railroad stations, the filling in of land for a new park along the lake front on the south side, and the opening of new diagonal streets connecting different parts of the city. Sunday, January 19, was kept as "Nehemiah Day" by most of our churches, and sermons were preached on the need for aiding in this work of improving and beautifying Chicago.

CHARLES L. STREET.

CENTRAL NEW YORK

A Growing Parish—The new Mission Church of All Saints at Johnson City has just made a remarkable record of progress, under the priest in charge, the Rev. T. Raymond Jones. Services were started about two years ago in this growing town. With some assistance from the neighboring par-

ishes in Binghamton, a piece of land was purchased on the main street in a central location, at a cost of \$3,300. A temporary church has since been erected, an unusually large number of candidates for Confirmation have been presented to the bishop coadjutor, congregations have grown so rapidly that the church has been enlarged, and recently an every member canvass was held which resulted in pledges through the envelope system of \$2,500 and cash subscriptions sufficient to pay the indebtedness of \$2,400 on the church and grounds. The parish hopes soon to become independent with a larger and more beautiful permanent church and a rectory. At Endicott, which is also for the time in charge of Mr. Jones, there is a fund on hand for building a rectory.

Progress of New Hartford—During the rectorship of the Rev. Henry Smart, who has just resigned from St. Stephen's Church, New Hartford, after five years' service, many memorials have been given to the church and the parish debt considerably reduced. Mr. Smart's resignation takes effect March 1.

NEWARK

Grace Church Free of Debt—Grace Church, Newark, was able to begin the New Year free of debt as the result of the Christmas offering for parish expenses. This amounted to about \$1,300, plus a \$500 Liberty Bond, given by a member to be used at the discretion of the rector, the Rev. Charles L. Gomph. During the Board of Mission's fiscal year of fourteen months, the parish gave more than \$1,300 for general missions, thus more than meeting its full apportionment. In 1918 its gifts for diocesan missions and interests exceeded \$1,200; while the Church School gave \$150 to general missions and nearly \$100 for special missionary objects.

Quiet Day for Clergy Scheduled—A Quiet Day, for meditation and conference, will be observed by the clergy of the diocese in Trinity Cathedral, on St. Matthias' Day, February 24.

At St. Paul's Church, Hoboken—At the service at St. Paul's Church, Hoboken, on the evening of the First Sunday after Epiphany the branch of the Girls' Friendly Society was admitted after Evening Prayer. Five working associates and twenty members pledged themselves to the rules of the society and were presented with the G. F. S. badge by the rector, the Rev. Henry Baldwin Todd. A goodly congregation was present and interested. At the early service in the morning the society made their corporate Communion and presented the church with a beautiful pair of brass altar vases which were set apart for use at that time. The vases are a gift of remembrance of their admission, executed by The Gorham Company.

Montclair Rector Honored—The Rev. Luke M. White, rector of St. Luke's Church, Montclair, has been elected vice chairman of the commission on evangelism of the Federal Council of the Churches of Christ in America, of which James M. Speers of Montclair is chairman, and Rev. C. L. Goodell of New York, executive secretary. Other representatives of the Episcopal Church on the commission are Bishop Ethelbert Talbot of the Diocese of Bethlehem, the Rev. Dr. Floyd W. Tomkins of the Church of the Holy Trinity, Philadelphia; George Wharton Pepper of the Board of Missions, Edward H. Bonsall,

president of the Brotherhood of St. Andrew; the Rev. James E. Freeman of Minneapolis, and the Rev. C. P. Tinker of New York.

The aim of the commission is to aid in bringing together denominational commissions, to help forward federated and simultaneous evangelistic meetings throughout the country, under the direction of the pastors and also to co-operate in the educational evangelism of the home and Sunday School wherever desired.

New Rector for Newark—The Rev. Frederick Alfred Coleman of Trinity Church, South Norwalk, Connecticut, has accepted a call to St. Paul's Church, Newark, and will begin his duties there in March. In coming to St. Paul's Mr. Coleman is returning to the diocese in which he was ordained and where he began his ministry. After graduating from the General Theological Seminary he served at Little Falls and Butler in this diocese, before going to St. John's Church, Stamford, Connecticut.

GRACE MCKINNEY.

MINNESOTA

Results of the Advent Call—A writer in *St. Clement's Chimes*, St. Clement's Church, St. Paul, has the following to say with reference to the Advent Call: "Thank God, the Advent Call came and please God, we shall keep it with us." Its effect upon everyone concerned was wonderful. The faith of the intercessors was deepened by the fact that as they prayed they realized they were bringing before God Himself the needs of our Church and Nation. The hearty welcome given to all of the messengers made them feel that those whom they visited were in the most hearty accord with the whole movement. They had been carefully prepared for their work by the inspiring addresses given by Bishop McElwain on the quiet day."

Theodore Roosevelt—Throughout the state of Minnesota, on January 12, Sunday, special reference was made in almost all of the churches to the life and work of our late ex-President, Theodore Roosevelt, with special emphasis on his Christian character.

A Successful Campaign—An Every Member canvas was inaugurated in the Church of St. John's Evangelist, St. Paul, about the middle of last December. The report to date shows a total of approximately 275 new subscribers, and a net gain in parish income of \$9,100. It is expected that this amount will be increased by over \$500. When it is remembered that the original number of subscribers in the parish when the campaign opened was only 291, and is now nearly 600, it will be easily understood how successful the campaign was.

Consecration of Church—On Sunday, January 19, the church of St. Timothy, Minneapolis, was formally consecrated by Bishop McElwain. This church, under the leadership of the Rev. F. L. Anderson, has been successful in freeing itself from all indebtedness.

Twin City Clericus—After reviewing Mr. Fosdick's article in the January *Atlantic Monthly*, "The Trenches and the Church at Home," the Rev. G. G. Bennett of St. Paul's Church, Minneapolis, at a recent meeting of the Twin-City Clericus, stressed the necessity of the clergy's emphasizing the following: 1. That both the clergy and laity should learn the opinion of the men returning from the old world, with reference to the Church. 2. That the social

side of Church life should receive greater attention than in the past. 3. That larger consideration should be given to the unified efforts of the various Churches to spread the Kingdom of Christ. 3. That the clergy should go through the searching self-examination of their preaching.

F. D. TYNER.

NEW JERSEY

Sunday School Institute Meeting—The semi-annual meeting of the Camden district of the New Jersey Sunday School Institute occurred in St. Paul's Church, Camden, January 15. A majority of the twenty-four Sunday Schools in the district were represented by 65 delegates. The Rev. Frederick A. Warden of Moorestown presided. The evening service, which consisted of the Litany, was said by the Rev. H. E. Thompson of Woodbury. More than usual of the clergy were present, the Camden Clericus having met at the same place earlier in the day.

The election of officers resulted in the choice of the Rev. Henry O. Jones as president; the Revs. John Wallis Ohl and Robert G. W. Williams, vice-presidents; Mr. E. B. Jillard of Collingswood, secretary; Mr. Millwood Truscott of Camden, treasurer.

In the afternoon contributed questions were answered by the Rev. Charles S. Lewis of Burlington, and an address on teacher training was made by the Rev. Llewellyn N. Caley of Philadelphia. At the evening session the address was by the Rev. Eugene S. Pearce of Rome, N. Y., on "The War and Religious Education."

Institution Office at Asbury Park—The Rev. C. Canterbury Corbin, formerly of the Diocese of New York, was recently instituted as rector of St. Augustine's Parish for colored people, Asbury Park. The Bishop of New Jersey was the officiant, the preacher was the Rev. Robert MacKellar of Red Bank. Ten priests were in attendance, and a large congregation.

There was Evensong on the evening of the same day, with a sermon by the Rev. Charles S. Sedgewick of Plainfield.

Mr. Corbin succeeds the Rev. August E. Jensen in the important work of St. Augustine's.

H. E. THOMPSON.

WASHINGTON

In Memory of Col. Roosevelt—Under appointment of the Bishop of Washington, the services at the cathedral at 11 o'clock on Sunday, January 12, were a memorial of the late Theodore Roosevelt. The national ensign was carried in procession, Mr. Roosevelt's favorite hymn, "How Firm a Foundation, Ye Saints of the Lord" (636 of the hymnal), and the national hymn were sung in the service, and commemorative prayers were offered. The bishop was assisted by the dean and Canon De Vries. Bishop Harding was the preacher, taking his text from Ecclesiasticus, "Let us now praise famous men." He illustrated his sermon with many personal reminiscences of the Colonel. The bishop took for his theme the brief tribute of Senator Lodge in the Senate the day Mr. Roosevelt died, to the effect that he was a great patriot, a great American, and a great man.

W. L. DE VRIES.

WESTERN MISSOURI

Ordination to the Priesthood—An interesting service took place at St. Augustine's Chapel, Kansas City, on St. John's Day last when the Rev. Henry E. Rahming was advanced to the priesthood by the bishop

of the diocese, the Rt. Rev. Sidney C. Partridge, assisted by a number of the city clergy. The sermon was preached by the Rev. M. E. Spatches, and the candidate was presented by the Rev. E. A. Moore. The Rev. Mr. Rahming will have charge of St. Augustine's, Kansas City and St. Matthias, St. Joseph. CHAS. A. WEED.

IOWA

St. Katharine's School Full—St. Katharine's School Davenport, the diocesan school for girls, enters upon a new era of prosperity this year, when it reports sixty-eight boarding scholars, and the creation of a waiting list.

This enrollment is the largest the school has ever had, and takes its capacity. Such a condition makes necessary the building this year of the separate building for teachers, which was deferred last year on account of the war conditions. A modest structure costing perhaps \$10,000 is proposed, a nucleus for the fund being in hand, and assurances that many friends of the school will be ready contributors to it. It will be a memorial to Marion Crandall, the St. Katharine's teacher who was killed by shell fire while in Y. M. C. A. work on the French front.

ALLEN JACOBS.

WESTERN MICHIGAN

New Dean at Work—The new dean of St. Mark's Pro-Cathedral, Grand Rapids, the Rev. Leslie Fenton Potter, late of St. Simon's Church, Chicago, entered upon his duties January 1 and will occupy the deanery with his family as soon as his household goods are transported.

Receives an Automobile—The Rev. G. P. T. Sargent of Grace Church, Grand Rapids, is rejoicing in a Christmas present to his parish of an Overland coupe which will enable him to drive about protected from rain and snow.

A Children's Play—The touching little play, *The Magi of To-day*, which was distributed by the G. B. R. E. before Advent to interest and instruct Church people and children on the needs of the orphans of Armenia and Syria, was beautifully rendered by the school of St. Paul's Church, St. Joseph, on New Year's Eve. (So far as known this was the only response made in the way to the appeal of the Armenian and Syrian Relief Committee in the diocese.) The educational and inspirational value of the play was appreciated and a splendid offering resulted.

F. O. GRANNISS.

BETHLEHEM

Archdeaconry Meeting Successful—A most successful meeting of the archdeaconry of Scranton was held at St. Luke's Church, Scranton, January 7 and 8.

Instead of the usual evening service on the first night of the archdeaconry, a round table conference on parochial problems was held. At the conference the new domestic secretary of the Board of Missions, the Rev. Francis S. White, led in the discussion.

Archdeacon Durell of the archdeaconry of Reading led in the discussion of the missionary outlook of the diocese. Both topics proved so interesting that the evening's program could not be completed. The relation of the General Board of Missions to the individual rector and the problems arising out of the present deficit were thoroughly analyzed and the clergy felt that they had secured a new point of view.

At the all day meeting on the 8th after

the Holy Communion, breakfast was served in the parish house, and at the business succession the Rev. J. Talbot Ward, rector of St. Clement's Church, Wilkes-Barre, nephew of Bishop Talbot, was elected archdeacon of Scranton. The Rev. E. G. N. Holmes of Trinity Church, Carbondale, was made secretary, and Mr. C. J. Arnold was elected treasurer.

A Presbyterian minister, the Rev. George W. Wellburn, D.D., one of the committee of three in the General Assembly of the Presbyterian Church, to frame the resolution calling for a conference on Organic Union, spoke on this movement in a thoroughly sympathetic way, showing his appreciation of the position of the Church and the many problems related thereto.

At the luncheon the retiring archdeacon, the Ven. D. Webster Coxe, D. D., received the felicitations of both the laity and the clergy. A purse of \$450.00 in gold was presented to him in behalf of his friends throughout the diocese. Archdeacon Coxe was made at the suggestion of the bishop, archdeacon *emeritus*. He has served 25 years as archdeacon and 34 of a ministry of 50 years in the missionary work of the dioceses of Central Pennsylvania and Bethlehem.

R. P. KREITLER.

SOUTH DAKOTA

An Epiphany Call—Seven of the clergy of the district, including the archdeacon of the Niobrara deanery, Dr. Ashley, and three rural deans, gathered in Sioux Falls on January 2 and 3 for a conference, and to take part in the ordination of the Rev. David Clark to the priesthood. The meetings were held at the deanery and the bishop's house. The subjects discussed were the deanery system, methods for home study, subjects for class study during Lent, and the extension of the Advent Call to men. As a result of the discussion of the last named subject an Epiphany Call was sent out by the bishop to all of the clergy. The plan is to gather the men together once a week in discussion in Bible class groups where the spirit of prayer and preparation for service might be developed. "The assembling of men, for conference and mutual development, once a week—this is the Epiphany Call." The following topics for such classes were suggested: 1. Why pray? 2. What is truth? 3. Do we need a new religion? 4. Can we have Church unity? 5. How to use the Bible. 6. Why are you a Churchman? 7. Why is profanity an evil? 8. Social reconstruction. As the bishop says in his call: "We may not accomplish great things, but we can make a start. There is no greater need in South Dakota than to make earnest Christians and loyal communicants out of our 'confirmed persons.'"

Ordinations—On Friday morning, January 3 in the cathedral at Sioux Falls the ordination to the priesthood of the Rev. David Clark took place. The candidate was presented by the Rev. E. F. Siegfriedt, and the sermon was preached by the Very Rev. E. B. Woodruff, dean of the cathedral. Mr. Clark is stationed at Rapid City. He is the second son of the Rev. A. B. Clark, who for some thirty years has been the missionary to the Indians on the Rosebud Reservation. His brother, the Rev. John Clark, is at present the missionary on the Rosebud.

On Sunday, January 5, Bishop Burleson ordained to the diaconate in Christ Church, Yankton, Prof. A. P. Larrabee, who is a member of the faculty of Yankton College. Prof. Larrabee, for two years past, has been doing useful and effective work as a

lay reader at Yankton and outlying missions. He continues his work at the college and will assist the priest in every possible way.

Death of Mrs. Mitchell—Mrs. Albert Mitchell, the only daughter of the Rev. William Holmes, our superintending presbyter on the Santee Reservation in Nebraska, died just before Christmas. She was a young woman of unusual mental ability and Christian character and her death is a great loss to the family and the community.

Bishop Remington to Return Soon—Bishop Burleson has received word from Suffragan Bishop Remington that he expects to leave France shortly after the new year and will take up his work in South Dakota by the first of March. It will be remembered that Bishop Remington went directly into service on the day of his consecration and has, up to this time, done no work in South Dakota.

PAUL ROBERTS.

COLORADO

Festival of the Three Kings—Elaborated and presented year after year by the late Rev. John H. Houghton, but omitted last year in his memory, the Festival of the Three Kings was again observed at St. Mark's, Denver, by his successor, the Rev. F. Ingley. A long procession down the aisle in ancient garb culminated in the typically dressed characters of the mythical Gaspar, Melchior and Balthasar, kings of the Orient.

At the Convalescent Home—The living room of the Church Convalescent Home, Denver, has been furnished in a most artistic and cheerful way by the Lectern League. Here as usual a Christmas party of friends of the home assembled by invitation to see what the committee could do. The Sisters brought the children and a gift was presented to every patient in the house.

The Epidemic—The Rev. Thomas Worral was handed a warrant on Thanksgiving Day for holding service for his congregation of seven persons at Longmont; otherwise the usual business of church closing went on in Colorado as elsewhere in thus attempting to check the influenza, while places of business and latterly theatres as well were wide open. A heavy toll of lives was taken and sporadically the disease still threatens, but everywhere churches and schools are open again, and as an epidemic the ravage is past and the death rate normal although it is reported that some parts of the state were dreadfully depopulated.

G. H. HOLORAN.

RHODE ISLAND

Clericus Rehearses New Hymns—At the January meeting of the Clerical Club at Grace Church, Providence, the Rev. Frank Damrosch, Jr., of Trinity Church, Bristol, addressed the club on the new hymnal, using the piano for illustration, and led the clergy in the singing of some of the new hymns.

The Last Member—The recent death of the Rev. Edmund A. Angell, in Brooklyn, on January 11, removed the last surviving member of the Rhode Island diocesan convention which elected Bishop Clark to his episcopal office in 1854. In his early years Mr. Angell was a vestryman of St. Peter's Church, Manton, during the period when the present church edifice was erected.

English Church News

A series of vesper services is being held one Sunday afternoon a month at the First Baptist Church, Providence, this winter, as the gift of ten churches of Providence to Brown University. They are in continuation of similar services held in previous years by the university itself in a college hall. Three of our parishes are participating: All Saints', Grace, and St. John's. The Rev. Dr. W. S. Rainsford preached in November, and Dean Brown of Yale University, in December.

JOSEPH M. HOBBS.

CONNECTICUT

Archdeaconry Meeting Held—The Epiphany meeting of the Hartford archdeaconry was held at St. John's Church, Hartford (W. T. Hooper, B.D., rector), January 9. The Rev. George T. Linsley of Hartford, preached a strong sermon on the use of the Prayer Book during the war and during the period of reconstruction.

The chief business of the meeting was the election of archdeacon in place of J. H. S. Harte. The Rev. E. T. Mathison of Rockville, was elected. Other elections were as follows: The Rev. N. H. Heermans, secretary-treasurer, and the Rev. E. Livingstone Wells, secretary of the clericus.

The newly elected archdeacon was appointed chairman of a committee to investigate the matter of Sunday moving pictures in Hartford. The Rev. S. R. Coloday, and the Rev. H. T. Hooper were chosen to work with Mr. Mathison, and together with two laymen were given power to act in the matter before the next meeting of the archdeaconry. If it be thought wise, the matter is to be brought before the assembly now meeting in this city.

Clericus Meets—Immediately after the meeting of the archdeaconry, the Hartford clericus assembled. The Rev. S. R. Coloday of Christ Church, Hartford, gave an excellent address on Mormonism. Mr. Coloday's close association with Bishop Spalding gave him a particularly clear grasp of the subject.

W. T. HOOPER.

PHILADELPHIA

Clerical Changes—The Rev. Charles C. Pierce has resigned the rectorship of St. Matthew's Church and was made rector *emeritus*. Dr. Pierce is in charge of the registration and care of graves of all troops who have died abroad in France and Belgium, Italy and England. It is the importance and length of this work that has led him to sever the tie with his parish. The parish testified to its regret at the necessary loss of its loved leader, and at the same time its pride in the work he has done in the service of his country. The rank of lieutenant-colonel has been given to Dr. Pierce, which is the highest rank a chaplain can hold in the army.

Another chaplain has been called to St. David's Church in Manayunk, the Rev. Francis B. Barnett. Mr. Barnett was, before the war, rector of the parish in Ridley Park. When the war came, he went overseas as chaplain of the Roosevelt Hospital Unit. Later he was commissioned a captain in the chemical service of the army.

The Rev. Joseph H. Earp has resigned the rectorship of St. Paul's Memorial Church, to go into social service work. The Rev. Granville Taylor is supplying at St. Paul's for the time being.

The Rev. Addison A. Ewing, formerly an examining chaplain in the diocese of Delaware, has accepted a curacy at the Church of St. Luke and the Epiphany.

Church Finance—The *Challenge* returns to its text this week, on the subject of Church finance. It admits that money is needed, especially for the training of ordinands from the army. But it points out that the appeal is too complacent; it appears to be an attempt to move with greater facility on existing lines, and sums up its purport thus: "Here is the Church of England, 'without spot or blemish or any such thing' but rather short of cash. Can anyone behold its beauty and not desire forthwith to add to its resources?" Reform, adds the *Challenge*, is more important than money. There is no headquarters staff: everything pivots round the person of the Archbishop of Canterbury. And again comes the question as to who is to have the administering of the fund when raised.

An Objection on the Spiritual Side—

There is another objection, besides the practical one of the *Challenge*, which is voiced by the Rev. J. H. Peile in the *Church Times*. In effect, the archdeacon takes the "tainted money" stand. He objects both to the principle and the methods. "Rich churches have never been strong churches spiritually: I do not believe the Church of England would be better equipped for spiritual work if it were given the five million pounds to-morrow." Which is, perhaps, a little unfair of the archdeacon: some critic is sure to point out that the sum in question would by no means make a rich church. An annual distribution of the interest would do little more than remove all the clergy, as well as the London ones, from the risks of bankruptcy. And an even unkindly critic will discover that the archdeacon holds a benefice, which is not of the poorest, as well as his archdeaconry. But he is on surer ground in objecting to the methods employed, which he describes as a pale imitation of those made familiar to us during the war, in connection with recruiting, food economy, and war bonds. The motives for giving are frankly worldly, and the Church is presented to the laity as an agency for getting money out of their pockets. The archdeacon holds that the Church ought not to touch money which is given for an irrelevant motive, but "only what is pressed upon it for the love of God." And only the conviction that the Church is what it professes to be, and that what it offers is indispensable, will make men liberal and cheerful givers.

Exchange of Pulpits—There are still sporadic evidences of a desire to break

down the isolation of the Church from Nonconformists by individual actions. The latest case is from Peterborough, right under the eye of the bishop, so to speak. The clergyman in question has arranged an exchange of pulpits with a Baptist minister. The bishop's attention having been called to the matter, he writes that the clergyman did not see fit to consult him before making the arrangement, but Dr. Woods does not give any indication of what he proposes to do. The *Church Times*, which has always been quite appreciative of this bishop, although he belongs to the Liberal Evangelical school, is trying to stiffen him in the matter. "If the bishop does not prohibit the execution of this plan we shall be left wondering what episcopal authority means." It describes such acts as a trifling and insincere treatment of the great problem of reunion, and declares that if they are not arrested, the end of it will be "a large exodus from a Church which has no mind of its own."

Clerical Combatant Gets V. C.—

There were but three Victoria Crosses awarded to chaplains, and one of the three was killed at the end of the war. But there was a fourth whom we may also claim, though he was also killed a month before the end. But in this case the honor was won, not as chaplain, but as combatant. Bernard Vann was one of those who made friends everywhere, and of course an athlete. He was ordained only three years when the war broke out. He immediately threw up his mastership at Wellingborough School and joined up as a private. But he quickly gained promotion, and at the time of his death he held the rank of captain, with brevet rank of acting lieutenant colonel, in which capacity he commanded a part battalion of the Sherwood Foresters. His V. C. came as a posthumous honor. The *London Gazette* details the story of his bravery in leading his men against heavy odds at a time when everything depended on the advance going forward, in knocking out a field-gun detachment, and otherwise showing great courage. But what the *Gazette* does not tell is that Colonel Vann carried about with him a portable altar and his vestments, so that he was able to celebrate the Sacrament for his men. The war, as the *Church Times* remarks, has been fruitful in many strange ways. But surely this one of the brave soldier, who never forgot that he was also a priest, "stands alone amid fine records of the English clergy, and indeed of the army."

JAMES CAIRNS.

Diocesan Educational Day—Wednesday, January 22, will be observed as Diocesan Educational Day by services and meetings at the Church House at Twelfth and Walnut Streets.

The programme is: 8.30 Holy Communion; 9.30 Diocesan Breakfast; 10.30 Study Classes; "Our Church and the Country," led by Mrs. Henry A. Pilsbry; "His Star in the West," led by Mrs. S. V. B. Brewster; "The Gospel of the Kingdom," led by Mrs. Arthur Van Harlingen; 12 noon, Intercessions for Church Unity; 2 p. m., Conference of the Woman's Auxiliary (results and the opportunities of the Advent Call), Junior Auxiliary and Sunday-school; 3 p. m., A Just and True Democracy at Home: Italians, the Rev. T. E. Della Cioppa; Kensington, the Rev. A. J. Arkin; Hospitals, Dr. L. C. Washburn;

Canteen Work, Miss Romney; Little Children, Deaconess Colesberry; The Forgotten, Dr. W. H. Jefferys; Recruiting Station for Volunteers.

Dr. Dearmer to Lecture—The Bohlen Lectures for 1919, on the foundation of the late John Bohlen, will be delivered by the Rev. Percy Learner, D.D., at Holy Trinity Parish House on Tuesdays and Wednesdays, January 21, 22, 28 and 29, at 4 p. m. The subject will be "The Art of Public Worship."

IRVING A. MCGREW.

Message from Bishop Lawrence

The War Commission has issued an appeal to the Church which appears in facsimile as the supplement of THE CHURCHMAN this week.

The Open Forum

Theodore Roosevelt

TO THE EDITOR OF THE CHURCHMAN:

I would be untrue to an impulse born of profound love and gratitude for Theodore Roosevelt, if I failed to acknowledge to you my personal appreciation of the editorial appearing in the issue of THE CHURCHMAN of January 11.

The eloquence of Mr. Roosevelt's life makes it difficult to define adequately in mere words the high spirit prompting his "unwasted days." Such character of soul one feels able to interpret but meagerly. My thought of him is quite well satisfied by your masterful eulogy.

I am conscious, too, that there is a similarity of the gift of expression in your editorial of Mr. Roosevelt which characterizes much that appears in THE CHURCHMAN. Your contribution to the spread of Christ's Kingdom is a large one, because you show the way to more perfect life with added clearness. It is a loss to the Church that every churchman does not read THE CHURCHMAN.

Thank you for your editorial on Theodore Roosevelt. WARREN HIRES TURNER.

Philadelphia, Pennsylvania.

The Concomitants of War

TO THE EDITOR OF THE CHURCHMAN:

Your issue of January 11 is so remarkably full of splendid articles that I dislike to suggest a single flaw.

But it seems to me that you miss the mark in this sentence on page 38, under the head "Women and Peace," viz.: "A little more careful study of history, however, reveals the fact that . . . the violation and enslavement of women has gone hand in hand with the killing of men." I am not a deep student of history but my idea is that this statement is utterly untrue as to all wars with civilized peoples for a great many years and is entirely untrue as to English-speaking races. It is not true as to the Franco-Prussian War or any of the wars in England or America, barring the red Indians of America who were made to pay dearly for their barbarities.

When Cornwallis, during the Revolutionary War, marched through this section towards Guilford Court House, he camped in the County of Halifax, North Carolina, and a woman went to him and complained that she had been outraged by one of his soldiers. He drew up his soldiers in line and asked her to identify the guilty soldier. She did so and he called a drum head court martial and heard evidence, after which the soldier was promptly shot.

Your articles in this issue on Roosevelt and on Wilson breathe out such a fine tribute to the American spirit that the sentence in question seems very reactionary, where one would have expected a ringing statement that those who had waged war on women, like the American Indians, should be treated as outlaws and executed. It does not become us to recognize outrages as natural concomitants of war. Anglo-Saxon and French civilizations do not allow them.

THOS. H. BATTLE.

Rocky Mount, North Carolina.

The Porto Rico Hospital

TO THE EDITOR OF THE CHURCHMAN:

As you reported in your paper some time ago, the hospital of St. Luke's in Ponce, Porto Rico, was badly damaged by the great earthquake which shook that island last fall. Though the building was

by no means destroyed, the foundations were so badly cracked that the bishop has informed us they will have to spend \$5,000 or \$6,000 before it can be used again.

Towards this the bishop has already received two gifts of \$500 each, one of \$400 and one of \$100; this last from a missionary whose resources are all too small. Will you be kind enough to publish this letter in the hope that we may secure some further contributions so as to complete the sum necessary?

It would be of interest to all to know that during the last two months the hospital staff has taken charge of the emergency hospitals, where sufferers from the influenza epidemic were cared for. Could the readers of this know what a godsend the services of our hospital staff have been to thousands of people down there, they would pour in their offerings in the same spirit and for the same reason that they have been giving to the Red Cross.

ARTHUR R. GRAY,

Secretary for Latin America.
Church Missions House,
New York City.

The British Labor Program

TO THE EDITOR OF THE CHURCHMAN:

In the recent discussion of the Peace Message of the Social Service Commission, defenders as well as critics ignore one point: the Message nowhere endorses the program of the British Labor Party; it calls on the Church "seriously to study" that program, an attention which might be wisely bestowed on the plans of the Prince of Darkness himself; and it remarks that the leading points of the program are "likely to form the basis for reconstruction policies," a statement convertible but innocuous.

Personally I agree with Mr. Jessup that to endorse the program might be unsuitable on the part of the Commission. That Commission, appointed by the Church at large, should be above partisanship and propaganda. But I disagree with Mr. Jessup, and that earnestly and vehemently, in regard to the position he appears to take—that consideration of a political program is none of the Church's business. This position is a common one; in these critical times it is fatal. Unless Christians turn to their holy faith for guidance in a right attitude toward the grave practical problems of shaping the collective life which press on our generation, they might as well slip back into monastic individualism and be done with it. Nothing is a more imperative duty for a body like the Social Service Commission than to undermine the old heresy that opinions on political and economic problems are irrelevant to Christianity.

VIDA D. SCUDDER.

Wellesley, Massachusetts.

Why Hooverize?

TO THE EDITOR OF THE CHURCHMAN:

We have given up sugar, we have given up wheat, we have given up meat gladly—but why hooverize in our prayers and praises?

Is there any more spiritual uplift left for other people because we go without, and rush through the service as if it were a movie show or a snap-shot?

I was brought up to think that one of the blessings of belonging to the Episcopal Church was that we of the congregation were protected by its ordered service from the idiosyncrasies of individual clergymen—but now, everyone "hath a psalm,

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hath a doctrine" (generally one psalm, in place of the Psalter), and every man seems to do that which is "right in his own eyes."

The layman goes to church, after perhaps preparing himself by some little thought and reading for the special service of the day, and takes his seat.

The clergyman enters and plunges into the service wherever his whim takes him. The general exhortation is cut out as so much dead wood, without regard to its purpose as a sort of vestibule, wherein you may divest your mind of its outside wrappings, preparatory to entering into the presence of God.

Recently I have known the confession and absolution and Lord's Prayer to be omitted, on the ground of their "penitential character" not being appropriate to the Christmas festival season. But are not the people especially entitled to absolution during the season of the birth of the Christmas child, Jesus, Saviour of His people from their sins?

You would like, during the service, to pray for the "all sorts and conditions of men" who come within your acquaintance. If so, you must do it privately, for that prayer is no longer fashionable with the clergy.

With the omission of the epistle and gospel, the very kernel of the service for each Sunday in the Christian year is lost, except for the communicants.

As for the lessons, I will leave them to someone who knows where they come from and what rule directs their use! The changes are too bewildering for me. I only know that I mourn bitterly over the loss of some familiar ones, so perfect for the occasion that you never read them in your Bible without fitting them to the familiar day. They were interpreted for us by their use on certain days.

Are our children of the next generation to have no such associations with a complete and well-balanced Prayer Book, designed not so much to "please the people" as to educate and train them in Christian knowledge and character?

There are many beautiful new prayers written, and they will doubtless stand the test of time and be at length incorporated in our Prayer Books. But the old prayers pray better in ninety-nine cases out of a hundred, and the war brought out shades

of meaning in them that we never thought of in peace times.

And let me say in conclusion, that there is a brevity of service which conduces more to restlessness than the dignity of a longer one. Surely an hour and a half—the time given to an ordinary concert, and not quite half the time given to an opera—is not too long for a service offered to Almighty God, if it be conducted with reverence and “sanctified common sense.” Our forefathers knew this when they constructed a service which would train us to worship God “in the beauty of holiness.”

When is this hooverizing to cease? How much longer must the laity endure the use of so many *substitutes*?

S. WOODBURY.

The Plagues

TO THE EDITOR OF THE CHURCHMAN:

When I was a boy, in northern Massachusetts, all the people attended church. The long pew contained father and mother, all the children, and sometimes the grandparents. Do all the people attend church now? If they did the churches would not hold them. Does God care about this? Yes, He smites us. We all have to suffer. He has struck us twice in quick succession. He has struck us hard. He has struck us with the war, and with the plague that is now upon us.

The ancient Egyptians had ten plagues, we have had two. God grant that we do not have to have ten.

(REV.) R. BANCROFT WHIPPLE.

Easton, Maryland.

Conscientious Objectors

TO THE EDITOR OF THE CHURCHMAN:

I have had so much sympathy with the spirit of the new management of THE CHURCHMAN that I am the more disappointed with the editorial on conscientious objectors in the issue of January 18, and I feel constrained to express my protest. The editorial seems to sympathize with the objectors, and to judge the military authorities on reported accusations without asking for facts. I write to urge that before indulging in sentimentality over a group of persons who are certainly “objectors,” but whose conscientiousness is at least open to question, THE CHURCHMAN should get the facts for itself. The law provides alternate non-combatant service for men who belong to a religious body which forbids its members to fight, and many such members have availed themselves of the provision for their scruples and have accepted such service. Indeed, the great majority have done this, and the number of those who have refused is small. Has THE CHURCHMAN seen a list of the names of the “martyrs” who would not accept the alternate service offered by the Government? A perusal of the names goes far in explaining why they cannot claim membership with religious bodies fore-swearing war—for even the Sinn Feiner among them cannot make that claim, and his desire to thwart any government in alliance with England needs no explanation.

Cruelty and illegal methods are to be condemned everywhere, and I have no brief for such when they exist, but apparently to condone conscientious objectors because they may have had maximum sentences seems too much like the silly women who gush over felons condemned to death. The fact that these objectors come under discipline is *not* because the military authorities are endeavoring to make them fight when their consciences forbid it, but because they refuse to perform the alternate service required by law. In other words, they are law-breakers, and sen-

tenced as such; and from information I have received, their efforts seems to have been devoted to embarrassing the authorities as much as possible. What better methods could pro-Germans, Sinn Feiners and Socialists with Bolshevik sympathies employ? The sanity of more than one is probably open to question, but the responsibility of “passing” a mental defective into the army is the fault of the draft boards, and not of the hapless army officers who have to handle such defectives. The sincerity of others would be an interesting subject for study. It is notorious that the “conscientious objectors” in England paid their taxes (a most vital help to the war), as otherwise their property would be seized, and they were unwilling to bear financial loss, although not averse to the cheap fame that their notoriety as “martyrs” brought them from pro-Germans and pacifists. Before assuming the American objectors are martyrs, let us get the facts from the authorities at the camps where the alleged cruelties are said to have occurred. The accused military officers deserve justice and a hearing as much as the law-breakers with whom they have had to deal, and who are vociferous over their treatment, but who omit to mention that in some cases they have refused to even keep their quarters clean in the interest of health.

A. RANDOLPH.

[We maintain that it is debasing to military and prison authorities and to the nation to practise these degrading forms of punishment upon the bodies of any class of prisoners. When we recall that some of these conscientious objectors are members of Russian sects who left Russia because their convictions forbade them to bear arms, America's treatment of these prisoners seems the more revolting to decency.—EDITOR.]

SCOUTS WILL CELEBRATE

War Record Gives Them Right to Big Good Time

The Boy Scouts of America celebrate their ninth anniversary in the week of February 7-13 inclusive. The scouts come up to this birthday event with a record to be proud of. And they are going to celebrate in true scout fashion.

The war service rendered by the Boy Scouts of America is tabulated by scout headquarters as follows:

In three Liberty Loans (figures from fourth drive not yet available), made 1,343,018 sales, amounting to \$206,862,950.

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Collected over 100 carloads of fruit pits, enough to make over one half million gas masks, and were still going strong when the armistice was signed.

Responsible for over 12,000 war gardens actually reported, with thousands more not reported in detail. In addition to this, many thousands of scouts worked on farms.

Distributed over 30,000,000 pieces of Government literature.

Assisted the Red Cross continuously in its work, and served in every membership and financial drive.

Assisted the United War Work Committee's campaign for money.

Performed many services for the selective service boards and the Government Intelligence Bureau.

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for January

1. THE CIRCUMCISION OF CHRIST (Wednesday)
5. 2nd Sunday after Christmas.
6. THE EPIPHANY (Monday).
12. 1st Sunday after the Epiphany.
19. 2nd Sunday after the Epiphany.
25. CONVERSION OF ST. PAUL (Saturday).
26. 3rd Sunday after the Epiphany.

Preachers for Next Sunday

THIRD AFTER THE EPIPHANY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Dean Robbins; 4 P. M., Rev. Dr. Frank W. Crowder.

GRACE CHURCH—Morning (11), the Rector; afternoon (4), Annual Service for Colonial Dames, the Rector; evening (8), The Rev. Charles Malcolm Douglas.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rector.

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Sunday Services: 8 and 11 A.M., 4 and 8 P.M.
Week-day Services: 9 A.M. and 12:30 NOON, daily

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas's Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

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MEMORIAL

ABRAM ROBINSON McILVAINE

The death on November 27, 1918, of Abram Robinson McIlvaine, Rector's Warden, senior member of the Vestry of St. Andrew's Church, West Philadelphia, and a most faithful member of the Congregation, as was his father before him, has removed one of the best and noblest from our midst. He was ever distinguished for his unswerving devotion to the interests of God and His Church.

In the years of his long connection with this congregation, he saw St. Andrew's pass through all stages of its development, from its renewal in the old restored chapel, once burned, at 36th and Appletree Street, in the second church erected in 1865, now our chapel, to the present church erected in 1883, at which time he served as a member of the Building Committee, and also at the restoration of the chancel after the destructive fire of 1896.

For forty-five years he was a member of the Vestry, and for many years the Rector's Warden. One of his most loving services was rendered as Chairman of the Chancel Committee, the beautifying of which was his constant delight. He brought to every task, a spirit of consecration, humility, persevering labor and the influence of a gracious personality.

His sweetest affections were centred upon this church and its work. Its every interest was his deepest concern. The Religion of Jesus was, to him, joy and life and power.

A lover of beauty and nature, a lover of God and his fellows, ever a kindly gentleman, a devout and humble-minded Christian, a sincere friend, a generous and often secret benefactor, the world is the better and richer for his life, and everyone who had the joy of his friendship can well say: "I thank my God upon every remembrance of you."

The Vestry of St. Andrew's Church directs that this Minute be placed upon their records, as a testimony of their affectionate regard and as an expression of their deep personal loss, and of sympathy with his beloved family;—and also that a copy be engrossed, and signed by the Rector and Clerk of the Vestry, and forwarded to them.

WILLIAM J. COX,
Rector.
HARRY W. POWELL,
Clerk.

DIED

ROWLAND—Entered into Rest at Waterbury, Connecticut, on the morning of January 7, Mrs. Sarah Belknap, widow of Edmund Rowland, D.D., in the 82nd year of her age.

GALBRAITH.—December 16 in Camp La Valbonne, France, of pneumonia, after having apparently recovered from gassing, John Gray Galbraith, born August 28, 1893, in Lexington, Kentucky, beloved son of Rev. J. E. H. and Alice Gray Galbraith of South Carolina.

LAWSON.—Suddenly at Fort Myer, Virginia, on January 8, 1919, Ann Warford, infant daughter of Gertrude Mills Lawson and the late Lt. Colonel Emil P. Lawson and granddaughter of Mrs. Albert L. Mills and the late Major General Albert L. Mills.

BIRTH NOTICE

BORN IN BOSTON, Dec. 29, 1918, a son to Captain Jonathan H. Harwood, F. A., and Ruth Wistar Harwood, daughter of Rev. Thomas L. Fisher.

REAL ESTATE

Hold on, hope hard in the subtle thing
That's spirit; though cloistered fast, soar free!
—Browning.

—His young friend Mary Clare
Had disappeared; her Mother died.

—The Unnamed Poem.

The grass is withered in the mountains; but
their beauty still waits for tired hearts.
Lands and homes in the mountains of the
South.

—Charles E. Lyman,
Asheville, North Carolina.

CHURCH AND PARISH

ORGANIST-CHOIRMASTER desires position. Recitalist, experienced, successful with male or mixed voices. Large library. Highest clerical and musicians' references. Good teaching field desired. Address 1621, CHURCHMAN office.

PIPE ORGANS—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

WANTED—To purchase small, second-hand pipe organ. Write Bishop T. P. Thurston, Muskogee, Oklahoma.

ASSISTANT, St. Luke's Church, Convent Ave. and One Hundred and Forty-first Street, New York City, is open for engagements Sunday afternoons and evenings, and also week-day evenings. Phone or address as above.

THE WAR IS OVER. Now is the time to build the new church or cancel church indebtedness. Try the Certificate Plan. Circular of information sent on request. T. H. Richey, Maplewood, New Jersey.

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BROTHERHOOD OF ST. ANDREW

Brotherhood of St. Andrew in the United States

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the brotherhood accept special responsibility at this time to co-operate with other Churchmen in preparation for the return to their parishes of these men now enlisted in the service of the Nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Program of accomplishment, calling to enlistment therein all the laymen of the Church. This program has seven objectives in the work of laymen, and correspondence is invited, regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut Streets, Philadelphia, Pennsylvania.

Books Received

Religion and Philosophy

GOD'S WONDER WORLD. By Cora Stanwood Cobb. \$1.25. (The Beacon Press, Boston.)

THE HISTORY OF RELIGIONS. By E. Washburn Hopkins, Ph.D., LL.D. \$3.00. (The Macmillan Co., New York.)

THE DAILY ALTAR. By Herbert L. Willett and Charles Clayton Morrison. \$2.00. (The Christian Century Press, Chicago, Ill.)

ADDRESSES AND SERMONS TO STUDENTS. By David M. Steele. \$1.25. (G. P. Putnam's Sons, New York.)

ESSAYS OF ORTHODOX THEOLOGY. By Archpriest Leonid J. Turkevich. 50c. (Dean of the Russian St. Nicholas Cathedral, New York City.)

THE RELATIONSHIP BETWEEN THE MYSTICAL AND THE SENSIBLE WORLDS. By Herbert N. G. Newlyn. \$1.75. (The Macmillan Company, New York.)

STUDIES IN THE BOOK OF REVELATION. By Canon Masterman. \$1.60. (The Macmillan Company, New York, and Society for Promoting Christian Knowledge, London.)

THE BOOK OF DAILY TEXTS FOR ALL CHRISTIANS, for the year 1919. United States Service Edition. Edited by the Rt. Rev. J. Taylor Hamilton, D.D. (The Moravian Book Store, Bethlehem, Pa.)

WANTS

PERMANENT LIFE POSITIONS. \$95 month. Government needs hundreds men—women—girls, 18 or over. List positions obtainable, free. Write immediately. Franklin Institute, Dept. B 129, Rochester, N. Y.

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SITUATIONS

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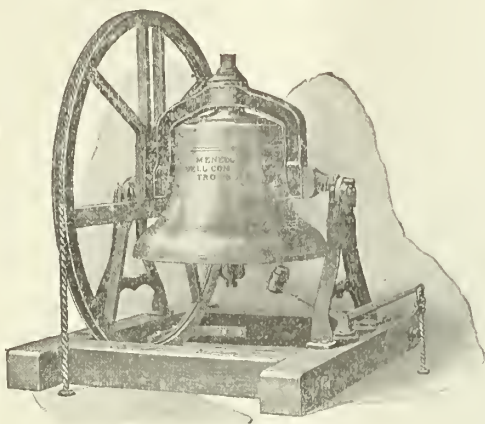
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A CHAPLAIN'S EXPERIENCES IN CUBA—I

By the Rev. E. Clowes Chorley, D.D.

MY experiences have been many and varied—some pleasant; some otherwise. Foremost among the pleasant ones was the stay in Havana and the gracious hospitality of Bishop and Mrs. Hulse. The episcopal residence is spacious without being palatial and the spiritual head of this missionary district is a living example of plain living and high thinking.

My destination, however, was some five or six hundred miles from Havana—Santiago—and as Cuban trains are not conspicuous either for speed or comfort the prospect of a two days journey was not particularly alluring. With ill-concealed joy therefore I discovered the Rev. Ernest Leroy Paugh, chaplain in the navy and a priest of the American Church wandering around Havana, and bound for the naval station at Guantanamo to report there for duty. For more than two-thirds of the journey our ways lay the same and we left Havana with light hearts expecting to arrive at the end of the journey the following night.

All went well till we arrived late in the evening at Santa Clara where the train was to run over the tracks of the Cuban railroad. There we were scheduled to wait for forty-five minutes. As things turned out that wait was lengthened out into three days and a half. At four o'clock

that afternoon every employee of the road had gone out on strike and not a wheel was moving. Some American business men who knew Cuba better than we did shrugged their shoulders and took the next train back to Havana. We were more hopeful but not nearly so wise.

At the end of twenty-four hours the strikers said if we would obtain a letter from the governor of the province they would permit us to go out the next morning on the mail. We found the governor in a moving picture show, but he gave us the necessary letter and we were ordered to be ready by six o'clock on Wednesday morning. After a hurried breakfast of dry bread and coffee we boarded the mail van at the appointed hour. Our compartment measured about four feet by eight and our traveling companions consisted of a doctor and nurse on their way to a city stricken by influenza, and a Cuban private soldier who concealed beneath his military cloak a rooster. The Cubans never by any chance hurry; neither did the train. At the end of an hour the mayor of the city arrived and demanded to see our official papers. He admitted that they were in due and proper form, but shrewdly remarked that there was nothing in them to show that it was necessary for us to travel on that particular train. We tried to assure him to the contrary but as he talked Spanish and we answered in good old English we did not know how far we had succeeded. One hour later came a policeman who gently removed us from the train which then went on without us. However, late in the evening there came an order from the secretary of state in Havana directing that we should be sent out on the first mail train. Again we rose at five of the clock; partook of the same frugal breakfast and boarded the train which finally started at eight.

This time we traveled as far as Camaguey in a dirty baggage car but managed to commandeer empty boxes for seats. At every station where the train stopped for mails a committee of strikers came and looked us over. Paugh's uniform—mine was in my trunk—saved us again and again from being forcibly ejected; when the strikers saw that they shrugged shoulders, said "Americanos," and left us in peace. The fact that I was in civilian clothes proved nearly fatal at Camaguey, but I managed to scrape through. At the place we transferred to a mail van we slept on the mail bags. Paugh left us at two o'clock in the morning to take a branch line to Guantanamo, and just two hours later our locomotive and single van pulled into Santiago.

Three weeks have passed and the strike is still on. With the solitary exception of the mails no train has come in or gone out. And now the strikers have extended the boycott to the mails. For the past five days we have had no communication with the outside world. Even the daily paper in Santiago have suspended publication. Our only knowledge of what is going on outside is obtained by wireless, and that is very meagre. Owing to a sympathetic strike there are no street cars running and no public conveyances; even the laundrymen are on strike and now the stores threaten to close. Last night the electric light was cut off and camp and city were in total darkness. No food is coming in the city; the wharves are piled high with produce which the stevedores will not handle. The last egg was consumed ten days ago; prices of food have soared at the outlook is most serious.

Thoughtful men who follow closely the intricate way of politics in Cuba believe that we are on the eve of another revolution.

lution. This eastern end of the island is the storm center of Cuban politics. It was here that the revolution of 1917 was hatched and Santiago was literally cut off from communication with the outside for six weeks and finally the Marines were called out to police the city. Now, wherever Americans congregate the word "intervention" is whispered. A vast amount of foreign capital is invested in the sugar plantations. The entire crop of this year has been purchased by the British and American governments at an enormous expense. The harvesting has begun and also the spasmodic firing of the sugar cane in the disaffected districts. Railroad transportation is needed to move the crop to shipboard and the continuance of the strike endangers the entire output. Unless conditions improve quickly it is believed that the government of the United States will be compelled to intervene not only in its own interest but also in the best interests of Cuba. This island is amazingly rich in undeveloped possibilities, but the Cubans have manifested no ability to develop their own resources. Politics are riddled with graft on a scale which Tammany might well envy. In short, Cuba has shown no capacity for self-government.

But this is no disquisition on politics. If you walk down one of the side streets in Santiago and observe closely, your eye may catch a small sign attached to what seems to be a private house. The sign reads "Iglesia Santa Maria." That modest building houses the American Protestant Episcopal mission in Santiago. The chapel is a plain structure built out longways from the street and seating about seventy-five people. Pathetic attempts have been made to suggest a churchly appearance but I devoutly wish that someone at home would make it possible to furnish this chapel worthily. Here we have a Spanish service on Sunday mornings and an English service in the afternoon. On my first Sunday in camp I learned for the comfort of one's own Church service and found my way to this chapel. I was the only white person present. The congregation is composed exclusively of Negroes from Jamaica many of whom come to Cuba to work on the sugar plantations. They are all loyal and devoted children of the Church of England. It was very evident that they were thoroughly familiar with the service and they sang with conspicuous heartiness.

The missionary in Santiago, the Rev. John Mancebo, is one of those quiet workers of whom the outside world never hears. The size and excellence of his library bears witness to his scholarly attainments, but above all he works persistently and patiently. He is deprived of associations with ministerial brethren; he sees his bishop about twice a year; he is surrounded by a distinctly Roman and unfriendly atmosphere, but, like Columbus, he sails on. "Doing here a little, and there a little, he is laying a foundation strong and deep. His people are poor; they can give but little, but in spite of poverty, hostility and not a little discouragement, his faithful shepherd cares for the sheep. He asks nothing of the Mother Church, but I could not help noting the wistful look which stole into his eyes when he said to me: "A few years ago I could have built a worthy church here for five thousand dollars." Alas! that we at home are so slow to realize the opportunity.

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Our Contributors

IN THE SUMMER of 1917 the Rev. James A. Muller, then an instructor in the Episcopal Theological School at Cambridge, asked the Board of Missions if there were any special temporary need abroad he could fill. Just at that time the British Government had called upon the Rev. Edward Walker of Boone University, Wuchang, to accompany a large detachment of the Chinese labor corps to France. As a British subject Mr. Walker gladly obeyed, and the Board of Missions gave him indefinite leave of absence. Mr. Muller kindly agreed to take Mr. Walker's place. Mr. Muller's article in this issue records some of Mr. Muller's activities and impressions during his first year in China.

THE REV. E. CLOWES CHORLEY, D.D., is the rector of the Church of St. Philip-in-the-Highlands, Garrison, New York. He is serving temporarily as chaplain at the naval station at San Juan, Cuba. The Rev. William Sheafe Chase is the rector of Christ Church, Brooklyn.

Things in General

ON the birthday of Robert E. Lee a service is always held in Alexandria, Virginia, usually out-of-doors. This year the service was held in Christ Church in order that a plate indicating the spot on which General Lee knelt when he was confirmed might be dedicated. At the beginning of the service General Lee's favorite hymn was sung, "How firm a foundation," a hymn that we have recently heard was the favorite of another great American. Dr. McKim of Washington, once rector of Christ Church, preached. He described how at the close of the Mexican War, won largely through Colonel Lee's leadership, the colonel was confirmed in Christ with a daughter kneeling on each

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side of him. After the Confirmation the bishop had said to him, "I hope you will always be as good a soldier of Jesus Christ as you have been of the United States." Then Dr. McKim indicated another spot, a little farther along the Communion rail, and said, "And here at that same Confirmation service knelt that most distinguished of Virginians, that most distinguished of Americans, that lady known as well as any lady in the world, Miss Sally Stuart."

WHEN the new Seamen's Church Institute in New York was opened several years ago, there was considerable discussion as to the advisability of serving beer to the sailors; the argument was put forward that unless the sailor could have this creature comfort, the Institute would fail in its avowed competition with the saloons and lodging houses of the waterfront. Beer, however, was ruled out. Instead a soda-water fountain in the main lobby was substituted, but with the familiar brass bar running around its base. One can never enter the Institute without finding a crowd of salts lounging around the "fountain," with elbows on the counter and their feet on the bar. The capacity of this "fountain" has been enlarged three or four times in the brief time since the Institute opened its doors, and the sale of soda-water brings in a not inconsiderable revenue.

The Churchman

Saturday - February 1 - 1919

THE Y ON THE FIRING LINE

A WAR of words has been waging about the ears of the Y. M. C. A. The *Literary Digest* in republishing the article that appeared in THE CHURCHMAN, and the *New York Times* in giving publicity to the criticisms which are floating through the army in France of the methods of the Y, have invited an answer from Dr. Mott to some of these criticisms. His answers satisfy fair-minded people. Nobody ought to have accused the Y of trying to cheat the soldiers out of gifts which had been donated for their use. Nobody ought to suspect the Y. M. C. A. of trying to make money out of the war. There were a good many other petty accusations, leveled at this organization, that ought not to have been made. Some of the criticism the Y can and will profit by. It would be childish in their leaders to take the attitude that any adverse criticism is unjust. They have not, for the most part, taken such an attitude. Certainly Dr. Mott has not done so.

The Y. M. C. A. has been a victim of its friends and its prosperity. Its friends, some of them, have done it much harm in claiming for it a vocation it is entirely incompetent to master and which, we believe, most of its leaders had no intention of assuming. For example, there was a time at the beginning of the war when certain ministers like Mr. Odell suffered brainstorm over what they supposed to be the collapse of the Churches. In their mind the Y was the only visible expression of Christianity on the spiritual horizon. Well, the Churches have not collapsed, and no one in his senses today would say that the future of Christianity in this or any other country lies with the Y. M. C. A. The returning soldier may not become a docile member of the Church; but he certainly will not take his religion from the Y. M. C. A.

This reflects no discredit upon the Y. M. C. A. It merely discredits the loose and shallow enthusiasms of some of its friends. The Y. M. C. A. may become forty times as big as it is today; we hope that it will become so, but it can never become a Church. For the intensive, spiritual interests of the Church it has shown neither capacity nor desire. This is no discredit to the organization. Its specialization is precise. It has known what type of service it is fitted to render, and it has tried conscientiously to render that service. But an opaque secretary here and there, and a good many friends everywhere, have done the organization no little disservice by "slopping over." The Churches will stand, never fear! They will not, we pray God, stand still. But whatever they become in the troubled future that lies just ahead of us all, they will not be transformed into any likeness to the Y. On the whole, the Churches are pretty humble over their shortcomings. We are not quite sure that the Y is in a chastened mood of humility. The Y is a child of the Church. So are all the charitable organizations of Christendom. The Church is proud of its chil-

dren, even when they are a bit bumptious. Success is a heavy draught for youth. The child can remind the parent, without presumption, that it is time to be up and doing. Even if the Y had done no other service to the age, it has done one superb thing which justifies its existence. It has demonstrated to the Churches their ability to act together. For, after all, we must not forget that the Y. M. C. A. is merely the Churches *acting together* along a certain line of social service. It will be a tragic blunder if competitive spirit prevents in the future the heartiest co-operation between the Y and the Churches.

CHURCH PAPERS

THE following letter came recently to the office of the editor of THE CHURCHMAN:

I cannot pay for THE CHURCHMAN now. I know my subscription has expired. Three of my children are sick with the influenza and one has been in the hospital at great expense to me. Could you not let it go this year?

We quote this letter with diffidence. It was personal, but because it is typical of many letters that come to the circulation department of all church papers, it is perhaps no breach of confidence to let our readers share the appeal. A good many churchmen do not value church papers. They would perhaps value them more if they subscribed to them. On the other hand, familiarity might breed an even greater contempt. We shall let that pass. But the publishers of church papers know that there is a very wide constituency in the Church that does value highly the service which these papers are rendering. Letters come into the office by the score telling of the help which the church papers are to rectors and to parishioners who read them. We doubt whether the publishers of *The Living Church*, the *Southern Churchman*, *The Witness* or THE CHURCHMAN would continue issuing a paper another month if they were not convinced that they are serving the Church. One of the most gifted editors of a church paper in this country once remarked to the editor of THE CHURCHMAN that he had discovered that it was useless to look to the bishops or other clergy for substantial help in getting a church paper before the laity of the Church. That may have been the editor's blue Monday. But we suspect that he had reason for the faith that was in him. He had perhaps tried to get lists of parishioners from rectors that he might appeal to them personally to buy his goods. The letters remained unanswered.

Every conscientious rector aims to break down parochialism in his parish. He knows that he can never make Christians out of his people unless he can break down the walls that divide parish from parish, parish from diocese, and diocese from the whole of Christendom. The parish that is not interested in missions is not interested in Christianity. The parish that is not interested in what the whole Church is doing, is not really interested in what

any part of it is doing. The only reason that church papers exist is that the people who edit and control them are wholeheartedly convinced that the parishioner who reads a church paper, by so doing gets a wider and more intelligent conception of the whole Church. The rector of one of the chief parishes in America asked the editor of *THE CHURCHMAN* recently what could be done to get people to take a church paper. "My parishioners," he said, "think that Christendom rises and falls in ——— Parish." Well, the rector who felt like that had pretty nearly solved the problem. We venture to predict that if his rectorship in that parish continues over a decade his people will discover that the Church as a whole has interests larger than those of any parish. They will probably discover that there are church papers.

We started with the touching appeal of the man who could not afford to pay his subscription to *THE CHURCHMAN*. If that old subscriber does not continue to get his *CHURCHMAN*, it does not mean that the publishers are lacking in the bowels of compassion. It means that there is no fund available for giving free subscriptions. There would not exist a single church journal in America today, or in England either, for that matter, if there were not little groups of generous men who believe that church journalism has an important service to render to the Church and are willing to back their conviction with money. What these men sometimes on blue Mondays complain of is that bishops, priests and deacons take a church paper for granted. They use it for their appeals, they appeal to it for publicity, they praise it and condemn it, but they seldom help it beyond the price of their subscription. If they would back church journalism, the man who wrote the letter which we quoted above would not be deprived of his paper because of the lack of funds to pay his subscription.

Church journalism has an important part to play in the immediate future. The journal of opinion, with the decline of the influence of daily papers, has come to its own. The measure of the service our church papers render is determined by the support the Church is willing to give. We are not begging alms. We offer a service.

FORCING OUR HANDS

WHY not have a League of Christians to enforce peace among the Churches? Get the clergy and the ecclesiastical laymen (it is the ecclesiastical laymen who will be found fighting in the last ditch against unity) into a convention, shut them up in a well-ventilated room and give them forty-eight hours in which to get together. If they can't get together, let the rest of us get together without them. One more schism won't hurt, provided we can save the Church.

The idea is hasty and lacks statesmanship; but it occurred to us in a conversation last week with a young architect who does not go to church, but who has very Christian ideas of community welfare and worship. "I wonder if you people know," he said, "how people feel about the Churches." We ventured to remark that we had suspected something from occasional words let drop in journals of opinion. Then he made an ominous remark: "The Church will never become democratic in government, doctrine and worship till the people force the hand of the clergy. That is what happened to the

Jewish Church. Jesus appealed to the people. Some day we will take it out of your hands."

"We are inclined to think that nothing will be done till you do. You ought to have done it long ago," was our answer.

THE WEEK

Chronicle and Comment on Current Events

FREE PEWS

THE action of the vestry of Trinity Church, New York, in making Trinity and its chapels free, was the sensation of the week in church news in New York. There have been some outstanding examples during the past few months of parishes, strong in their communities, abandoning the rented pew system and becoming "free churches." All Saints', Worcester, Massachusetts, after a vigorous campaign for free pews by its rector, Dr. Morris, becomes free. Christ Church, East Orange, under Mr. Hutchison's leadership; St. Mary's, Wayne, Pennsylvania, of which Dr. Anthony is rector, and St. John's, Knoxville, Tennessee, Dr. Whitaker, rector, have been added to the free list. We congratulate these rectors upon their leadership in bringing about the change. We congratulate also their parishes for willingness to surrender privileges and sentiment in the interests of larger fellowship.

We have still to remember that free pews is only a means. Christian fellowship cannot be induced by a vote of the vestry. It is one of the fruits of conversion. Abolishing pew rentals merely removes an undesirable symbol. What has brought the pew rental system into disfavor with strangers is the timid method in which it is administered as much as the system itself. People who rent pews are permitted by rectors and vestries to buy more than they pay for. They are permitted to keep from a third to a half of every popular New York church vacant for nearly ten minutes after the service begins. During those ten minutes visitors stand at the end of aisles while late arriving pewholders are given an opportunity to claim their places. There are some appealing arguments in favor of the pew system. Dr. Stires presents some such in his clean-cut statement which we publish in our news columns. But there can be no reasonable defense of the system as it is administered in nearly every popular city church.

BUSY BODIES

THE Senate is busy at the work of reconstruction; but it is not too busy. These patriots have time for everything. Just now they are hard at work making Bolsheviks. They don't like Bolsheviks, but they have been engaged in making them so long that they can't stop even when the market is glutted. Last week, while Paris was discussing a league of nations to a listening world, our Senate modestly, quietly, without ostentation, was writing into its records the names of sixty-two dangerous characters. Jane Addams heads the list. We feel the way Mr. Paul U. Kellogg, editor of the *Survey*, did in his letter to Mr. Baker:

In the name of common-sense, fair play, and a decent regard for the public service to our common country of some

of the truest, most far-seeing, and courageous citizens our generation has produced, let me urge you to repudiate that indiscriminate, brutally unjust, fool-in-the-head list of Americans put under the ban by the Military Intelligence Division of the United States War Department at the Senate hearing yesterday. If Woodrow Wilson had been outside the White House his utterances would have put him on the list. You have done a big job too tremendously well to let your administration and its breadth of spirit be dragged down at the eleventh hour by this outcropping of a cross between modern Prussianism and the mediæval taboo.

HUMAN NATURE AND THE LEAGUE

DEAN ROBBINS in his sermon last Sunday at the New York cathedral urged it as a duty of Christendom to back the legislators in Paris in the most vital issue that has confronted Christians in generations. There is an enormous amount of apathy to be overcome, he said:

People are provincial, they are not usually interested in things which do not immediately concern them. We need to press the fact that this is the most vital issue which has confronted Christians in generations.

And, finally, Christian opinion—The non-Christian is usually a pessimist. He has a sad and plaintive little wail: "Human nature doesn't change." Didn't it change when slavery was discovered to be wrong? Didn't it change when duelling was abolished? Hasn't it changed enough to enable the prohibition amendment to be ratified by forty states? What is Christianity for except to change human opinion?

So give your thought and give your energy and give your prayer and give your support to an ideal which will prevail because it is the will of the Master of the World, and which, when it does prevail, will bring blessedness to men, because the doing of his will means justice, liberty and peace.

TO THE MEN AND WOMEN OF GERMANY

THE following message was signed by a large number of representative people in England and sent during Christmastide to the men and women of Germany:

At this Christmastime, we, British men and women, send you a message of goodwill and hope. The war is virtually ended, but there is still much to be done in creating a new world of peace and freedom. A new era is before us and its fashioning will be the common task of all humanity. It is our earnest hope that the shadow between the nations shall pass away, and that, in the great light of the future, we, with all other nations, may go forward in peace and friendship, each contributing of its best to the common task of turning discord into harmony so that the old evils shall pass away and a true community of nations be realized.

Who were the people who signed this Christian message of good will? Were they pacifists, who had held aloof from the war? Were they pro-German agents? It does not appear so. We find the names of men like L. P. Jacks, who have sent sons to France. It is hard to escape the conclusion that England's suffering has brought her farther along the road of compassion and brotherhood than our war experience has brought America.

WORTH HEEDING

WE hope that every reader of THE CHURCHMAN read in last week's issue Dr. Jefferys' meditation. It seems to us so fine in the spirit of Christian fellowship, so wise in its conception of liberty in unity that those who speak and pray for the unity of Christendom cannot afford to neglect its teaching. "Would we have a Protestant Episcopal world if we could avoid it?" he asks. "We are too formal, too classy, too indifferent." Will anybody deny his assertion? The spirit of schism

is rife among those who claim greatest sensitiveness to that sin. There can be, we are sure, no Christian unity till there are some conversions to Christianity in the ranks of the people who talk loudest about "our unhappy divisions."

The nations of the earth are being drawn together on the basis, not of scraps of paper and agreements to accept each other's form of government or articles of national faith, but on the basis of the recognition of each other as human beings of equal rights to breathe the air that God made and to think the thoughts that God gives them. There will never be a world the nations of which will submit to the arrogant domination of any one nation's culture. Thank God for that! Thank God that we are not to be Prussianized! Thank God, too, that the world is not to be even Americanized; that there will be no rainbow of humanity made up of one dull color, but that the white light of liberty, tolerance and love will be a blending of all the colors of the nations and of all the classes, all the individuals. We cannot desire uniformity, even of saints. It would prove dull, to say the least.

The *new religion*, I cannot but feel, will be the Christianity of Christ, Whose Mind is universal, all inclusive, and which does not congratulate itself upon being better than anybody else, to which Pharisaism, separatism, is the complete antithesis, which loves the other fellow as oneself, not because of a sense of virtue, but because we are all one bunch by nature, by Fatherhood, and some day by glad preference.

THE POOR OLD CONSTITUTION

IT isn't what it used to be when we were young. Edgar Lee Masters feels this sadly, vociferously, in a letter dated Chicago, which reflects his musings (shall we call it musings when one is swearing mad?) over the prohibition amendment. This is certainly a strange day we are living in. One must rub his eyes every morning to be sure he is seeing straight. People all over the world are cutting one another's throats in the interest of larger liberty while the latitude of one's personal freedom is narrowing day by day.

We don't condemn the drift of things as Mr. Masters, the Spoon River poet, does; we simply wonder. What is the answer to this contention of his?

I make my record briefly in this way: The right to eat, drink, think, speak, write, does not come from the State. These are rights which Louis the Fourteenth and others limited or destroyed. This Republic was set up to protect these rights and did not assume to grant them. They were regarded by the founders of the Republic as rights which inhere in life itself. But what is the difference between Demos and Louis XIV? If the majority can make any law, what have we gained by setting up a Republic and getting rid of a Louis XIV? Here is the twist that these silly obscurantists give to the principles of democracy: Whatever the majority decides, is right and legal. So it is that a constitutional amendment would be valid creating a state religion, or granting titles of nobility, or restoring the feudal system, or giving the president a life term, or bringing back Negro slavery, or other slavery—anything, in short, that has a majority back of it is right and can be done. All you need is a constitutional amendment. You don't even need a majority of the people; for the vote of Nevada is one, and the vote of New York is one, and no more. Two hundred thousand people count for as much as ten million on a question of diet, religion, or anything else, through the trick of a constitutional amendment. I am in favor of abolishing the Constitution—the whole thing. An English constituent assembly that can make a law and take it back has our system beat a mile—proven by experience. England could try prohibition by act of parliament and then repeal the act. It will take thirty-six states with Nevada, New Mexico, Rhode Island, counting as much as New York, Pennsylvania, Massachusetts, Illinois, to get rid of this constitutional amendment.

The precedent is fixed. There will be other fanatics in the course of time who will want some particular despotic power. Will they get it? Why not?

SATURDAY NIGHT SERMONS

BY THE REV. GEORGE THOMAS DOWLING, D.D.

To Those Who Are Shut In

Thou compassest . . . my lying down.
—Psalm CXXXIX—3.

MY Dear People—(for I venture to call you such, though the most of you I have never seen). During the past months I have received many letters from you; from as far north as Alaska and as far south as Liberia; from as far west as California on the shores of the Pacific, and as far east as France on the shores of the Mediterranean. With all my heart I thank you. They have cheered me more than you can know.

It seems a long time since I last spoke to you from THE CHURCHMAN pulpit, and since then God has led me through deep waters, but—*he has led me through*. Sometimes after the surgeon's knife had done its work, as the weary weeks crept on, it seemed to me that I could catch the roll of the Jordan; and then I thought that perhaps those were the waters through which He was leading me; and sometimes it seemed as though I could almost see the other side of the river, and beyond, the gates wide open leading into the City. And if it had been so it would have been all right. For He knows better than we.

But He has brought me back again; back to the dear ones in the home, and to my associates on THE CHURCHMAN staff, and to you, to whom in these Saturday Night Sermons, I have ministered during these several years.

And so I feel that in this opening sermon of the new series I can select no better topic than that which I have chosen: "To Those Who Are Shut In."

When the friends of that sturdy old Scotch preacher, Robert Murray McCheyne, said to him when he was ill, "I wonder why God has placed you on your back?" he smiled and answered, "I do not know, unless it is that I may be the better able to look up."

He knows all about it, and all about you, and all about me, and we can safely trust Him even when we cannot see Him. "O, Lord, Thou hast searched me and known me. Thou knowest my down-sitting and mine up-rising; Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways."

We have had strange experiences you and I since last I spoke to you. For the first time in the life of most of us we have been threatened with a death-dealing plague. We have seen all places of public convention, even our churches, closed, and we never saw that before. There is not one of us to whom there has not come a new and more vital meaning to that pathetic little phrase, "shut in."

And so I want to remind you that when these silent hours of life come, as sooner or later they will to us each, *though we may be shut in, we never need be from Him shut out*.

There are times when it is easy to believe in His knowledge of us. It is easy to believe that He "compasseth our path." An active life always commands attention. It is not strange that He "knoweth my down-sitting and mine uprising." Others do that, for every life

is a public life, and more public than most people dream. No man need feel lonely when he is playing his appointed rôle in the drama. But when the curtain has fallen, and the crowds have gone, and the lights are put out, and he who was erstwhile filling his part is now compelled to lie quietly, separated from the great world in which he has been a factor, then he begins to realize the meaning of a text like this: "Thou compassest . . . my lying down!"

And so God puts us on our back that we may be better able to look up. And when we come forth from these hours of silence, I do not think that any of us would be willing to go back and be in all respects exactly as we were.

During those weeks I had many serious thoughts, as I tried to weigh in His scales the work which I had done. I recalled the words of the Rev. John Watson, known throughout the world as Ian MacLaren, when he was retiring from the active ministry, and he said, in preaching his last sermon in the Sefton Park Presbyterian Church in Liverpool:

If I were beginning, instead of closing my career, I would be careful about three things in particular: I would preach shorter sermons, I would be more attentive to my English, and I would preach more comfortingly.

And I wondered if I had preached enough comforting sermons; and determined that when I should return to you such should be the first sermon that I would deliver, and that if possible it should be the keynote of all the remainder of my ministry.

And so today after these months of quiet I can testify from my own experience that these pauses in life, like the moments of silence in the bird's song, are all a part of the music; that the strains would be incomplete without them; that He compasseth even our still hours, "Thou compassest . . . my lying down." These quiet seasons lead us nearer to Him. It is in the night that the Star of Bethlehem shines the brightest.

This then is the opening message which I want to bring to you. I am surer of it than I have ever been before. You are not forgotten. Your life is planned. He knoweth thy down-sitting and thine up-rising; He understandeth thy thought afar off; He compasseth thy path and thy lying down and is acquainted with all thy ways. You may be shut in, but no one save yourself can shut you out.

Among so many can He care?
Can special love be everywhere?
A myriad homes, a myriad ways,
And God's eye over every place?

So many and so wide abroad,
Can any heart have all of God?
From the great spaces vague and dim,
May one small household gather him?

I asked;—my heart bethought of this.
In just that very place of His,
Where He hath put and keepeth you
God hath no other thing to do.

RESERVATION: BUT NOT FOR ADORATION—II.

BY THE RT. REV. BOYD VINCENT, S.T.D.

SO much, then, for the Bishop of Oxford's main point, viz.: the historic origin and the doctrinal and devotional development of the practice of adoration before the Reserved Sacrament.

But in addition to his main point the bishop discusses several other related and almost equally important points.

One is the question of the original purpose of the Divine Presence in the Sacrament. The true aim of Anglicanism, he says, is the restoration of what is both catholic and primitive; and he has shown what the dominant ideas of the Sacrament were for the first thousand years. So that here "What is at stake," he says, "is not the doctrine of the Real Presence, or the real objective Presence, but the use to which it is put." He believes that "the Presence is perpetual." "But Rome," he says, "introduces a new purpose of the Presence and establishes a permanent, external shrine which we have no reason to think was at all part of the Divine intention." On this point the bishop speaks much more fully in his book, *The Body of Christ*. At the original Institution, he there reminds us, commemoration and communion were plainly ordained; but do we find that anything more was divinely intended? Can we assume that there was, without being wise above what is divinely written? At any rate, so far as the ancient liturgies are concerned, "there is no separate worship of the Incarnate Christ as specially made present on the altar in virtue of the consecration." There are allusions to such an idea in some of the Fathers; "but the mind of the ancient Church in general is in the canon of the African Council (of Hippo in 393), viz.: 'When we stand at the altar, let the prayer always be directed to the Father (or to the Holy Trinity.)'" Now how are these facts to be accounted for? "Probably because Christ was believed to be already present" (as High Priest and Consecrator): and "that what consecration brought about was not the presence of Christ—He was already there—but His adoption of the Church's gifts to become His Body and His Blood." Even understanding Christ's gift or presence in the Eucharist in the most spiritual sense, still "the presence is controlled by the purpose." The purpose was that we might "partake of a heavenly under the form of an earthly nourishment." This one purpose is constantly declared, too, in the ancient liturgies in the most formal and express way.

We cannot fail to be struck, then, with the apparently light-hearted security with which this obvious intention of the Sacrament according to the mind of Christ himself has been enlarged in later practice . . . in order that the Church might have a permanent external Presence of Christ in her midst in a particular spot in the church.

All this as a part, too, of modern development, not so much of theological science as of popular devotion. Yet it is, he continues, "a most serious lowering of the level of Christian devotion, if a permanent external presence of Christ among Christians comes to be the most usually entertained idea of His abiding with us, instead of the only sort which the New Testament suggests—the indwelling of Christ in the members of His Body, of which it is the glory of the Sacrament to be the earthly instrument. And it ought to raise in all minds . . . the question whether,

when the purpose of the Sacramental presence is so vitally changed, we have the right to feel secure of the permanence of the presence itself."

Again Bishop Hall (in *Considerations*) is no less express and emphatic on all this.

The Eucharist is the great *occasion* for the worship of our Lord Jesus Christ. There we glory in His victorious sacrifice and call forth its virtues. . . . But the *Object* of our worship is enthroned at God's right hand. He has not returned to earth to be personally present on the altar. . . . The Sacrament reserved for communion was in early times treated with great honor . . . but not as the shrine of the presence of Christ, for a centre of prayer. Such a third purpose of the Sacrament has no warrant in either Scripture or antiquity. Such a human service for approaching God without divine sanction seems to be full of peril. . . . Our Lord is not presented to us in the Eucharist to be the object of our worship. . . . The main stream of eucharistic adoration and prayer, . . . as of all the Church's worship, is directed to the Father as the representative of the Godhead.

(Anyone examining the Prayer of Consecration in our Communion Service will see how literally true this last statement by Bishop Hall is in our own case. The prayer addresses itself expressly throughout, in each separate part of the prayer, and especially in its opening and closing words, to the "Father" in the unity of the Godhead. Even in the *Gloria in Excelsis* the address is still distinctly to "God on high" and to "the Son" only as "sitting at the right hand of God the Father.")

Another special point in Dr. Gore's address is the unlawfulness at present, in the Church of England, of reservation for any purpose. Being asked whether the regulations in the proposed rubric to prevent devotion to the Reserved Sacrament were not unprecedented in Christendom, the bishop replies:

Surely no. Surely the whole revision of the Prayer Book in the sixteenth century was directed by that sort of motive . . . a desire to combat the pre-Reformation doctrine, . . . with a view of cutting at the roots of a growing cultus which there was a desire to get rid of.

Again, in answer to a question, he says:

It is not competent for any priest to reserve the Blessed Sacrament at all, still less to reserve it publicly in the church, at his own discretion.

As to whether the abolition of reservation (for the sick) was an over-violent dealing with a Catholic custom, he replies:

I think it was a needless abandonment of a Catholic custom. . . . But if I submit myself to the Prayer Book, I am quite sure that I cannot possibly claim the liberty to restore reservation at my own discretion.

In his diocesan magazine (1915) the bishop writes:

It is plain that the Prayer Book of 1549 intended to abandon the previous practice of permanent reservation and provided for carrying the Reserved Sacrament to the sick after the open Communion in Church. In the book of 1552 this practice (in turn) was abandoned, and the clinical (private) celebration of Holy Communion, then provided for, alone survives under the present Prayer Book (of 1662). Although it is probable that the rubric directing immediate consumption was directed not against reservation but against profanations, yet the rubric could hardly have been worded as it was if reservation had not been quite outside the purview of the compilers.

And he concludes:

It must be acknowledged that this later Western use of the Reserved Sacrament as a permanent center of devotion has not behind it either Catholic or ancient authority. The Eastern Church does not know it and the ancient Church did not know it. It has not the sanction of our own part of the Church, the Church of England.

Here again, in view of all these plain facts, it is difficult to understand how otherwise clear and fair-minded writers can be satisfied with such special pleas as they make. For instance: that the removal in the Book of 1552 of all mention of reservation for the sick "simply left the priest at liberty to do as he pleased"; that such plain language as that of Article XXVIII (viz.: that the Sacrament was not by Christ's ordinance reserved . . . or worshiped) "fails to say that reservation is either unlawful or excluded"; that the rubric of 1662 positively ordering consumption of the remaining consecrated elements (without some reference to reservation as if existent) was "an inadvertence"; and that the ancient pre-Reformation canon law of England which once provided for reservation is still not abrogated by disuse or contrary custom. But the Bishop of Oxford says here:

There is no question at all that desuetude coupled with independent legislation in another sense abolishes old canons; and that is what we have here. The Church of England, rightly or wrongly, made other legislation, other provision for communicating the sick.

How much more convincing, too, to the average mind is the simple, direct reasoning of the great Archbishop Temple in his *Opinion* (1900) on the subject:

Such a practice (reservation for the sick), he says, was quite consistent with the Christian faith and there was nothing in it that was wrong in itself. . . . But the Book of Common Prayer contains no order and provides no opportunity for the practice of reservation. The language of Article XXVIII cannot be taken otherwise than as condemning the practice altogether. To say that "the Sacrament of the Lord's Supper was not by Christ's ordinance lifted up, . . . or worshiped," is to say that those who do these things use for one purpose what was ordained for another. . . . I am obliged to say that the Church of England does not at present allow reservation in any form.

Just as unhesitatingly, too, the report (1906) of the Royal Commission declares that "Reservation of the Sacrament under conditions which lead to adoration" is

among "practices clearly inconsistent with and subversive of the teaching of the Church of England."

As to the present authority of the English episcopate to regulate reservation—this is sufficiently covered, the bishop thinks, by the phrase

"Except so far as shall be ordered by lawful authority." The bishops are wishing to act regularly and to regularize their action in a revised Prayer Book. Meanwhile the situation is so serious that they must do something in the interval. . . . I do not think we have any alternative to episcopal action except an absolute refusal to go beyond the letter of the Prayer Book, and then you can have no reservation whatever. We have fallen back on the powers inherent in the episcopate.

And finally the bishop warns against easy sophistries here.

It is absurd to say I am only reserving for the Communion of the sick, if in fact I am reserving with another purpose prominent in my mind—the desire to have the Sacrament as an object of worship. . . . We must not juggle with words. . . . Here is a group of enclosed nuns. They are none of them sick and there is no difficulty about any of them being communicated if they are sick; but they desire passionately the Reserved Sacrament for worship.

Again we are told that the practice "works"; it gets people to church; it develops devotion. The bishop is very skeptical

as to the extent to which that is true. There is a great deal of what is best in England that is not at all attracted but alienated by this devotion. No doubt these and other developments are attractive. But I am not prepared to open the door to them unless I feel sure that in their ultimate issues they are going to lead us aright.

As to falling back upon mere Roman authority for such devotions, or hoping to promote unity with Rome by means of them:

There is nothing in the world which is more impossible than to accept the Roman authority in bits. Romanism without the pope is, of all futilities, the most futile.

There is strong temptation, of course, in the light of this address, to go on to discuss directly the proposed new rubric on reservation in our own Office of Holy Communion. But such a discussion here would be no proper part of this particular review.

A CHURCH COLLEGE IN CENTRAL CHINA

BY THE REV. JAMES ARTHUR MULLER

I ARRIVED in Shanghai on September 4, 1917. On the afternoon of my arrival I had a glimpse of St. John's University, which is as pleasant and beautiful as the best of American colleges; on the same evening I proceeded up river in company with Bishop Roots. By the middle of September I was at work at Boone, six hundred miles from Shanghai.

For some unaccountable reason the authorities at Boone mistook me for a compendium of universal learning. They set me at teaching English composition in the preparatory school, American history, in the college; and, in the divinity school, Medieval and Reformation Church history, New Testament introduction, New Testament theology, ecclesiastical polity and canon law. This term my schedule has been pleasantly varied so as to include English history, modern Church history, New Testament Greek, English New Testament and English grammar.

Some years ago I fell into conversation with a venerable darky on a railroad train. He told me how he had taught school in his youth. "In them days," he said, and he waved his hand with a dramatic flourish, "in them days I manipulated the curriculum!" That is what I am doing at Boone!

Were Esperanto or sanitary plumbing to be introduced I am sure I would be asked to teach them. As it is, I have assisted the bricklayers in "turning a corner" in the cloister-walk of the divinity school, and have become an expert in the theory of scaling the city wall with a rope ladder to rescue the ladies of St. Hilda's from riotous revolutionists. Fortunately the revolutionists have not yet appeared.

Besides my regular teaching I have conducted a voluntary Bible class for a group of preparatory school students and have had no little opportunity for making addresses, sermonizing and holding services in English.

I cannot help feeling that there was something of irony in a remark which Bishop Roots made to me on the way to Boone last fall. He advised me to go in for research in Chinese history, "for," he said, "you will have plenty of free time on your hands at Boone!"

The contrast between Boone and an American school is not nearly so great as I anticipated. Of course it does seem a bit like living in a fairy tale, or perhaps I should say in a moving picture melodrama, to be residing in a medieval Chinese city, with its narrow, tortuous, smelly streets—oh! the smells!—and its huge embattled city wall whose gates are closed at sunset and opened at dawn and guarded by soldiers day and night. But when you enter the Boone campus, or "compound," as we call it here, you leave the middle ages behind, except for a vagrant odor that occasionally gets by the gatekeeper.

The compound is a pleasant, shady place, with walks and gardens and tennis courts and football field and class rooms and dormitories and chapel and library and faculty houses—quite like an American institution, except for the fact that most of the buildings are architectural monstrosities, which is not so very un-American either. If Mr. Ralph Adams Cram, or some other architect who is also an artist, wanted to write a book on styles to be avoided he could illustrate it completely by a set of photos from Boone! This is not entirely due to the fact that the buildings were erected in that era of bad taste from which institutions at home are but just recovering, it is also due to lack of funds. It is a pity that the most representative American institution in central China should be ugly and crowded. It is a pity that, in artistic quality, the buildings of a Christian college should not surpass those of a second rate Buddhist temple.

However, Mr. Howe is making a valiant effort, in spite of lamentably limited resources, to remodel the most atrocious of the buildings. The interior of the Divinity School chapel, which is entirely his work, is worthy of the best traditions of collegiate architecture.

As I have said, we are not only ugly, we are crowded. Yet we ought to erect at once a science hall, a gymnasium and a new dormitory. Unless we are empowered to buy more land Boone will be indeed an architectural mess.

The students here are not much different from American students after all. From the Chinese students we meet in America, who are picked men, we are apt to get the idea that all Chinese students are at once industrious and brilliant. We learn better at Boone. Here they average up, or perhaps we should say average down, pretty well to the American student body. A few are brilliant, many are plodding and mediocre, some are just "bone heads." The one striking difference between the Chinese and the American student body is the absence in China of any very large class who come to college merely for the social prestige or the delightful extra-curriculum activities which a college education affords. The Chinese youth has not outgrown the naïve assumption that one comes to college to get learning. He would stare in bewilderment at the motto so frequently seen in the room of the American undergraduate: "Don't let your studies interfere with your college education!" Whether bright or dull, the Chinese student usually works.

The mere suggestion of thirty-three hours a week in class would stagger the student in America, but that is exactly the number of hours the student at Boone spends with his teachers. He has the arduous task of assimilating those branches of western learning which we have come to regard as prerequisite to a degree in arts or science, and at the same time of acquainting himself with the literature and history and philosophy of his own land.

All branches of western learning he studies in English—he has studied and used English from his entrance into the first or second form of the preparatory school—and he uses it, if not with distinction, at least with moderate fluency. At the same time he must learn to express himself with ease and correctness in his own tongue.

Like Greek at the time of the Renaissance, English in China today is the key to a new culture. It is more. It is the key to a high-salaried position, for it is the commercial language of the East. That a large percentage of the graduates of Boone, in spite of this, enter the ministry or the profession of teaching, indicates that the youth of China are not without an idealism which is willing to express itself in service and that Christian education is not without fruit.

Though many of the students are not more clever than their American contemporaries, there are enough exceptional men in each class to make us regret our inability to send them to America for further training. There is not one of them who would not jump at a chance to go. The Boxer indemnity fund is far too small to send to America all Chinese students who might go with advantage to themselves and their country; and there is some doubt whether there will be any Boxer fund at all in the near future.

If you hear of any prosperous manufacturer who wants to invest his war profits in a venture for international understanding, assure him that a scholarship at his alma mater, endowed for Boone students, would bear fruit a hundredfold.

In spite of thirty-three hours a week in class, and reading and study out of class, and chapel twice a day, the students get quite enough exercise to keep them healthy and happy. Every morning at seven they have twenty minutes of setting up exercises—the rising bell rings at six-thirty, and it rings as if the place were on fire. After long practice I have acquired the ability to hear this in my subconsciousness only, and to sleep on, the troubled sleep of the unjust, troubled by succeeding bells at unholy intervals for getting ready for exercises and for starting exercises, and for ending exercises, and for getting ready for chapel, and for starting chapel, and for breakfast following chapel. All this bell ringing between six-thirty and seven-forty!

Then there is the band, or rather two of them, for the collegians have a brass band and the younger boys a drum and bugle corps. The musical students are excused from the setting up exercises in order to practise, so in addition to the clanging and the banging of the bells, the piccolos and the flutes and the trombones are going at one end of the compound and the bugles set the wild echoes flying at the other. And the echoes are wild! But I started to tell of the extra-curriculum activities of the students, not of the bugles and the bells.

In spite of the age-long national tradition that physical exertion is unbecoming a gentleman, the students of Boone hurdle and high jump and put the shot and throw the discus. They play tennis and soccer and basket ball. The boy scouts of the preparatory school—Boone has the distinction of having the first troop of boy scouts in China—wigwag and tie knots and build straw huts and cook meals in the open and rescue comrades from third-story windows ablaze with imaginary flames—in short, they do all the amazing and useful and absurd things that boy scouts are wont to do at home.

Confucius' birthday was celebrated by a football game. One imagines Confucius turning in his grave.

That the spirit of co-operation and loyalty, what we mean in America by "college spirit" in the best sense, has been developed at Boone, no one who has been here can fail to realize, but it is interesting to have the testi-

many of the students themselves concerning it. One of the boys in my class in English composition in the preparatory school recently wrote an essay on Boone. He mentions the fact that his early training was received at another school and says that the thing which impressed him most on coming to Boone was this spirit of co-operation. He notes how students come from all over China and how diverse traditions and dialects might easily lead them "to form parties and make enemies of each other." "But," he adds—and I give his inimitable English without correction—"the students have no that kind of bad

conduct, for they say they are all Boone students. For this reason you can hardly see once that such and such student fight with each other during the whole term. But this is still a small matter, the most honorable point is that they can unite themselves together and help each other. We have seen that in the football match, how they arrange themselves and prepare themselves, and get ready for each others shot. So also in everything they act in the same way, and I think they can get the first prize in every matter, if they can keep their affinity always with them!"

THE ARCHBISHOPS' REPLY TO BISHOP GREER

READERS of THE CHURCHMAN will recall that on December 21 a cablegram, signed by Bishop Greer and eighty-two bishops of the American Church, was sent to the Archbishops of Canterbury and York calling upon the Anglican Churches through them to "do their utmost to prevent a repetition of the hideous crime" of Turkish suzerainty over Armenia. Bishop Greer has received the following letters in answer to the cables:

OLD PALACE, CANTERBURY

MY DEAR BISHOP GREER:

I have today received the telegram you have sent in protest against the possibility of Armenia being, in the coming arrangements, left under Turkish rule. There are very few subjects upon which we can more certainly than on this secure the unanimous and eager support of Christian people generally without distinction of denomination. The Government here is well aware of the strength of public opinion on the subject. It has been voiced, not only by ecclesiastics, though we have voiced it to the best of our power, but also by men like Lord Bryce, and many others.

I am at once transmitting to the Foreign Office a copy of your telegram together, of course, with a further letter from myself. I presume that the President of the United States is fully aware of the Christian sentiment of America on this subject, and I doubt not that he will himself press the matter upon the attention of the representatives of the Allied Powers. No honest and capable man will fail to see that the practical question of how the thing is to be done is surrounded with difficulty, but these difficulties have to be overcome, and certainly on

my part no effort will be lacking to support those who are working for that end.

I am, Yours very truly,

RANDALL CANTUAR.

December 24th, 1918.

BISHOPTHORPE, YORK

MY DEAR BISHOP:

Let me acknowledge your telegram which you sent to me on behalf of 82 of your brother bishops of the American Church on the subject of Armenia. I do not know at all the source of the sinister rumor to which you refer in that telegram or the weight which can be attached to it. But I am quite sure that the liberation of Armenia is one of the terms of peace upon which the Allied Powers will insist; and I have reason to know that quite recently representations have been made to our own Foreign Office urging the necessity of putting this matter in the forefront of the demands which will be made at the Peace Conference. There may be of course details as to exact boundaries and the like which may present difficulties; but in this country I have not heard any suggestions that Armenia should be restored to the control of the Turks, and if there appeared to be any suggestion of this kind I am satisfied that it would provoke a storm of indignation in this country.

May I add that I hope your own health and that of Mrs. Greer is better than it was when I saw you in New York; and remembering all your kindness to me I pray with a heart of very real friendship that every blessing may be with you in the new year.

Yours sincerely,

COSMO EBOR.

30th December, 1918.

REVELATION

BY CLINTON SCOLLARD

THE light and night are both to me divine,
Whichever rules the sky's o'erspanning arc,
Whether the sun in clear ascendant shine,
Or broods the enshrouding dark.

The frost, the glistening dew, the unfolding flower,
They each and all some lofty message teach;
I learn the lesson of a guiding power
Within the rillet's speech.

Bird-flight, wind-murmur, whisper of the sod,
The long surge of the sea upon the shore,
The prescience and omnipotence of God
Proclaim forevermore!

A NEW ERA FOR MOTION PICTURES

BY THE REV. WILLIAM SHEAFE CHASE, D.D.

THE new era is almost certain to reconstruct the moral tone of the motion picture. It will demand that it picture life as it is, and not infect the life of the young with the morals of the underworld.

Congress now has this great issue before it in the form of the Randall Federal Motion Picture Commission bill (H. R. 14077). It logically follows Mr. Randall's success in prohibition. It seeks to provide substitutes for the saloon by cleaning up the movies.

Every other effort to purify the motion picture has failed. The so-called National Board of Review is not official or national. The worst pictures are not even presented to this volunteer board, as no national law requires pictures to be reviewed or censored. The state censorship in Ohio, Kansas, Maryland and Pennsylvania are the most successful measures for the moral control, but so long as bad pictures are manufactured they are likely through graft or through inefficient or careless censors to be shown even in those states. As long as forty-four states have no censorship laws, bad pictures are likely to be produced.

The only feasible way of preventing the manufacture of bad pictures is by using the licensing power of the Federal Government and by refusing to license any films for interstate commerce, which do not conform to the moral standards of our land. The United States Supreme Court denied the claim that such law is contrary to the freedom of the press when it upheld the Ohio Censorship Law.

The Randall Bill as it provides for appeals does not authorize censorship nor does it interfere with liberty of thought or expression, except as it effectively requires that every film which seeks the privilege of interstate commerce shall come up to a certain recognized standard of public morals. It is similar to the city's refusal to license a place of public amusement unless it comes up to the requirements of the building and fire laws. All films now in existence are exempted from the provisions of the bill. News, education and scientific films are also excepted.

One of the advantages of the federal commission over every other form of control is that the salaries of \$8,000 and \$7,500 to be paid the commissioners to be appointed by President Wilson will command a higher type of man than the city or state censor and form a board similar in influence to the Interstate Commerce Commission. Graft will be practically impossible. Chicago is much stirred up now about the bad films shown there in spite of its city censorship law. Corrupt politics makes it easy for bad pictures to be exhibited in spite of laws or censorships. The recent congressional investigation concerning the brewers showed that the brewers had such a control over motion pictures in twenty-six states that they could prevent the showing of any picture which injured the saloon business.

The best motion picture leaders like Mr. W. W. Hodkinson, founder of the Paramount Picture Corporation, have joined in the drawing up of the bill. They see that it is better to have no official federal commission than forty-eight state censorships and one in every city and

town. It may be called an anti-censorship bill because, while it will not legally prevent state or town censorship, it will, if wisely administered, make such local censorships unnecessary and thus indirectly will abolish them. When the federal commission has set the standard and given its license, the manufacturer will have no fear of any state or local censors. The substance of this act known as the Hughes bill was unanimously favored by the H. R. Committee on Education in 1915, and again in spite of severe criticism by opposing motion picture interests it was favorably reported in May, 1916.

Such a law will give the public an increased confidence in the moral influence of the movies and greatly increase public patronage. The best men in the business have a true public spirit and wish to have their business protected from the few pirates who exploit the weakness of the lower human nature and pander to vice. A few such vampires have so much demoralized the whole business that the most reputable motion picture men with ambitions to place their business among the most respectable factors of life, will be glad to welcome this reform.

THE armistice has not ended one of my real war-time diversions. I am still able to barge unexpectedly into American soldiers idling in the streets of London and carry them off to see interesting places and entertain them with stories of the quaint manners and customs of the great city. It is a diversion that brings me more than a passing pleasure; these American boys are so keen to express their appreciation of an Englishman's friendly overtures. Let me give an illustration. The other day in the Strand I picked up two lads of twenty wearing the dark tunic and light blue trousers of American marines. They received my offer to show them round with an embarrassment that clearly amounted to suspicion, and when I had won their confidence I found out why. A professional "guide" had picked them up earlier in the day, and for taking them round some of the sights had fleeced them each for the amount of a day and a half's pay. I took them to the Tower and other places, and when I left them I warned them against the professional guide. They gave me a delicious reply. "Sir," said one of them. "I guess we don't mind meeting a crook in the morning if we can meet a white man in the afternoon."

But that was not all. I took them to my rooms and gave them coffee and cigarettes. They were delightfully entertaining and, as I found later, keenly observant. Three days afterwards I found at my rooms a letter and a package. "Sir," the letter ran, "this is to say, 'Good-bye' and 'Thank you.' We would have liked to have bought you a souvenir, but our money is all gone. Sir, we noticed that while you helped us generously to sugar with the coffee you used very little yourself, although you said you disliked coffee without sugar. The enclosed package contains the balance of our sugar ration for the week. Will you please have a few cups of really sweet coffee in memory of two grateful boys from U. S. A.?" The package contained a pound and a half of sugar, and it is the sweetest sugar I have tasted since we went on rations.—*Manchester Guardian*.

NEWS OF THE CHURCH

BISHOP BRATTON'S HOUSE IS DESTROYED BY FIRE

Contents Total Loss, and Family Barely Escape Death

JACKSON, MISSISSIPPI.—On January 16 the historic episcopal home at Battle Hill, the home of every bishop of Mississippi, burned to the ground, absolutely nothing being saved. The bishop's wife, his daughter, Miss Marion Bratton, and Mrs. William Bratton with her two little children barely escaped from the building. Though the building was insured the contents was a total loss, the bishop's valuable library and his office files, all the furniture and clothing being destroyed. Bishop Bratton is in France.

After the fire friends of Bishop Bratton held a meeting and arranged to raise a purse for him.

Those elected officers of the committee to raise a purse were: J. L. Enochs, chairman; W. D. Hannah, treasurer, and A. F. Wortman, secretary. None of these men are churchmen. The following letter is being sent to friends over the state:

"At a meeting of a committee of friends, regardless of denomination, of Bishop Bratton and family, held subsequent to the disastrous fire which this morning destroyed their residence with its entire contents, including the extensive and valuable library of the bishop, it was the opinion that his friends throughout the state would be glad to avail themselves of the privilege of subscribing to a fund which would enable this worthy and beloved citizen of our community to replace, as far as possible, the heavy loss suffered.

"This loss, coming as it does, while the bishop is in France serving his nation and the cause which represents his lifework, and with his sons all in the service, adds incentive to his friends to make good, as far as possible for them to do so, this irreparable loss.

"We are sending this letter to as many of the bishop's friends throughout the state as we have been able to get the names of. We should be glad to have such contributions to this fund as you may feel able to make. We have not tried to address a letter to all the numerous friends of Bishop Bratton, nor could we have done so. We would appreciate it if you would use such means as may be convenient to bring this matter to the attention of others who might wish to participate in this expression.

"We enter into this endeavor in no other spirit than that of wishing to seize this opportunity of showing this distinguished citizen the respect and affection in which he is held by the citizens of the state, irrespective of creed. Remittances may be made to W. D. Hannah, treasurer, Jackson, Mississippi."

WESTERN SEMINARY GETS BEQUEST OF \$100,000

CHICAGO, ILLINOIS.—The Western Theological Seminary has just received something over \$100,000 from the will of Miss Mary Murdoch, of Charleston, South Carolina. Miss Murdoch died in October, 1917, making the Western Seminary legatee.

The bequest will not mean any immediate enlargement in the scope of the seminary's work, but for years the institution has been running in the face of an annual deficit of four or five thousand dollars, and the income from this new gift will just about cover that deficit. It will put the seminary on its feet, and leave the trustees free to use further gifts for developing new plans of usefulness to the diocese and the Church.

The Western Seminary has been considering various plans for meeting the needs of older men who may want to enter the ministry of the Church after the war, but who will not feel that they can give as long a time as three years to their preparation. It has been decided not to adopt the

Bishop Greer

IT is no wonder that nothing seemed too good to be said about Bishop Greer yesterday, on the fifteenth anniversary of his episcopate, because in the thirty-three years he has been laboring in this metropolis for its uplift, civic as well as spiritual, he has endeared himself to every one who has come in contact with him by his simplicity, his sincerity, his democracy, his seriousness of purpose and his unsparingness of self.

So unassuming is he in manner that he never even wears a round collar, having long ago declared that if his own bearing did not let the world know he was a minister of the Gospel something was wrong.

Although by his very office Bishop Greer has through all the eighteen years of his rectorship of St. Bartholomew's Church and later as Bishop of the Diocese of New York been thrown with men who are leaders in the world of finance and affairs, he has ever sought to be the friend of the poor and unfortunate. St. Bartholomew's parish house and clinic, in East Forty-second Street, will ever be a monument to him. These he not only built but secured an endowment for.

Shortly after the cathedral was opened the bishop had a service for the inmates of the city's almshouse, taking the old people there in special stages. He never delegates to a brother bishop the annual Confirmation at Blackwell's Island or at the church for deaf mutes.

Bishop Greer is not in good health, but his will power makes even that sink into insignificance. May he long be spared.—*From the New York Herald.*

plan of the eastern seminaries, of running a summer school for these men, but to prepare them in two ordinary seminary years for their examinations for the diaconate. It is pointed out that this will not require any change in the policy of the seminary, as the three year course leading to the bachelor's degree has always demanded a full year's work more than the examining chaplains require for deacon's examinations.

BISHOP GREER'S FIFTEENTH ANNIVERSARY OBSERVED

Affectionate Words of Eulogy Are Spoken at the Cathedral

Although Bishop Greer had directed that no service should be held in commemoration of his fifteen years as Bishop of the Diocese of New York, his career in that office during this period was the subject of eulogy at the Cathedral of St. John the Divine last Sunday by the Very Rev. H. C. Robbins, D.D., of the cathedral, and the Rev. William E. Gardner, D.D., secretary of the General Board of Religious Education.

"We expressed the hope this morning that Bishop Greer might be with us this afternoon so that we could tell him some of the things that we are thinking about him and that we can't say even to one's bishop oftener than once in five years," said Dr. Robbins.

"He has shown himself a most American bishop, simple, unaffected, the friend of the people and quite easily approached by them. He has shown himself a devoted bishop who never spares himself. In fact, if I have any quarrel with him it is because he never takes care of himself. During his recent illness, it was all his doctor and nurse could do to keep him from getting out of bed, at the greatest risk to himself, and attending a meeting, because he thought it was in the interest of the diocese."

Dr. Gardner said that Bishop Greer had taken the lead in sweeping away conventionalism, which separated the clergy from the members of their congregations and deprived religion of its vital force.

"One of his greatest messages," said Dr. Gardner, "was a plea for the destruction of this false conventionalism. The stand taken by Bishop Greer has given thousands the power to think freely on religion. He has always refused to admit the existence of walls and barriers that imagination and the tradition of the ages have been prone to force upon us."

Bishop Touret Undergoes Operation

ROCHESTER, MINNESOTA.—The Rt. Rev. Frank Hale Touret, Bishop of Western Colorado, was operated upon for appendicitis January 22, by Dr. William J. Mayo in St. Mary's Hospital here. The distinguished surgeon assures the bishop that he should enjoy many years of good health and useful activity. The bishop is recuperating rapidly after this successful operation.

Bishop Brent Due in New York

Bishop Brent sailed early last week from a French port on the *Celtic*. He was due in New York about the middle of this week. He has called the diocesan council of Western New York for February 6. It is understood that he will remain in this country for only a short time.

Bishop Lawrence Much Better

BOSTON, MASSACHUSETTS.—Bishop Lawrence is improving steadily and is now strong enough to sit up for a while each day. "He is getting along splendidly," is the report of the bishop's physician.

February 1, 1919

CHRISTIAN COURTESY NOT ATTAINED BY FREE PEWS

Clergy Have Promised to Care for Definite Group, Says Dr. Stires

In an interview given to the New York *Evening Post*, the Rev. Ernest M. Stires said concerning the pew system:

"I hold no brief for any specific plan in the so-called pew problems. True Christian courtesy will not be attained merely by the system of free pews, and true Christian courtesy will not be prevented merely by the system of rented pews. I have had twenty-seven years of experience with both methods. In the question under discussion, as in almost all questions, the plan which is unwise and wrong under certain conditions is both wise and right under certain other conditions. It is a mistake to attempt to apply a hard and fast rule and experience teaches that such a rule seldom improves the situation.

"The new era upon which we are entering will be largely influenced by the power of a simple and genuine Christianity. If the renting of pews prevents Christian hospitality in any church then that church should quickly change its method.

"No method, however free, will administer itself; and no method is without its inevitable dangers. There are churches in which pews are free and unassigned, and yet these pews, by an understanding with the ushers, are occupied regularly by the same persons. Strangers availing themselves of such free and unassigned pews have had unhappy experiences.

"There are at least a few churches where pews are rented, and where many people of small means are found in the middle aisle, and many of large means are in the side aisles. Vacant pews are offered to those applying for them, and in the order in which the application is made, without regard to wealth or any other consideration. There are churches which because of convenient location, or because of an attractive service, appeal to a large number of small means visitors. It is not unusual for such visitors to come an hour before the time of service, and they often come a half hour ahead of time. Frequently their number would represent at least half of the seating capacity of the church. All these visitors should be welcomed cordially. But the families who regularly attend that church should not be neglected. I will go further and say that if desired a pew should be assigned to each family, for the Sunday morning service only, on condition that they come to church in good time. The habit of occupying the family pew is a good habit, and there are memories which make it a very sacred spot.

"The church is for worship and instruction. Instruction must be regular and constant if it is to be effective. That means a place for each pupil enrolled in the school, and each pupil in his place. There must be intelligent system even in a free school. Let us make the church genuinely free, but let the clergy not forget that as teachers and pastors we have promised to take care of a very definite group of people committed to us. We will gladly care for more to the limit of our ability. This seems to me just, democratic, sensible, and Christian."

Stephen D. Thaw Ordained

Stephen Dows Thaw, eldest son of Mr. and Mrs. Benjamin Thaw, of New York City, Pittsburgh and Newport, was ordained a deacon in the Church of St. Mary

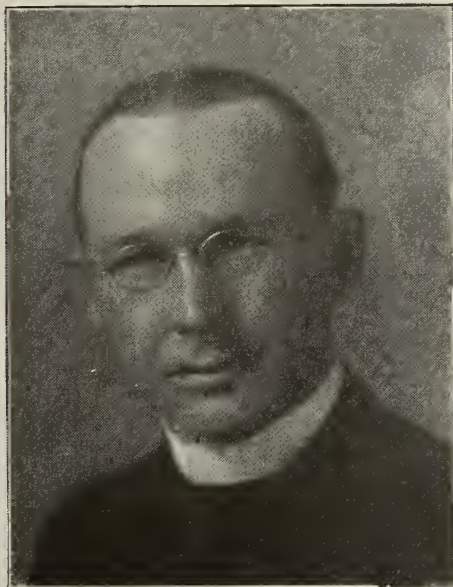
the Virgin last Saturday by the Rt. Rev. Cortlandt Whitehead, Bishop of Pittsburgh.

Mr. Thaw was for some time a missionary of the Presbyterian Church in Syria. For some months he has been a special student at the General Theological Seminary.

A brother of Mr. Thaw was Lieutenant Blair Alexander Thaw, who was killed in France last August in an airplane accident.

The Rev. Wm. Mercer Green Elected

JACKSON, MISSISSIPPI.—The Rev. William Mercer Green, rector of St. Andrew's Church, of this city, was elected bishop coadjutor of Mississippi last week on the first ballot. He will accept the election.



WILLIAM MERCER GREEN

Mr. Green is a native of Mississippi, having been born in Greenville, Mississippi, 1876. He was ordained deacon in 1899 and priest the following year by Bishop Thompson. The greater part of his ministry has been spent in his native state.

N. Y. Berkeley Alumni Meet

The annual meeting of the New York Berkeley Alumni was held at Browne's Chop House on Tuesday, Jan. 21, with a large representation present, including the Bishop of Newark. Resolutions of regret were passed in memory of the late Rev. William H. Vibbert, D. D., president of the association from its founding to his death, and of the Rev. Storrs O. Seymour, D. D., of Litchfield, Connecticut, who had been a regular attendant at the meetings.

A vote of congratulation was passed to Mr. Charles E. Jackson, of Middletown, on the completion of his fiftieth year as treasurer of the school.

Dean Ladd then spoke of the present state and future prospects of the school. The number of students has increased, and the probability is that there will be further increases next year, which will call for increased expenses, and increased support. A period of reconstruction and readjustment has set in, and the theological seminary must have a wider field than merely the training of young men for the ministry. It should become a center of inspiration and leadership in all phases of church thought and activity.

PORTRAIT OF BISHOP HARE HUNG AT STATE CAPITOL

Impressive Ceremonies Held in Connection with Its Unveiling

PIERRE, SOUTH DAKOTA.—An event of particular interest occurred in the capitol here on January 15, at the ninth biennial meeting of the State Historical Society, which was held in the representative chamber of the state capitol, when a portrait of the late Bishop Hare was unveiled. The presentation of the portrait was made by Bishop Burleson and was graciously accepted by his excellency, Governor Peter Norbeck. It will hang permanently in the halls of the state capitol.

The portrait was unveiled by Dr. Helen Peabody, principal of All Saints' School. The invocation was offered by the Rev. Luke Walker of Lower Brule, who was the first Indian minister to be ordained to the priesthood by Bishop Hare. During the exercise the large audience sang Bishop Hare's favorite hymn, "The King of Love My Shepherd Is." Colonel P. F. McClure, president of the Historical Society, presided, and the principal feature of the evening was a paper prepared and read by Bishop Burleson, dealing with Bishop Hare as a citizen and his service to South Dakota.

A representative body of some twenty or thirty men and women who had been associated in close ties of friendship with Bishop Hare and had been helpers in his work, acted as a presentation committee.

For many years there have been portraits in these halls of men closely connected with the history of South Dakota. The absence of Bishop Hare's portrait was particularly noticeable, for no man has done more for the upbuilding of South Dakota than did this apostle to the Indians. To him is due more than to any one man the Christianization of the Dakotas. But his work as a citizen was by no means confined to his Indian brethren. At a time when South Dakota was a by-word in the country for its loose divorce laws, Bishop Hare fought the evil often almost alone, extending the old ninety-day residence act to the present law. He founded schools, not merely among the Indians but also among the whites, which made a tremendous contribution to the development of the state.

FARMER AND MERCER GAIN GOOD RESULTS IN OHIO

CLEVELAND, OHIO.—An important work was begun a couple of months ago by Messrs. E. C. Mercer and Thomas J. Farmer, who came to the diocese at the invitation of a special committee of the bishops of Ohio and some of the clergy. This is a new departure for the Church, but the message which these men have for our congregations is well worth while. At Lima, St. John's, Youngstown, and the Incarnation, Cleveland, these men have accomplished a great deal, especially among men and boys. Their work consists of a preaching service held each night, and this is supplemented by addresses made to the high schools, shops and factories.

Death of Lieut. Anderson Confirmed

CHICAGO, ILLINOIS.—Bishop Anderson has recently received letters from abroad which have satisfied him that his son Patrick was killed in an air battle in France in the early fall. The report that the bishop is going abroad to look for his son is without foundation. Bishop Anderson is contemplating a trip to Europe early in the spring, but it is on business connected with the World Conference on Faith and Order.

HAVANA HAS TWO GREAT MEMORIAL SERVICES FOR COLONEL ROOSEVELT

Roman Bishop Forbids Attendance of Romanists at Episcopal Cathedral

WIDE-SPREAD CONDEMNATION FROM THE HAVANA PRESS

HAVANA, CUBA.—On the day of the burial of the late Colonel Roosevelt the city of Havana officially held a great memorial service in the National Theatre, and on the following Sunday a similar service was held in Holy Trinity Cathedral.

At one time the National Theatre was one of the four great theatres of the world. It can accommodate about 5,000 people, and on the day of the burial of Colonel Roosevelt and at the same hour with it this theatre was filled from pit to dome with a most reverent and dignified congregation, for the purpose of attending the memorial service to be held under the management of the president of the Anti-Germanic Club. The boxes were filled with representatives of the diplomatic corps, and of the Cuban Government, while the stage was occupied by other representative people and a deputation of members of the Red Cross nurses.

A committee from the Rotary Club waited upon Bishop Hulse and Dean Myers, asking permission to hold another service in Holy Trinity Cathedral at which one or the other of the clergy of the cathedral should deliver a funeral oration, and that the service should be in conformity with the use and customs of the Episcopal Church.

To this request of course a very willing consent was granted and on the next day a notice of invitation appeared in all the papers of the city.

Now, rather curiously in the issue of the *Diario de la Marina* on the succeeding day the following letter from the Roman Catholic Bishop of Havana was printed:

"Senor Doctor Jose Rivero y Alonzo, Sub-Director of the *Diario de la Marina*.

"My distinguished friend:

"In the edition of your paper of to-day's date I have seen a mortuary notice of invitation to the religious services which will be held in a Protestant church of the Episcopal rite in memory of the Honorable ex-President of the United States, Theodore Roosevelt.

"Inasmuch as the Catholic Church has fulminated the decree of excommunication against all Catholics who attend religious services performed by whatever religious sect, I perform my duty by making this public, reminding all faithful Catholics of the existing prohibition, with its penalty, in order that none may incur it by attending religious services performed by the so-called Episcopal Church.

"Reiterating my best wishes, I remain very attentively your most affectionate friend.

"(Signed) THE BISHOP OF HAVANA."

None the less the service was held in the cathedral on Sunday morning by the clergy of the cathedral, the bishop making the address, and the building was filled to the doors. At least one half of the members of the Rotary Club were present, and representatives of the full diplomatic corps of the allied nations, together with Dr.

Montoro, representing the President; Dr. Nicholas Azcarate, the secretary of justice; Dr. Francisco Domingo Roldan, secretary of public instruction; the secretary of war, and many other Government men.

It is said here that the president of the Rotary Club was the man who was most interested in securing the use of our cathedral for the memorial service; that he was one of the committee who waited upon the bishop and the dean asking for the use of the building and soliciting their services on the occasion; that he sent out the notices to all the members of the club, and that he even took the trouble to call them up by telephone, so that none of them should fail of his presence.

Then appeared the letter of the Bishop of Havana on Saturday afternoon, and the president of the Rotary Club sent out notices to the effect that good Cubans who had any conscientious scruples need not attend the service—and he himself *was not present*. An effort was also made at the last hour to transfer the service to the Roman Church *Cristo*, where English is the language for the sermons.

I hear that the president of the Rotary Club is to be called to account by the club at its next meeting next week.

WHAT WAS THE ANIMUS?

It is a little difficult to know just what was the animus that prompted the publication of the letter from the Roman bishop. It may have been just the zeal of the Roman Communion against all so-called heretics; or it may have been a natural result from the fact that a large part of the Roman clergy here are Spaniards, and so, naturally, are not especially devoted to the memory of Colonel Roosevelt; or it may have been that the Roman Church, seeing that the "so-called" Episcopal Church is at last coming to the front, and making a great impression upon the more prominent and more thoughtful of the Cuban people, and so far that reason is no longer to be ignored.

At any rate the people of Havana have had the opportunity to gather once more within walls that represent a more Catholic faith than that of the Roman Communion, and on the broad lines of a common humanity to worship. God free from the dictates of an intolerant religion. Once more the people of this devoted land which lay for so many long years enslaved beneath a double tyranny, of State and of Church has had the opportunity of making the acquaintance of a larger, freer form of the Holy Catholic Church, which while defending in all its integrity that form of sound faith which was once delivered to the saints, yet stands for all that is free in the liberty of conscience, and personal freedom of religious action, as against all forms of religious, or other tyranny. Possibly the Bishop of Havana has not forgotten that it was owing to the sufferings and imprisonment of a priest of the same so-called Episcopal Church that religious freedom was obtained and proclaimed to all the inhabitants of this land.

At any rate the Cuban people are awakening and taking notice of this Church.

In connection with the letter from the Roman Catholic Bishop, the *Havana Post*, the leading daily published in English in Cuba, said:

"With infinite regret we have read in the *Diario de la Marina* the anathema by the Bishop of Havana upon any member of his flock who should attend the memorial

services for Theodore Roosevelt held yesterday in the Protestant Episcopal cathedral of this city.

"We are over apt fondly to say that certain things cannot happen, but the above proves too sadly the folly of such conviction. Cardinal Gibbons or Cardinal Mercier could not have written the above letter, but by the fact that he has done it, we know that the Bishop of Havana could—forcing us to the same horrid conclusion which ensued upon the sinking of the *Lusitania*—that nothing is impossible in this disordered world.

"St. Paul, who wrote many epistles, would not have written the one which we have reproduced above in translation. . . . The tenets of it are not Catholic—they are simply Spanish!"

This editorial by an American citizen is interesting, but even more so is the following, from *La Noche*, a Cuban paper:

"The Episcopate of Havana has deemed it to be his duty to announce publicly and impress upon the memory of the faithful Catholics (which means that either there are faithful people who are not Catholics, or that through the act of not being Catholic, one is not necessarily unfaithful), the existing prohibition of the Catholic Church which holds the fulminating penalty of excommunication against those who attend religious services, held (or to be held?) by whatever sect, and consequently those which were held in the Protestant Church of the Episcopal rite in memory of that superman who honored the office of President of the foremost nation in the world, and who was the pride of all humanity, Mr. Theodore Roosevelt (may he rest in peace!).

"At the religious ceremony celebrated to-day all those, Catholic or no, who believed that it was not a horrible sin worthy of an excommunication, that of doing honor to the dead, and that human gratitude is above all opinions and creeds, were present.

"It is certain that without the efficacious intervention of Roosevelt the Cuban Bishop of Havana would not now be exercising the functions of a bishop, and for this reason the act was magnificent, for not all the Cubans are ungrateful."

This same paper then gives the following notice of the service:

"With all the solemnity that was to be expected, this morning religious services were celebrated in the Episcopal Church, situated at the corner of Neptuno and Aguila streets, under the auspices of the Cathedral of the Most Holy Trinity, . . . which church is known to be Catholic and Apostolic, but not Roman."

FROM ANOTHER PAPER

One of the important Havana papers, *El Mundo*, says editorially, under "Monseñor Gonzalez Estrada, Victim of an Error":

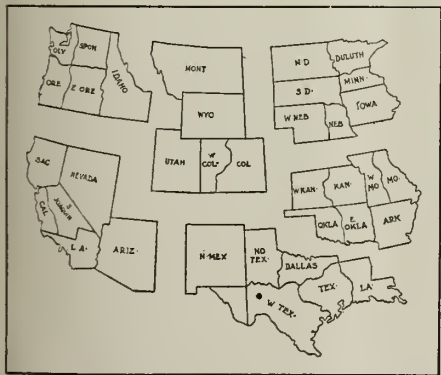
"The Bishop of Havana, lord of all our respects, has just uttered a discordant note. And a lamentable one, for we all desire for Mons. Gonzalez Estrada that he may put forth his best powers in order that at some time we may give vent to that ardent desire to applaud his actions which we entertain. Because for some time past the Bishop of Havana has not wished to grant us the satisfaction of declaring us his friends, or of the number those who speak of his talents which should be many, and his virtues which should be unmeasurable.

"To the Señor Bishop of Havana it has appeared an evil thing that the Rotary Club should celebrate funeral services in the Episcopal cathedral in memory of him who was the great and good friend of the

(Continued on page 158)

New Arrangement Will Be More Practical

It is clear that if the provincial system is to be effective, plans must be worked out so that (a) general attendance at synod meetings will be possible; (b) that the various committees and commissions may find it practicable to hold frequent meetings and do thorough work in their provinces.



- (a) Far smaller area.
- (b) Better transportation.
- (c) Common interests.

5. Would you be willing to present some such plan for redistribution to your next convention or convocation?

PHILADELPHIA, PENNSYLVANIA.—A special service for the Guild of St. Barnabas for Nurses was held at Holy Trinity Church, Sunday afternoon, January 19, when hundreds of nurses were present. After the service the nurses met the visiting clergy at the home of Mrs. E. Bowman Leaf. The addresses at the service on "Work Among War Nurses" were made by the Rev. Thomas J. Crosby, chaplain general, Guild of St. Barnabas, and Mr. Frank W. Bigelow, war secretary of the Guild.

TARPON SPRINGS, FLORIDA.—The Greek Epiphany, which fell this year on January 19, was celebrated here with unusual ceremony. The Rev. T. J. Lacey, of the Church of the Redeemer, Brooklyn, was appointed by Bishop Parker to represent the Anglican Eastern Church Association. He bore a beautifully engrossed letter of greeting and was given a place in the church and the public procession and appointed to read the gospel in English at the service. The local Episcopal church omitted its service in order that the congregation might unite with the Greeks for the great celebration.

RICHMOND, VIRGINIA.—Through the Colonial Dames of Virginia, St. George's Church, Gravesend, Kent, England, has been presented by Mrs. Woodrow Wilson with a signed photograph of herself, which will be hung beneath a portrait of her ancestor, Princess Pocahontas, in the vestry of the church.

"One feature of the Roosevelt Memorial service that every church should observe will be the singing of the Ex-President's favorite hymn, 'How Firm a Foundation.'"

KNOXVILLE, TENNESSEE.—St. John's Church, of which the Rev. Walter C. Whitaker, D. D., has been rector for the past twelve years, has just abolished the pew renting system and made the pews free. This action was taken by unanimous vote at the annual parish meeting on January 14, following similar action by the vestry taken in December on recommendation from the rector. At the parish meeting the "rotating vestry" plan was rejected by a majority vote. The parish has paid all current expenses from current income, overpaid its missionary apportionment of \$1,015, has built its orphanage endowment to \$17,000, and is now about to put into operation the budget system for all obligations. The parish now numbers 867 communicants, a net increase of 63 over last year, when the canonical pruning knife was applied to the list and more than a hundred names were dropped.

The spirit of get-together was very marked. The rector of Trinity Church, Rev. Archibald H. Bradshaw, published the invitation of his vestry and wardens, in which he and Bishop Talbot join in the following words: "We welcome our brethren of the First and the Brainerd-Union Presbyterian and St. Paul's Lutheran Churches into our midst for divine worship. May all differences of opinion be set aside so we may be one in Christ and every one members of one another. Brethren, we offer ourselves in the right hand of fellowship. All we have is yours and not because we extend what we have, but because it is also yours by divine right. The riches of the Gospel are ours together and we are joint heirs of Christ."

WAR COMMISSION'S WORK ONLY TWO-THIRDS DONE

Everybody in the Church Must Stand by on February 9

All the machinery at the War Commission office is whirling these days in preparation for the appeal to the Church on February 9 for funds with which to see its work through until every Church boy is safely home from the front. Messages are pouring in from chaplains urging the Church not to think that its obligation to our men ended with the signing of the armistice. "I am sure that the hardest and most difficult task is to be done in the months that remain before the army disbands," writes one. Another says: "Not for one moment should it be assumed that as the days of fighting draw to their close the work of the chaplain will lapse or the need for supporting him diminish. During the days of peace negotiations and the subsequent long months before transportation home can be completed the chaplain will be a figure twice as important as he was before and his work double in range and volume."

In an appeal Bishop Lawrence sends out another of his clarion calls to every clergyman and layman.

"Peace has come suddenly, and the future of the army and navy is uncertain," he says. "But one thing is certain. The period of demobilization will call upon the moral and spiritual forces of the churches and communities with even greater insistence than the activities of war."

"With the war still going on the Church would have needed \$1,000,000 for work in 1919."

"With demobilization, and the number of men to be reached constantly decreasing, at least \$250,000 will be needed to complete the war work of the Church."

"The Church has gone two-thirds of the way with its soldiers and sailors. It must complete its task—the task of every one in the Church."

Records at the War Commission office show some interesting figures. For example, there have been 528 Episcopal clergymen engaged in war service. "The War Commission thinks this isn't a bad showing for the Church," said a layman the other day, "and you can't help agreeing. The men and women and kiddies in the parishes and missions who gave to the first fund made it possible, too. We ought to remember that this fine showing goes back for its origin to the individual in the pew. I hope people will remember that on February 9."

On the first of January there were 269 chaplains still in service, and for the work of these men \$40,000 more will be needed. When one is told that the commission supplied to the chaplains 16 portable organs, 146 typewriters, 144 portable altars and 153,000 Prayer Books, one realizes that war work costs money.

The Army and Navy Council of the Brotherhood of St. Andrew has kept in personal touch with more than 60,000 of our men, even to the point of sending every one in the service a Christmas card.

What that useful organization, the Church Periodical Club, has done can be gathered from these figures of its gifts:

Bibles, Testaments, Prayer Books and Hymnals.....	9,960
Books (Religious and Secular)....	1,493
Religious Leaflets and Cards.....	96,536
Christmas and Easter Cards.....	174,800
Subscriptions (Church and Secular Papers)	251

Stationery (Sheets of Paper with Envelopes)	182,700
Games	2,406

To continue the work of the Church Periodical Club this year will require \$7,000.

It would be to the point to tell something of the story of the Girls' Friendly Society through its War Emergency Committee, something of the industrial work through the Joint Social Service Commission, besides the overseas work, the Seamen's Church Institute work and the other special efforts of the War Commission. But any churchman can secure these facts from his rector, or directly from the War Commission.

URGE COOPERATION WITH INTER-CHURCH FEDERATION

PHILADELPHIA.—Bishop Talbot and the Rev. Dr. Grammar have made eloquent and forceful appeals to the Clerical Brotherhood for an understanding and undertaking of the work with other clergy, which has the name of Inter-Church Federation. Dr. Grammar, who is the president of the federation in this city, was the special speaker of the day at the last meeting. He gave an outline of the political and social reforms that the association had accomplished and intended, as well as the plan to prevent overlapping and competition between religious bodies.

It was brought home clearly that such work was hindered by a lack of co-operation on the part of the clergy, and by the criticism of influential laymen when it was undertaken. Both of the speakers made a plea for federation in work as a first and necessary step toward any organic union.

At this meeting a motion expressing confidence in a prominent clergyman of the Lutheran Church was proposed, the Rev. Dr. Delk, who has been most active in efforts to compel the police to "clean up" the city.

Mountain School Needs Friends

WINCHESTER, KENTUCKY.—The Rev. F. B. Wentworth, archdeacon of Lexington, has sent a very urgent letter to his people in regard to the deficit which is facing the Board of Missions and the special needs of St. John's School, Corbin, Kentucky. The letter says in part:

"Surely, in the joy of a righteous victory, we should not fail in our duty toward those, who, all things considered, have more largely contributed toward that victory than any other class of patriots—the missionary and the school-teacher. Theirs it has been in the years that have past, and must needs be in the years to come, to forge and temper the sword of the 'American spirit'—the victorious 'morale' that has led the armies of the world to a righteous peace."

"Among such patriots, thus forgotten, are the teachers and other workers of St. John's Missionary School, in the mountains of Kentucky. It has succeeded in keeping up the fight only through the personal sacrifices of its officers and teachers. Now a deficit of \$5,635.23 has to be paid."

Mrs. Whipple Honored in Italy

Mrs. Whipple, the widow of the great bishop, whose heroic work in Italy has been reported from time to time in THE CHURCHMAN has been made a citizen of Bagni di Lucca. The only other foreigner ever honored in this way was F. Marion Crawford.

SHOULD A MAN PREACH WITH NOTHING TO SAY?

Dr. Dearmer Thinks It Would Thrill People to Say "I Won't"

PHILADELPHIA, PENNSYLVANIA. — The first of four lectures on the "Art of Public Worship" by the Rev. Dr. Percy Dearmer, was delivered at Holy Trinity parish house on January 21, on the Bohlen Foundation.

One of the expected flashes of humor that stood out was: "Suppose the rector of the congregation would announce on Sunday morning that he was not going to preach a sermon, because he had nothing to say. What a thrill it would give us. When he did preach, the congregation would have the comforting knowledge that he really had something to tell them."

Dr. Dearmer said: "There can be no public worship without art; however bad that art may be. The art of ceremonial must be somehow present in every religious gathering. The Bible cannot be read without the art of elocution. However badly a man preaches, he must use the art of rhetoric. Among the Puritans art was not held high, it had been a wicked thing; but during the nineteenth century, Christendom began to win back its own."

TO OBTAIN FIVE TIMES USUAL EASTER OFFERING

AUBURN, NEW YORK.—The parish of St. John's Church has undertaken a novel method to obtain five times the usual amount in the Easter offering. The vestry expect to raise \$1,000 and to pay off some long-standing debts. Parishioners and friends are being invited to join a ten-dollar Easter Club, the members of which pledge themselves to raise or give ten dollars for the Easter offering. The vestrymen are taking turns as four-minute men, so that one of them will speak in furtherance of this project at every church service before Easter. The idea is being taken up with enthusiasm and already the club has a considerable membership. During last year, under plans initiated by the rector, the Rev. Ralph Bray, St. John's Parish raised \$3,800 for the purchase of a rectory.

The Rev. Charles M. Niles

ATLANTIC CITY, N. J.—The Rev. Charles Martin Niles, D. D., rector of the Church of the Ascension here, died last week. He was born near Rutland, Vermont, and served as rector in that city, in Columbia, South Carolina, and at Ossining, New York. Prior to his assignment to this city he served as archdeacon in Pensacola, Florida. Dr. Niles was married twice, his first wife being Mary Webster Parker, of Poughkeepsie, New York. The Rev. C. E. Niles, of Jordanville, New York, is their son. Dr. Niles' second wife was Mary F. Doyle, of Wilmington, North Carolina. She and a young son survive him.

National Thrift Day and the "Y"

How to meet the economic needs of men in the reconstruction period has engaged the close attention of the leaders in the Industrial Department of the Y. M. C. A. A new program has just been announced, and most appropriately. National Thrift Day, February 3, will be celebrated by hundreds of Y. M. C. A.'s throughout the country as the beginning of a new emphasis on thrift activities and of a standardized economic program.

REMARKABLE RESULTS IN EVERY MEMBER CANVASSES

Central New York Parishes Pay Debts and Double Income

SYRACUSE, NEW YORK.—Bishop Fiske has been active in furthering every member canvasses in several parishes, and through addresses to men's clubs, in the organization of study classes in the Bible and in Christian doctrine in a number of parishes.

Emmanuel Church, Elmira, one of the mission parishes of the diocese, has, as a result of a recent canvass, paid off all accumulated indebtedness, doubled the stipend paid the priest in charge, made improvements to the parish house, and started a second campaign to clear off by Easter a mortgage debt of \$2,800 on the church building.

Trinity Church and Christ Church, Binghamton, have recently completed a most successful every member canvass. In the former parish, although a canvass was made two years ago, the new canvass showed envelope pledges more than doubled, a gain of over \$4,300. Christ Church had a similar gain, though the figures of the canvass are not yet complete. The Church of the Good Shepherd, the third parish in the city, is to have its campaign later.

In Trinity, Binghamton, an interesting feature of the canvass was that it led to a desire on the part of the men canvassers to organize for definite Church work. On January 15 a men's dinner was held, with a hundred and twenty-five present, and after an address by Bishop Fiske, sixty-five men pledged themselves to membership in a study class which will begin February 27.

Grace Church, Waverly, the Rev. A. T. Doughty, priest in charge, has had a very successful campaign for payment of the debt for the improvements to the church, undertaken by Mr. Doughty's predecessor. In two weeks the entire debt of \$1,400 was raised or pledged by the people of this mission parish, and in addition \$200 was spent for other necessary improvements. The basement of the church has been converted into a parish hall. In the neighboring mission church at Wellsburg a house near the church has been purchased for use as a parish house.

FOURTEEN CHURCHES HOLD INSPIRATIONAL CONFERENCE

Dr. Reiland's Criticism Answered by Dr. Robert Speer

"These men and women who say the Protestant churches cannot act together are wrong; we can act together and we have acted together since America entered the war," declared Robert E. Speer last week at an important inspirational conference held in the Fifth Avenue Presbyterian Church to launch the Interchurch Emergency Campaign of fourteen denominations to raise \$10,000,000 for after-war work.

Dr. Speer's words were taken as an answer to the criticism of the "drive" made January 19 in St. George's Church by the Rev. Karl Reiland, the rector. Dr. Reiland described in advance the meeting of last week thus: "Not unity, but money, is the text; not coöperation, but contributions; not a getting together for the faith, but a getting together for the funds; not a great union of fourteen denominations in this great crisis going before us to go before the whole country with the sign of

the cross, but to go out after the dollar sign."

John R. Mott, who was the last speaker, promised the coöperation of the Y. M. C. A. and the Y. W. C. A. in the campaign. He answered criticisms against the Y. M. C. A., saying that that organization was now sending to France two hundred of the most widely known clergymen in this country.

Other speakers were Bishop Reese, chairman of the Emergency Campaign, and Bishop Luther B. Wilson.

G. B. R. E. HOLDING ANNUAL MEETING IN NEW YORK

The annual meeting of the General Board of Religious Education is being held in New York as we go to press. January 28 was devoted to department meetings and the following days to the annual meeting of the board. On Thursday the board made their corporate Communion at Calvary Church at eight o'clock and the service was followed by breakfast at the National Arts Club. Matters of great importance came before the board, among them the report of the committee on theological education, consideration of the proposal of the Board of Missions and Social Service Commission to present a single budget to the Church, consideration of the plan to ask General Convention to appoint a national executive board to take charge of the work heretofore carried on by various boards and commissions, consideration of the National Student Council, and other matters of interest and importance.

CLERGYMAN DRIVES HOME IN WRONG AUTOMOBILE

NEWPORT, R. I.—The Rev. Stanley C. Hughes, rector of Trinity Church, drove his automobile to Washington Square one evening this week to make several calls. Having made them he got into an automobile and drove home. There he learned that this automobile was not his, although one of the same make. The owner of the machine meantime had notified the police that it was missing.

An exchange of automobiles closed the incident.

Tribute to Bishop Courtney

The following letter, signed "A. B. H.," appeared among the letters to the editor of the *New York Evening Post*:

The death of Bishop Frederick Courtney will bring deep sorrow to all those who were privileged to know him during his long and useful career. A simple, unaffected man of great piety, charitableness, tolerance, sincerity of purpose, eloquence of speech, and commanding ability, the passing of the Rt. Rev. Frederick Courtney is a distinct loss to the pulpits of two continents which he has adorned for more than two generations. Being a very devout man, he belonged to that old school of theology—now, more's the pity, fast disappearing—which has always looked askance at any and all attempts at sensationalism in any of its forms or ramifications in the house of God. In his firm and unyielding attitude in this regard he was the very embodiment of a vicar of Christ. And it is not too much to say that, now that his long, useful and exemplary life has ebbed away, it will be many a long day before we shall look upon his like again.

ARMISTICE DAY CELEBRATED ON THE MOUNT OF OLIVES

Bells in Kaiser's Church in Jerusalem Proclaim the News

The following account of events in Jerusalem during the month of November was written to friends in America by Joseph E. Spafford, an American missionary:

JERUSALEM, Nov. 26, 1918.—The eleventh of November is the greatest day that for ages it has been given to man to rejoice over. The news reached us after six in the evening. Immediately we thought we ought to show our joy and gratitude, so all the brothers went out in a captured wagon, with their brass instruments, which for four years have hung on the willows, to the headquarters of the Occupied Enemy Territory Administration to the Mount of Olives; there they serenaded the general and his administration. The men were wild with joy, they danced, they sang.

It had been previously arranged with some of the officers that if the armistice negotiations went through the most appropriate thing to do with those idle German bells was to have them sound forth the glad news and toll the overthrow of the Central cause of all this world calamity. These bells are in the new German church, "The Redeemer," very near the Church of the Holy Sepulchre, opened by the German Emperor a few years ago, when the hole in the wall was made, near the Jaffa gate, for him to enter the city. So to our joy out rang these bells, especially that one marked "Kaiser" and one marked "Prinz Eitel Fritz." Meanwhile the children lighted up a bon-fire of such things as we had, and a general gathering in the lower court sent up its heartfelt praise to God for his wonderful deliverance. The children collected all the bells they could find, school, camel, etc., and all the tins and made all the noise they could.

It will interest you to know that Mrs. Vester now runs an industrial school next to her house, where ninety girls are kept off the streets and taught needle lace, sewing, etc., besides having an hour each day of English and Arabic; besides being taught they are paid for the work that they can make. For a while also they were given their dinner.

In connection with this school there are two hundred women who carry away needle lace work to their homes and come once a week to get designs and pieces of work which, when complete, are paid for. Wages are very much higher than before. Their work is sold and the proceeds are turned over again for the industrial school to give the women work.

We are also running a small orphanage of thirty girls in the two last houses overlooking the Valley of Jehosaphat, near the northeast corner of the wall. The children are mostly those who have lost either one or two parents during the war and the servants such as have been widowed. The porter of the school had been condemned with two others to be hung. The hanging of the two was effected and the porter was prepared, just as the pardon came, too late for them, but just saving him. He has never recovered from the shock.

The new drive made among the Turks had this one disastrous effect, yet thereby we have been able in a manner to sympathize with you. It has not left a turkey for Thanksgiving this year. "Pigs is Turkeys!"

Our Weekly News Letters

NEW YORK

Church Club Meeting—The Church Club is planning a very interesting meeting for February 10 at the clubrooms. Dr. Percy Deamer, who expects to return to England about the middle of February, will speak on the Liturgy, and Dr. Slattery will discuss the new hymnal. T. Tertius Noble, organist of St. Thomas's Church, will illustrate the new music in the hymnal and for this purpose will bring several members of his choir to the meeting. The Church Club is inviting the clergy of the diocese as well as the members of the club.

Choir Back at Cathedral—Influenza disbanded the cathedral choir school temporarily, but last Tuesday the boys returned and the regular music has been resumed at the cathedral. Dr. Miles Farrow has been ill himself, but is now recovering and will soon be able to resume his duties.

The Churchwomen's Club—The annual business meeting of the Churchwomen's Club was held at the Church Club last week. Mrs. Richard Aldrich was re-elected president and Miss M. J. Hobart secretary. Mrs. Howard Robbins, Mrs. Vladimir Simkhovitch, Miss Edith Hadley and Mrs. J. G. Crosswell were elected vice-presidents. The club drew up plans for interesting work for the year. The membership of the club is increasing steadily.

Here and There—A service with procession of the guilds was held Sunday night at Calvary Church; Bishop Lloyd was the preacher. Bishop Sage will be the speaker at the next meeting of the Woman's Auxiliary, diocesan branch, at Zion and St. Timothy's parish house on February 4. The Rev. John F. Steen, D.D., will complete forty-nine years as rector of Ascension Memorial Church on Sunday, February 2. The Chapel of the Intercession has heard that another of its parishioners, Lieutenant William Stanley Miles has been cited for heroic conduct in action.

Bequests for the Church—Many charitable and religious bequests were contained in the will of Agnes Lathers. The testatrix, who died December 25, left an estate of \$52,000, exclusive of her share in the estate of her father, Richard Lathers, in which she had a life interest. Among the beneficiaries were: Cathedral of St. John the Divine, \$1,000; Cathedral of Peter and Paul, Washington, D. C., \$1,000; Trinity Church of New Rochelle, \$1,000; Domestic and Foreign Missionary Society, \$5,000; Church Periodical Club, \$2,000; the General Clergy Relief Fund, \$3,000; Church Temperance Society, \$2,000; St. Luke's Home for Aged Women, \$1,000; Abby House Day Nursery, \$5,000; Free Church Home for Incurables, \$5,000, and St. Luke's Hospital, \$5,000.

Colonial Dames at Grace Church—The Society of Colonial Dames held their second annual service at Grace Church on Sunday afternoon. Dr. Slattery preached, taking as his subject the life and work of Rose Elizabeth Cleveland.

Chaplain to Return—Calvary Parish is rejoicing in the expected homecoming of the Rev. Raymond Brown, one of the assistants, who has been serving in France again. His cable said: "No more mail, as a chaplain of Base Hospital No. 9. The rector has received word that Chaplain

Brown will soon be back in the parish Home by March."

MARGARETTA MILLER.

BOSTON

Recognition of Poland in Religious Services—Governor Coolidge issued a proclamation calling upon the people of the commonwealth to observe Sunday, January 26, as "Polish Day," a suggestion which was widely followed.

Armenian Pageant—On the evening of January 19, at St. Luke's Church at Chelsea, the Rev. G. A. Barrow, Ph.D., rector, a pageant written by Newart Madenigian, one of the Armenian girls of the parish, was presented. Following the pageant, Mr. G. H. Papazian gave an historical address and made a strong appeal for the independence of Armenia.

Annual Report of Cathedral Services—Dean Rousmaniere gives some very interesting statistics in his annual report to the cathedral congregation.

Number of services: Sundays, 241; weekdays, 1,455; total, 1,696 (including 471 celebrations of the Holy Communion). Attendance: Sundays, 91,986; weekdays, 79,299; total, 171,285 (about 30,000 more than in 1917). The average Sunday attendance was 1,877; weekdays, 270.

The note of the services in 1918 was the endeavor to express and to guide the spirit and feeling of a nation at war, allied to the progressive nations of Europe. Distinguished visiting preachers spoke of the part taken in the war by their respective countries, Great Britain, France and Italy, and upon the conditions of Serbia and Belgium. The cathedral commemorated Bastille Day, the Fourth of July, Lafayette Day, Victory Sunday, etc. A series of sermons has been preached since the armistice on America's indebtedness to her Allies. We have kept in constant touch with our 152 men and women on the honor roll. One was killed in battle in France, three have died in camps in this country. One has been decorated with the *Croix de Guerre* by the French Government. Throughout the year the uniforms of both army and navy have been seen in good number at the cathedral services.

MISSISSIPPI

Annual Council—The ninety-second annual council of the diocese met at Jackson, in St. Andrew's Church, January 22. This was the first meeting of the council under the rule of a permanent place and expenses of the delegates to be provided by their respective parishes. In the absence of Bishop Bratton in France, the council was presided over by the Rev. J. Lundy Sykes, president of the Standing Committee.

As announced elsewhere in these columns, the Rev. William Mercer Green of Jackson was elected to be coadjutor bishop. This action was in the nature of a confirmation of Mr. Green's election last June, which election he declined on account of a repeated vote from one of the parishes.

The proposed Prayer Book changes as sent down by the last General Convention were ratified by the council unanimously. The council took up the matter of replacing the home of Bishop Bratton, destroyed by fire. Fifteen thousand dollars for this purpose was apportioned to the diocese, Mr. R. H. Purnell of Winona being chairman of this apportionment committee and the Rev.

J. H. Boosy the secretary. The committee began work before the council adjourned; it hopes in the immediate future to place an agent in the diocese to collect the apportionment so that the new home may be begun at once. At the same time, a building committee was appointed to make plans for the erection of the building.

The following officers were elected by the council: Secretary, the Rev. Albert Martin, Yazoo City; registrar, the Rev. Nowell Logan, D.D., Pass Christian; chancellor, Mr. A. M. Pepper, Lexington; treasurer, Mr. I. W. Richardson, Meridian; treasurer of diocesan missions, the Rev. W. S. Simpson-Atmore, S.T.D., Hattiesburg. *Standing Committee*, clerical; the Rev. J. Lundy Sykes, Laurel (president); the Rev. Albert Martin, Yazoo City (secretary); the Rev. L. W. Rose, Greenwood; the Rev. Chas. E. Woodson, Vicksburg, Lay; Marcellus Green, Jackson; R. H. Green, Jackson; Dr. Dunbar Rowland, Jackson; Mr. S. P. Gardiner, Laurel. *Deputies to the General Convention*, clerical; the Rev. J. Lundy Sykes, Laurel; the Rev. Albert Martin, Yazoo City; the Rev. G. Gordon Smeade, LL.D., Jackson; the Rev. Walter E. Dakin, Clarksdale, Lay; Mr. Marcellus Green, Jackson; Mr. A. M. Pepper, Lexington; Mr. P. S. Gardiner, Laurel; Mr. Frank H. Andrews, Vicksburg. *Alternate Deputies*, clerical; the Rev. H. H. Sneed; the Rev. E. S. Gunn; the Rev. R. E. Boykin; the Rev. Chas. E. Woodson, Lay; Dr. Dunbar Rowland; Mr. L. E. Davis; R. H. Purnell; I. W. Richardson. ALBERT MARTIN.

VIRGINIA

St. Philip's (Colored) Fifty-Fifth Anniversary—St. Philip's Church, Richmond, the Rev. R. A. Jackson, rector, celebrated its fifty-fifth anniversary on Sunday, January 19. The Rev. James S. Russell, D.D., of Southern Virginia, and principal of St. Paul's Normal and Industrial School, Lawrenceville, preached both in the morning and evening. In the afternoon he preached in Hope Chapel, South Richmond.

Apportionment Overpaid—This diocese has paid on its apportionment of \$19,135 for 1918 to General Missions, \$30,311, which is a 157 per cent payment on the amount apportioned.

Clericus Elections—The Richmond Clericus on January 13 re-elected the Rev. W. H. Burkhardt, rector of Grace Church, president, and expressed thanks to him for his faithful services during the past year. The Rev. F. E. Warren, rector of St. Thomas' Church, was elected secretary in succession to the Rev. J. Lewis Gibbs, who has gone to Staunton, Virginia.

Church School—In the parish house of Holy Trinity Church, Richmond, the Rev. Dr. J. J. Gravatt, rector, a Church School is being conducted every Thursday evening from eight to nine-thirty. Lectures on Church history are given by the Rev. Messrs. W. E. Cox and J. F. Ribble; on the history and contents of the Book of Common Prayer by the Rev. E. E. Osgood, and on Old Testament history by Mrs. E. E. Osgood. A course in Child Study is given by Mrs. Randolph Watkins; missions in the Bible by Miss Sarah Brooks, and the life of Christ by Miss Sallie Deane.

Notes—The Rev. Sewell S. Hepburn of Kennedyville, Maryland, who is now on a brief vacation, will preach on Sunday, January 26, in St. Paul's Church, Hanover, Virginia, where he was formerly rector for some years.

The Rev. J. H. Taylor, *locum tenens* at St. John's Church, Wilmington, North Carolina, has accepted a call to the Church

of the Epiphany, Barton Heights, Richmond, Virginia, in succession to the Rev. G. Peyton Craighill, who has taken charge of St. James' Church, Leesburg. Mr. Taylor expects to take up his new work on March 1. FENTON WILLIAMSON.

WESTERN MICHIGAN

News of Bishop McCormick's Family—The sympathy of church people and all her friends goes out to Mrs. McCormick in the recent death of her father by accident. Mr. Tucker was a well-known citizen of Baltimore and a veteran of the Confederate Army. Augustine McCormick has been released from service in the Naval Reserve. Chaplain J. B. McCormick is with his regiment, the 15th Field Artillery, 2nd Division, now a part of the Army of Occupation in Germany.

Leaves Camp Custer—At Camp Custer Mr. C. J. S. Williamson, representative of the B. S. A., has ended his splendid services. The Ford car provided for him by the War Commission has been turned over to Chaplain Ziegler. The Church Club House, formerly the rectory of St. Thomas Church, was closed January 1, but the parish continues to extend hospitality to the men as opportunity serves. In December the bishop of the diocese confirmed two soldiers and a nurse at the base hospital. The great responsibility of this vast cantonment has been well met by the Church in the state and makes an honorable and interesting chapter in diocesan history.

Forty Persons Confirmed—At St. Luke's Church, Kalamazoo, a class of forty persons was presented for Confirmation recently by the curate, the Rev. Jas. H. Bishop, the rector returning from his war work just in time for the visitation. This makes nearly one hundred persons confirmed in this parish during the year. The Rev. B. F. P. Ivins, rector of St. Luke's, is the first of the diocesan chaplains to return.

Notable Memorial Service—A notable memorial service in honor of Col. Joseph B. Westledge, and other soldiers who died in the war, was held recently in the armory of the City of Kalamazoo. Col. Westledge commanded the 126th infantry, which included many troops from Western Michigan, and his fellow churchmen have been deeply interested in him, proud of his record and saddened by his death. Prayers were said at the service by the Rev. B. F. P. Ivins, rector. The addresses were made by Bishop McCormick and A. P. Johnson.

Receives Automobile—The rector of St. Thomas, Battle Creek, the Rev. W. J. Lockton, has been presented with an automobile by Miss E. R. Lundy, and a garage has been built by the vestry on the rectory ground.

Well-Known Churchwoman Dies—The death of Mrs. F. B. Eaglesfield of Niles removes one of the oldest and most faithful and respected workers of the diocesan branch of the Woman's Auxiliary. For many years and up to her death she has been diocesan treasurer and a powerful influence for good.

Another Church Boy Decorated—Peter Feringa, son of the Rev. Dr. J. H. Feringa, who has lately removed from this diocese to Racine College, is another of the Western Michigan Church soldier boys to be decorated. He is twenty-two years of age, serving with the 27th Division, and has been awarded the military medal for bravery in action. F. O. GRANNIS.

BALTIMORE

The Clericus—The January meeting of the clericus was of unusual interest. The speakers were the Rev. Dr. Dabovitch of the Orthodox Eastern Church, the Rev. Dr. Dyer, sometime chaplain of the Bellevue Hospital, New York, and the Rev. Dr. Charles P. Tinker, director of the New York City Missionary Society. Dr. Dabovitch spoke on behalf of the Serbian Church, in which he has labored for many years. Dr. Dyer's interesting address was upon the work and the privileges of a hospital chaplain, and it included advice about general visitation of the sick. Dr. Tinker aroused the interest of everyone present by his inspiring account of the vast extent, variety, and importance of the New York organization which he represents.

After the addresses and the luncheon, all the clergy united in adopting a resolution that at the coming convention of the Diocese of Maryland the need of a city mission for Baltimore be made plain. With this end in view a committee was appointed to arrange to have Dr. Tinker address the convention.

Work for Soldiers—At St. Paul's, Baltimore, there has been conducted a very remarkable work for the soldiers and sailors. A number of camps and hospitals, proving grounds, etc., pour out vast numbers of soldiers into Baltimore every week end. The rector of St. Paul's threw open the parish house on Saturday and Sunday afternoons to the men in the service. Music, magazines and papers, refreshments and, best of all, gracious and friendly hospitality, were furnished. The leading people in the congregation have both contributed to and participated in the privilege, and from a beginning of forty or fifty a week, the attendance has grown to from seven hundred to a thousand a week, and sometimes even more. In all, perhaps 22,000 men have been received, fed, befriended and made happy at this parish house.

A Legacy to St. Paul's Schools—Mrs. Florence Belknap Gilmour, who recently died in Paris, left the sum of \$5,000 to be equally divided between St. Paul's School for Boys and St. Paul's School for Girls. These institutions are doing an excellent and important work, which will be greatly helped by this opportune gift.

WYLLYS REDE.

BETHLEHEM

Enthusiasm Growing—Since the entrance into his active work as rector of Trinity Church, Carbondale, the Rev. E. G. N. Holmes has called forth splendid responses from the congregation. The men have been gathered together and recently 100 met in a social and business session, promising renewed activity in the affairs of the Church. Plans are made for a men's Bible class. Mr. N. H. Hiller, president of the Carbondale Machine Company, lectured on "Principles of Refrigeration."

Archdeaconry Meets—The winter meeting of the Woman's Auxiliary of the archdeaconry of Scranton was held in Trinity Church, Carbondale, this week. The Rev. Franklin J. Clarke of the Board of Missions, and Bishop Talbot were the speakers at the evening meeting.

Lay-Reader Home—Lieutenant Louis Rocca, the son of the late Italian missionary of the Diocese of Bethlehem, the Rev. D. A. Rocca, has returned home and is now acting as lay-reader for Trinity Church, Easton. R. P. KREITLER.

ALBANY

An Enthusiastic Dinner—The Men's Club of St. Paul's Church, Albany, the Rev. Roeliff H. Brooks, rector, gave its annual dinner on Wednesday evening, January 22. Over 150 men were present. The bishop spoke and was followed by Judge Crane of the Court of Appeals, who gave a brilliant talk on "Unity in Reconstruction." He was followed by Mr. Jerome Davis, the Y. M. C. A. secretary who has had charge of that society's work in Russia. Patriotic songs were sung with great enthusiasm.

The Rev. H. A. S. Merrick, M.A., has been appointed canon of the Cathedral of All Saints, Albany. Canon Merrick is a graduate of Dublin University, taking the degree of B.A. with first honors and heading the list of "Respondents." A few years later he received the M.A. degree. He has been curate at the cathedral for some time. J. N. MARVIN.

NEW JERSEY

Convocation and Ordination—The regular meeting of the convocation of New Brunswick was held in Trinity Church, Red Bank, the Rev. Robert MacKellar, rector, on January 21. On account of a special feature of the day, there was little business transacted except discussion of the future plans and prospects of the convocation, and appointment of a committee to consider and report upon this matter.

Charles W. Nelson, a colored man, was made deacon, the bishop of the diocese officiating. The candidate was presented by Archdeacon Shepherd. The bishop delivered a personal charge in place of a sermon. Twenty-five priests were present and a large congregation.

Mr. Nelson is a student at the General Theological Seminary and will serve in St. Augustine's Mission in Elizabeth.

H. E. THOMPSON.

MISSOURI

A Fiftieth Anniversary—The Church of the Holy Communion has just celebrated its fiftieth anniversary. Bishop Tuttle preached a commemorative sermon on the morning of Sunday, January 19. On the morning of Sunday, January 26, the sermon was by Bishop James Wise of Kansas, a former rector of the church. Between these two Sundays, each day was designated for some special celebration in connection with choir or Sunday School or Auxiliary. On the afternoon of the Feast of the Conversion of St. Paul, the Junior Auxiliary gave a mystery play, *The Light that Lighteneth the World*. The Parish of the Holy Communion grew out of a Sunday School started by members of Trinity Parish and the first gatherings of the people were in a carpenter shop. The plant now consists of a beautiful stone church and chapel and parish house. There is an endowment of \$72,000, known as the Robert Memorial Endowment Fund, in honor of the first rector, the Rev. Dr. P. G. Robert. The rector for the past two years is the Rev. John Boden.

Improvements at Rolla—Extensive improvements have recently been made at the church's plant at Christ Church, Rolla. The interior of the church has been refinished and decorated, the walls and ceiling paneled, the pews newly finished and a hard-wood floor laid in the chancel. The church has been thoroughly painted on the outside. All the expense was cared for by the St. Hilda's Guild. The basement has been enlarged, a new chimney built and a new furnace installed. The congregation are looking forward hopefully

to a parish house some fine day. It is greatly needed. Rolla is the seat of the Missouri State School of Mines, and the Rev. H. Nelson Tragitt, rector of Christ Church, is very closely identified with the social and spiritual life of the students.

HARRINGTON ROGERS.

SOUTHERN VIRGINIA

Death of the Rev. J. R. Mathews—The Rev. John R. Mathews, rector of Preston Parish, Smyth Co., Virginia, died at Saltville, January 22, after a brief illness of pneumonia, following an attack of influenza. Mr. Mathews was born and reared in Manchester, England, and was an A.M. of Oxford University. He came to this country about thirty years ago and took up the mission work of the Church, holding mission services all over this and other states.

Last fall he took charge of Preston Parish, with residence at Saltville, where he has doubtless done the crowning work of his life. Soon after his arrival the influenza epidemic broke out and his work was great. He was busy every day and half the night, visiting every home he could possibly reach, ministering with peculiar tenderness and sympathy to the spiritual and material needs of the suffering. None ever speak of him but in words of praise.

Mr. Mathews was married to Miss Essie Collins of Columbus, Ohio, who survives him, with three sisters and one brother, one sister in Cleveland, Ohio, and the others in Manchester, England.

The funeral services were held at Saltville, January 24, by the Rev. G. Otis Mead, assisted by the Rev. J. W. C. Johnson, of Roanoke, and the Rev. F. N. Craighill, of Wytheville.

Epidemic at Boys' Home—The epidemic of influenza has swept through the Home for Boys at Covington, Virginia, where one hundred boys, members of the staff and helping force live. The superintendent handled the situation with wonderful skill and ability. With nearly every boy in bed, six of his force, his wife and two children in bed at one time, all come through without pneumonia or death. Dr. Ennion G. Williams of the State Board of Health sent a resident doctor, and three nurses were secured for the emergency. A splendid Lynchburg woman volunteered and took charge of the junior cottage.

Archdeacon Returns—The Rev. E. A. Rich has returned to his archdeaconry after a six months' stay at the army camps around Newport News.

Special mention is to be made of the work of Mr. Edward W. Hughes as lay reader during the absence of the archdeacon. There is great need for consecrated women to teach and money to support the work.

The church at Pocahontas recently suffered a great loss in the death of Mrs. John Black. Among her many good deeds, she took up a neglected boy, fifteen years old, who had never walked, and after two years—part of which time she kept him at the Orthopedic Hospital in Philadelphia—he is beginning to walk.

G. OTIS MEAD.

PITTSBURGH

Annual Meeting Woman's Auxiliary—The 38th annual meeting of the Pittsburgh branch of the Woman's Auxiliary took place at Calvary Church, Pittsburgh, January 21. The Bishop of Wyoming was the principal speaker. A buffet luncheon was served at noon in the parish house, and at its close Bishop Thomas addressed the Junior leaders, and spoke a second time to the Auxiliary women assembled for their annual business meeting. The roll

call showed a very widely-representative and unusually large attendance, and the meeting throughout was characterized by much enthusiasm. The president, Mrs. Marcellin C. Adams read a letter of greeting from Bishop Whitehead, sent from Atlantic City, where he is making good progress toward recovery, expressing his regret at his absence, congratulating the Auxiliary on the work accomplished in 1918, and sending his best wishes for the undertakings of the current year.

The report of the treasurer showed that the value of the work for the past year aggregated \$9,500. In addition to this \$1,650 has been contributed to the united offering. For the year 1919 the special work of the branch will be the raising of \$4,000 with which to erect a house for Dr. Mary James, of Wuchang, China.

Clerical Union—The January meeting of the Clerical Union took place at the church rooms, on January 20. The paper for the occasion was read by the Rev. Floyd W. Tomkins, Jr., rector of All Saints' Church, who had for his subject, "The Relation of the Clergy to the Services of the Church." This was followed by a very lively discussion of the subject.

JANE CUDDY.

NEWARK

Diocese Exceeded Its Missionary Apportionment—The Diocese of Newark has paid in full its apportionment of \$54,165 for general missions, for the fourteen months ending January 1, and went beyond what was asked to the extent of about \$1,000.

Bishop Stearly on Speaking Tour—Bishop Stearly is spending the week, at the earnest request of the War Commission, giving addresses in the Middle West in the interest of the general war work of the Churches. Among the cities visited have been Cleveland, Chicago and Minneapolis.

Archdeacon Tyler Home from France—Archdeacon Barrett P. Tyler, formerly rector of the Church of the Redeemer, Morristown, who has been serving as a United States chaplain in France where he was dangerously wounded, has returned home and while still under medical care, hopes in due time to take full church work again. The eight other commissioned United States chaplains from the diocese are still in France on duty, as are also several clergymen in Y. M. C. A. and Red Cross work.

Care Given More Than 5,000 Enlisted Men—St. Paul's Church, Newark, of which the Rev. F. A. Coleman of South Norwalk, Conn., is the rector-elect, has now cared for more than 5,000 soldiers and sailors in its parish house, giving them lodging and breakfast. Others besides the parishioners have helped support this work.

Dates Announced for Archdeaconry Meetings—The four archdeaconry meetings of the winter will be held as follows: February 3, Grace Church, Orange; February 4, Church of the Holy Communion, Paterson; February 10, Grace Church, Madison; and February 11, St. John's Church, Jersey City. The Paterson and Jersey City meetings will comprise afternoon and evening sessions, while the others will be held in the morning and afternoon. The Newark archdeaconry will consider in the morning the subject, "Prayer, Teaching the People to Pray, How to Pray," and in the afternoon, "How to Induce People to Read Substantial Books for Instruction Concerning Religion, the Church and the Bible." The sessions will be open to the public.

GRACE MCKINNEY.

TEXAS

Meeting of Convocation—The seventieth annual council of the diocese of Texas met in Christ Church, Tyler, January 15-16.

The question of the representation of women in the council was voted upon favorably, but was finally lost because the two-thirds vote of the council was necessary and so many delegates had left, that it was impossible to secure the vote. It will come up for action at the next council and it will probably pass.

The council voted to divide this province and change its boundary lines in accordance with the needs of greater efficiency. The Rev. Hugh B. McJamison, of Bryan, was elected secretary. One new member was elected to the standing committee, the Rev. Charles Clingman, rector of Trinity Church, Houston. Examining chaplains elected were the Rev. Peter Grey Sears, of Houston, the Rev. Moylan Bird, of Brenham, and the Rev. Joseph Carden, of Taylor. The clerical deputies elected to the General Convention were the Rev. George Sargent, of Marshall; the Rev. Charles Clingman, of Houston; the Rev. W. P. Witsell, of Waco, and the Rev. Moylan S. Bird, of Brenham.

In the evening of the first day Mr. Walter McPherson, traveling secretary of the Brotherhood of St. Andrew, made an address on war work in the cantonment and the "Advance Progress" of the church, setting forth the claims of the Brotherhood and the Church on men for definite consecration and service. On the last evening of the council an informal missionary meeting was held.

The ladies of the church extended the most beautiful hospitality in the way of spreading in the parish house two delightful luncheons, which all thoroughly appreciated. This gracious hospitality was extended to practically all the delegates in the charming homes of the Tyler people.

JOSHUA B. WHALING.

SOUTH DAKOTA

New Church Consecrated—The new St. James Church at Mobridge was consecrated on Sunday, January 12, by Bishop Burleson. Archdeacon Ashley of the Niobrara, was present and assisted, as did also the missionary-in-charge, the Rev. Harvey Kerstetter. There were three confirmations at the same service. The church is a new type of building for South Dakota, combining the features of a church and a parish house. Underneath the church is a full basement. It is well located, near the high school building, with land enough to build a rectory at a later time, for which plans have already been drawn. Mobridge is the most important town in northwestern South Dakota. It has an assured future, as it is at the crossing of the Missouri River and the main transcontinental line of the Milwaukee Railroad.

Bishop Remington's Arrival—Word has been received of the arrival of Suffragan Bishop Remington in New York City. The district is looking forward anxiously to his arrival in South Dakota for work, which will probably be some time before March 1.

Clergy Conference—A conference of the clergy of the central deanery was held in Huron on January 14. There were discussions in regard to the particular problems of the deanery. In the evening the men of Grace Church parish prepared, served and ate a supper, after which addresses were made by the bishop and visiting clergy. One of the subjects discussed was the price of the new hymnal. It had been expected that this book would be

published at a price as to make it possible to have copies in the pews for the congregation as well as for the choir. It was a cause of deep disappointment that the price was so high, and the secretary was requested to find out if there would not be perhaps at some time in the very near future a possibility of securing the hymnals at a smaller cost.

Dean Woodruff has started at the cathedral in Sioux Falls a Men's Religious Study Class for discussion of topics of vital Church interest. The first subject considered by the men was "Why Pray?"

PAUL ROBERTS.

ARIZONA

The Santa Claus of Today—In the long ago when some of us grown-ups were children, the Christmas dream of days and weeks and months was of a real snow-covered Santa who would bring to stocking and tree many a gift and good things without stint. It is a different vision which is being slowly brought to the children of to-day. They themselves are to be Santa Claus to those less fortunate than they. The Sunday School provides its tree as of yore, and perhaps its gleams of light; but the gifts for the tree are brought by the tens or the hundreds of little children to provide a Christmas for those needier than they.

The children of the Sunday School of Grace Church, Tucson, have kept their Christmas in some such fashion, for several years. This year they kept it or rather the New Year, in an especially beautiful way, through the simplifying of a little play got out by the Board of Missions, *The Good Samaritan*. Following the older custom of miracle or mystery play, they acted this out in dumb-show fashion, in the church itself; the children, as the Bible story was slowly read, representing the man set upon by thieves who bound and gagged him, the priest and Levite entering, beholding and passing by on the other side, and finally the Good Samaritan with his bringing of loving aid to the unfortunate one. The singing of Christmas carol or hymn before and after suggested the typifying of this story of the Christmas spirit.

The Plea of Armenia—Armenia and Syria represented by two young girls, entered last and from the chancel steps made plea for the thousands starving in both lands, holding before them baskets towards which the children marched, leaving as they dropped in them their gifts, a beginning of the season's lesson of "giving" rather than "receiving."

Santa Claus Brings a Ford—There was another Santa abroad in the same parish that week. A half-idle promise had been made some months before by a lady of means and also of generosity, one out of our communion, that were the blessing of peace to be restored before the ending of the year, she would give Grace Church's minister a Ford automobile. The blessing came and she was true to her promise. One day the Ford appeared at the rector's door with a really wonderful expression of appreciation; and with the possibility of rendering service along the Church's lines, to those in scattered settlements, and communicants on lonely ranches.

LAURA F. M. DIXON.

ALASKA

St. Timothy's Mission, Tanana Crossing—Mr. Drane writes: "We suffer a great loss in losing Mr. McIntosh. He was a wonder, but he is gone now, and Jack

Singleton is left in charge as caretaker (Note: Mr. Singleton is a white man who has operated a ranch, trapped and prospected about the Crossing for many years). He is willing to teach and doctor, but the work will suffer and we will lose the people unless we can get a mission worker for next summer. The new buildings are finished so we may count on having the best mission building in this whole valley, and certainly one of the best in the interior for the missionaries to move into when they come. We need a competent nurse, and an adaptable woman to serve as matron and teacher. To allow the mission to remain closed another year would in my mind be its death knell, and yet the financial difficulties attendant upon keeping this mission open are great. But we have it there, and I do not wish to see it abandoned."

GUY H. MADARA.

OHIO

Important Foreign Work—In many places in Ohio the Church is opening up a work of particular interest to foreign-speaking populations. Among these is a work which is being done at Youngstown under the direction of Bishop DuMoulin and the Rev. Orestes Salcini with the Italians. The congregation numbers about 250 communicants, who a number of years ago belonged to the Roman Catholic Church. They afterwards affiliated with the Old Catholics, and a year and a half ago applied for admission to our branch of the Church. The whole congregation has been formally received by Bishop DuMoulin, and the property has been transferred to the Church.

Gifts to St. Andrew's, Elyria—On the first Sunday after Epiphany there was dedicated in St. Andrew's Church, the Rev. E. B. Redhead, rector, a handsome litany desk, with book. These gifts were presented by Mrs. Edward E. Gaudern, in memory of her husband. Mr. Gaudern was one of the oldest members of the parish.

Bexley Hall—The work at Bexley Hall, Gambier, began its Easter term on the Festival of the Epiphany, with fourteen students. One or two more students are expected. The Rev. Walter F. Whitman, a graduate of Bexley, has entered upon his duties as adjunct professor, and is instructing classes in polity, ecclesiastical law and Greek. The Rev. W. L. Bevan, Ph.D., has been elected professor of ecclesiastical history, and will begin his duties in September. Dr. Bevan has been professor of history at the Sewanee Divinity School, and is the author of a number of books of note.

Work at Bucyrus—Under the able leadership of the Rev. R. H. F. Gairdner the work at this important mission has become splendidly vitalized. At a recent visitation of Bishop DuMoulin fourteen candidates were confirmed. Mr. Gairdner has charge of the Trinity Mission at Upper Sandusky, and has added a new interest to it.

The Cleveland Clericus—At the February meeting Mr. Sherman Kingsley, the financial secretary of the Welfare Federation of Cleveland, made an address, emphasizing the ways in which the Church can assist in the work of reconstruction and readjustment. This federation in Cleveland brings together eighty-five philanthropic and kindred organizations, and now at the close of the war they find their work more important than ever, and

are endeavoring to enlist the greater interests of the churches. Their work is materially helped by the fact that in Cleveland we have a Federation of Churches, as well as one for charity.

GERARD F. PATTERSON.

BUFFALO

The Regester Memorial—In memory of the late Rev. Jacob Asbury Regester, S.T.D., the people of St. Paul's parish have placed a massive canopy of carved oak over the pulpit, where he preached the Gospel for nearly a quarter of a century. The canopy is noteworthy for its simplicity and dignity and richness. It is of Gothic design and corresponds well with the canopies surmounting the bishop's chair and the choir stalls. It was designed by F. de Lancey Robinson of New York City, and executed by William F. Ross & Company of East Cambridge, Massachusetts. The carved work was done, under the direction of Ross & Company, by Kirchmeyer, who is said to be the only Oberammergau wood-carver now in this country.

Every Member Canvass in Trinity—Last November an every member canvass was made of Trinity parish with gratifying results. The following data are interesting:

Number of men taking part.....	75
Number of calls made.....	437
Number of new pledges.....	262
Total number of pledges at present...	504

Increase in amount above estimate, \$15,475, or 151 per cent. Total expected from pledges \$25,675. When a thing *always* works isn't it odd how few parishes—comparatively—will try that thing?

Annual Meeting of the Woman's Auxiliary of the Diocese—Because of the influenza epidemic and quarantine in November this meeting had to be adjourned to January. It was held in the Church of the Good Shepherd, Buffalo, on January 15 and 16, and while much regret was felt at the absence of several officers because of illness, the sessions were excellent. Mrs. Nicholas presided on the Senior day and—in the absence of Miss Arnold—Miss Esther Smith presided over the sessions of the Juniors. All the old officers were unanimously re-elected to serve another year.

The reports were most heartening. We went "over the top" on pledged work, and on our war emergency fund of \$1,000. The latter project was proposed by Mrs. Nicholas at the June meeting as a means of helping our missionaries during these hard days of high priced necessities and high rates of exchange, and we are glad to learn that other dioceses followed us.

Bishop Sage made a warm place for himself in the hearts of our women—and also inroads upon their purses—when he described to us the work in Kansas. A new pledge of \$200 was made for his work and the three offerings were also devoted to the fund for work in the District of Salina.

A reception in honor of Bishop Sage and the officers was given by Mrs. Walker, on Wednesday afternoon, and proved a charming opportunity of meeting the out of town members of the Auxiliary.

Death of Mrs. George T. Ballachey—Heartfelt sympathy is felt for Mr. Ballachey, one of our most active lay church workers in Buffalo, in his sorrow. Mrs. Ballachey died very suddenly of pneumonia, following influenza, leaving a son and daughter. ELIZABETH A. LAWRENCE.

DETROIT

Over the Top—The 150 men at the last Michigan Church Club dinner sang the doxology when it was reported that the diocese had gone "Over the Top" in its missionary apportionment to the extent of some seven hundred odd dollars.

New Brotherhood Secretary—Mr. John Alexander of Detroit, who is the president of the Detroit Young Peoples' Society and has a host of friends here, has just been appointed a traveling secretary for the Brotherhood of St. Andrew.

BRAYTON BYRON.

SACRAMENTO

Safe Arrival—A cablegram from the Rev. W. H. Hermitage, rector of St. Paul's Church, Sacramento, who is in the service abroad of the Y. M. C. A., announces his arrival in England after a long, stormy passage occupying fifteen days.

GEORGIA

The Advent Call in the Diocese—The carrying out of the Advent Call was seriously hindered in Savannah by the epidemic, which brought the closing of the churches and all gatherings of people. At a recent meeting of the clericus it was proposed to bring it again before the women as a Lenten work.

A Chaplain's Warning—In the letter of a chaplain in one of our great camps there is a possible word of warning. He says: "The overseas men are coming in upon us in hordes. They look strangely foreign yet hate Europe, and have but one idea very creditable in their hearts—they want to go home. Many are spoiled by too much attention and an appreciable number have a very bad idea of having earned a free ticket for life. Time and necessity must cure most of them."

EDWARD OSBORNE.

CONNECTICUT

Death of Mrs. S. J. Littel—After an illness of influenza and pneumonia, Mrs. Gertrude Wilson Littel, wife of Rev. S. J. Littel, D.D., rector of St. James, West Hartford, died at the rectory on the morning of January 6. This bereavement comes with particular sadness, following as it does so soon after the arrival of Dr. Littel to take up his work in Hartford. The suddenness which marked Mrs. Littel's death brought a great shock to the parish and to the many connections and friends of the family throughout the country.

The burial was from the church on Tuesday morning and the burial service, together with the Holy Communion, were said in the church at 11 o'clock. Bishop Brewster was the celebrant and also took the committal. The Rev. James H. Bradin and the Rev. S. R. Colladay assisted the bishop. The interment was in Fairlawn cemetery, West Hartford.

Mrs. Littel before her marriage was Gertrude Wilson. She was educated in Miss Porter's school, Farmington, and was married to Dr. Littel in 1900. Dr. and Mrs. Littel were in Brockport, New York, for six years, and after that were twelve years in Keene, New Hampshire. They came to Hartford last autumn. Mrs. Littel leaves six children—Thomas Gardiner Littel, age sixteen, who is at Kent School; Margaret, who is at Halsted School; Gertrude; Walter Wilson; Helen; and Jean Morse, who is six months old. Helen is at present recovering from pneumonia, which she contracted while her mother was ill.

W. T. HOOPER.

MICHIGAN CITY

Vacancy Filled—The vacancy at Indiana Harbor caused by the death of the Rev. B. F. Bachman has been filled by the Rev. L. E. Morris, who has entered upon his duties. The people of St. Albans gave a reception on Tuesday evening, January 22, in honor of their new rector.

Helps at the Peace Conference—The boys of Howe School resumed their work January 6. The fellows are all very proud to have one of their graduates at the Peace Conference. William Kenyon, '11, has won a place as a stenographer.

Epiphany Parties—In the Woman's Auxiliary several branches had Epiphany parties. The women of Marion, Elkhart and South Bend enjoyed interesting missionary programs at their parties, and a large number of women were present in each place. The element of mystery attached to the Epiphany parties lends them popularity. At the close of the program each parish had its Epiphany cake, containing a gold ring baked in it. With lighted candles the cake received due honor. In Elkhart each woman made a wish for the Church at home or abroad, then all standing in a circle and clasping hands, the candles were blown out. The cutting, serving of the cake and discovery of who got the ring afforded much merriment. The lady fortunate enough to find the ring in her portion of cake acclaimed herself hostess for the Epiphany party of next year.

Receives \$1,000—St. James Church, South Bend, has recently received \$1,000 from the estate of Mrs. Byron A. Birdsell.

MARY M. WHITE.

LEXINGTON

Victory Thanksgiving Service—A very beautiful service of praise and thanksgiving for God's mercies in connection with the recent war, took place at St. Andrew's Church, Lexington, on December 29. Owing to the fact that the church was closed because of the influenza epidemic, this service could not be held before. It was very well attended and many of the ministers of the city were present and took part.

The address was delivered by Dr. Robert Mitchell of the Baptist Church. He spoke of the gratitude we owe to Almighty God for national life, for its preservation and continuance, and above all for the restoration of peace.

The form of service used was that prepared by the Rt. Rev. Lewis W. Burton, bishop of the diocese, and used at the cathedral on the preceding Sunday.

HENRY MANNING.

LONG ISLAND

Seventieth Anniversary—The seventieth anniversary of Calvary Church, Brooklyn, of which the Rev. J. Williams is rector, was celebrated with special services on Thursday, January 23, and also on the following Sunday.

The church was started in the village of Williamsburg, January 23, 1849.

The speakers at the services were Mr. J. T. Bladen, the Rev. Mr. Melish, Dr. Alsop, Archdeacon Webb, Dr. Jones and Dr. Reiland.

"The New Day"—A most interesting missionary meeting was held recently at the Church of the Good Shepherd, Brooklyn. On invitation, representatives from six of the neighboring parishes were present to listen to Deaconess Goodwin, of the staff at the Church Missions House, New

York, who spoke on "Woman's Work in the Church in This New Day."

She showed that a time has come when we are going to be shaken out of our provincialism, and that it is a time of terrible responsibility. She asked why young women who have done reconstruction work in France cannot now begin to do it in China and Japan.

Russia—Albert Rhys Williams, correspondent of the N. Y. *Evening Post* in Russia, and author of *In the Claws of the German Eagle*, was the speaker at a recent evening service at the Church of the Holy Trinity, Brooklyn.

He said that we and all nations should evacuate Russia. He spoke well of the Soviet Government, in the sense that it pleases the people, that is, about 85 per cent of them, not of course the upper class. Mr. Melish spoke on this subject also. There was special Russian music.

MARY E. SMYTH.

PHILADELPHIA

Church Club Dinner—The annual dinner of the Church Club of the diocese was held at the Bellevue-Stratford Hotel on Wednesday, January 15. A great number of the clergy and laymen were present: there was much enthusiasm and interest manifest. Songs were sung with more zest than usual, horns helping to key up the voices. The speakers of the evening were Bishop McCormick, of Western Michigan, and the Rev. Samuel B. Booth.

Gospel Crews—Groups of young women will go out from the Inasmuch Mission to conduct services in city churches, according to the plans of the newly organized Woman's Club of the mission. Mrs. Long, wife of the evangelist, has already had a call for this work from one of the churches in North Philadelphia. She says: "We cannot preach, but we can engage in visiting, singing and in personal work."

Lesson Board Officers—Bishop Talbot was elected president; Mr. George W. Jacobs, vice-president; Dr. Caley, treasurer; Dr. Mitman and the Rev. J. R. Huggins, secretaries of the Joint Diocesan Board of S. S. lessons at a recent meeting held in the Church House.

Sunday School Superintendents' Meeting—The tenth meeting of the Sunday School superintendents of the diocese met at the Church of the Resurrection Thursday, January 23.

After the supper the Rev. Mr. Stowell urged and explained the Every Member Campaign, of which he is the capable executive secretary for the diocese.

Church Training and Deaconess House—A conference and tea was held by invitation of Miss Coles, at her home, on January 17. The board of council, the managers, and members of the faculty met at that time to consider three practical questions connected with the Church Training and Deaconess House.

1. Whether to add, to the present two years of teaching and training, a third year for such students as might be disposed and able to take a post-graduate course of specialized instruction and work. This was recommended to a committee of the faculty.

2. It was recommended, and referred to the board of managers, that rectors of parishes be requested to make known to their congregations and schools the opportunities offered to young women to prepare for Church work; also that rectors be asked to send annual offerings from their par-

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ishes for the support and extension of the work.

3. In considering greater publicity, the conclusion was reached that graduates of the House, now in many dioceses and in all parts of the mission field, are the best representatives and agents to make known the efficiency and usefulness of the Training House.

Germantown Convocation—The Rev. Dean Le Roy was the preacher at the service which opened the session of convocation at St. Luke's Church, Germantown, January 21.

At the luncheon to delegates the rector, Dr. Upjohn, paid a moving tribute to Dean Le Roy's eighteen years of service. Other speakers were the dean, and Rev. Dr. Perry, his predecessor, who was the first dean of the convocation.

Dean Le Roy expressed a desire to give over the work to some other; but upon unanimous election, was moved to accept the office again, at least for a time. Reports of the mission work were made by Rev. Mr. Long, and a lay reader (Mr. Myers), who has been caring for the people in two stations. The Rev. Mr. Pember and the Rev. Mr. Wood made addresses on the Every Member Campaign to the clerical and lay delegates and the members of the Woman's Aid.

Divinity School Alumni Dinner—Dr. Dearmer made an appeal for the Church in England and America to use influence to prevent any estrangement between the two nations,—this at the Philadelphia Divinity School Alumni dinner at the Church House on Tuesday, the 21st. Bishop Talbot at the same time made an appeal to the hundred clergyment to be more open-minded toward church unity. Dean Bartlett told of the plan for a summer school of theology, to be shared and taught by men from twelve Episcopal seminaries, at Berkeley School during July, August and September.

IRVING A. MCGREW.

MILWAUKEE

Council Meeting—The Council of the Diocese of Milwaukee assembled in All Saints' Cathedral Guild Hall, Milwaukee, on January 14 and 15. Elections resulted as follows:

Treasurer: J. H. Daggett; registrar: The Rev. W. H. Stone; standing committee: Clerical—The Rev. Messrs. E. R. Williams, A. H. Lord, H. Whitmore and H. B. St. George, D.D.; lay—W. F. Myers, H. N. Laffin, G. E. Copeland, and J. S. Hyde.

Delegates to General Convention: Clerical—The Rev. H. B. St. George, D.D., the Rev. Messrs. E. R. Williams, C. N. Lathrop, and A. H. Lord; lay—Messrs. F. C. Morehouse, H. N. Laffin, S. G. Moon, and G. E. Copeland.

Delegates to Provincial Synod: Clerical—The Very Rev. E. A. Larrabee, D.D., the Very Rev. C. N. Lathrop, the Rev. Messrs. F. L. Maryon, and A. H. Lord; lay—Messrs. W. J. Morgan, S. G. Moon, I. L. Nicholson, and James Cavanagh.

By amendment to the canons the annual meeting of the council was fixed for the Tuesday after the second Sunday in January.

A resolution was passed to the effect that the committee on canons be instructed to present canons at the next meeting to constitute a House of Churchwomen.

A resolution was passed to the effect that the allotment for church extension be increased from approximately \$6,000 to \$7,500 per annum, and that provision be made for the effective gathering of this amount.

Christmas and the President—London had gone mad over Christmas, there was such an orgy of gift buying as one remembers in New York: the weather was clear and frosty, the clergy counted up their communicants and noted that the tide had turned, preachers had a grateful task in dilating on a "real Peace Christmas"—and then suddenly the Christmas note ceased to be heard, drowned in the roar of cheers which greeted President Wilson. The newspapers took holiday for a couple of days, and when they appeared again the familiar heading, "Christmas in the Churches," was too stale to appear: it was more to the point to detail the President's words and movements. So I cannot give any account of the Christmas messages.

Days of Remembrance and Thanksgiving—The last Sunday of the year and the first of the New Year have been marked off by recommendation of the archbishops to be observed as a day of remembrance for departed soldiers and sailors, and for thanksgiving for the blessings of 1918. Both duties have already been discharged in many parishes, but not yet simultaneously. An attempt is to be made to make January 5 a really worthy thanksgiving day, and the Bishop of London is especially urging that it should be a *congregational* thanksgiving: it should be one in which every worshiper can take part. We have time to arrange things better on this occasion than we were able to do in the hurried arrangements of the armistice celebrations.

Welcoming the Men Home—More than one bishop is writing his advice to his clergy as to how we should welcome the returning fighting men. They will not come in a mass, but in frequent dribbles, which increases the difficulties of an organized welcome, and yet gives greater opportunities for pastoral work. It is suggested that in each parish there should be a body of men, chosen from the different streets of the parish, whose business it should be to report arrivals. That is the Bishop of London's idea. In his New Year message he urges that the welcome should be that of dear brothers whom we have learnt to love and honor, we are not "to pile them up in the church as a sort of war trophy," as one of the chaplains put it. Many of them will be looking at the clergy with much more friendly eyes, after having seen their willingness to "go over the top" with them. And then as regards services, we are bidden to recast in our minds our arrangements: are they held at convenient times? Are they suitable in character to win the men and women whom we hope to influence? Everything, the bishop reminds us, depends on this first year of peace. If we do not avail ourselves of it, we shall have lost our chance.

Christianity and Industrial Problems—How many times, I wonder, have our church councils discussed the problems of industry? A careful study of the Church Congress reports would show that we have been talking about them for years, with no result. Industry is not listening to us, it thinks we do not know what we are talking about. And the *Guardian* is saying much the same thing in its criticism of the latest report, that of the committee of inquiry appointed by the archbishops. It is the last of the series of committees to report, and so the immediate work of the

National Mission of 1916 is rounded off. Now this report is all right on the doctrinal side. The New Testament ideal of service rather than self-seeking is expounded in eloquent language. But that ideal has to measure itself with the actual practise of the industrial world, and it is in this matter that the *Guardian* seems to doubt whether it will be of much practical value. People do judge reports more by the standing of the committee which issues them than by the wisdom of the things said. This committee is one of great learning, but of little authority. Its conclusions would have been more respected if it had included some actual "captains of industry" in its number. But perhaps it would reply to the *Guardian's* strictures by saying that it had issued a Christian report, and that it was now the turn of the business men to meet, and say how far they can adopt it.

The Collectivist Position—Charles Kingsley once said that there was one thing of which he felt assured—that competition was wrong, and cooperation right. Practically the committee have taken up this position. But the individualists are not dead, and the *Guardian* is inclined to defend them. It slyly suggests that one man at fifty is a bishop, and another at the same age a curate because the bishop "has competed successfully." Competition, it holds, is on the whole beneficent. "Less than valueless, because actually mischievous, is any proposal which would discourage reasonable ambition, and make men contented with a mediocre lot."

Retirement of Dr. Varley Roberts—Our famous organists hold on as long as they can. There have been a few cases in which, like certain dignitaries and many clergy, they have held on too long. Till recently there were three outstanding musicians of the older generation whose retirement was not called for, Sir Frederick Bridge of Westminster, Dr. Varley Roberts of Magdalen, Oxford, and Sir Walter Parratt of Windsor. The first has gone into retirement, the second is going, and the third is shortening sail, giving up some of his London work, so that he may hold on to his main job as long as possible.

Every lover of church music—and you probably sing much of his work in your churches—must feel a pang of regret that Dr. Roberts's active days are over. He found a fine tradition at Magdalen, where he succeeded that other Yorkshireman, Dr. Parratt, and he more than kept up the tradition. American visitors to Oxford used to go to Magdalen to hear what is perhaps the most finished choir in England. But there are younger men coming on, and no doubt the Magdalen tradition is safe. There was one break in it, however: the famous carol service on Christmas eve, which Dr. Roberts had managed to keep up through the war, had to be given up. But it will surely be resumed next Christmas.

JAMES CAIRNS.

INFORMATION WANTED

The Navy Department at Washington is endeavoring to find the nearest living relative of the Hon. Samuel Lewis Southard, whose son, the Rev. Samuel Lewis Southard, Jr., was a clergyman of the Episcopal Church who died in 1859. Any information which may be available concerning the matter should be sent to the superintendent of the Naval Records and Library, Navy Department, Washington, D. C.

The Open Forum

Intinction

TO THE EDITOR OF THE CHURCHMAN:

The administration of the chalice is to most of us a delicate question for public discussion. Yet, it is inevitable, like this question of free pews. May I be allowed to state a bit of my own personal experience in the matter? For a year, I have on occasion received the Sacrament at Grace Church, Providence, Rhode Island, one of the leading churches in that diocese and probably in New England. The method of intinction is used as advocated by the Bishop of Massachusetts. To my own soul, it is a most comforting method of receiving the Sacrament and as the wafer dipped into the chalice is laid in the palm of my hand and its slightly moist touch is felt, I am moved to think of the wound on the palm of the Lord's own hand in the great Sacrifice of the Cross. And as this service is conducted at Grace Church by the present clergy, this method is most dignified and reverent. And in St. Luke's account of the Institution, we read: "*Take this and divide it among yourselves.*" Luke 22: 17.

For two years past, I have administered the Communion by intinction in a mission work among the deaf mute people of New England, and, so far as I know, these humble Christians experience the same comfort and satisfaction that I myself experience at Grace Church.

My own physician, a churchman and a vestryman, is emphatically in favor of the method of intinction, though his own rector has not yet adopted it. Surely, in time our Church will administer the Sacrament by intinction.

G. H. HEFFLON.

Hartford, Connecticut.

The Lectionary

TO THE EDITOR OF THE CHURCHMAN:

Having spent much time for several years, some time ago, in constructing and elaborating a lectionary primarily for my own use, I have some data which may or may not be of value. The result of my labor is a manuscript of nearly 200 pages. It arranges the entire Bible into daily portions of fairly even length, and besides outlining each daily portion, indicates select readings and choice texts contained in it.

This series of selections aims to include everything that can be of ordinary value, and as a matter of fact contains much that would be rather arid to many readers. It comprises, besides 129 selections from the Psalms, 1037 passages from the remaining books. Judging by the number, and also by observation of the character of some of the passages assigned in the new lectionary, I think the selections must have been made on much the same principle. I might add that my own are indexed for ready reference.

As this system of selections was too exhaustive—and exhausting—to be of the greatest use outside of ready reference or very careful study, and was moreover lacking in topical order, I compiled another list of selections of the most edifying character, arranged in monthly series, each series being upon a single topic, or combination of topics, or from common or related sources. These series include "Beginnings: Early History of Israel," "History of Israel in Canaan," "Law of Moses," "Wisdom Literature," "Hebrew Poetry," selections from the prophets, "Life of Christ," "Miracles and Parables," "Teachings of Christ and Prophetic Utterances,"

"Founding of the Church: Rules of Order," "Teachings of Christianity," and "The Christian Life." These comprise, besides seventy-six selections from the Psalms, 195 passages from the Old Testament and 225 from the New Testament, total 420.

This latter method of selecting seems to me the best for general public use. I believe that these selections contain the substance of Scripture teaching and of the literary beauties of the Bible. If this number of Old Testament passages were subdivided and extended somewhat, it would provide an excellent selection for each day of one year. If the New Testament passages were checked up with the epistles and gospels contained in the Prayer Book so as to avoid too frequent repetition of the same material, doubtless the remainder could be subdivided, enriched, and so arranged as to be given in the course of one year, with sufficient repetition. This might make it possible always to avoid such scantiness as is exemplified on the Sunday after Christmas just past, when the second evening lesson contained only seven verses, and these a mere summary of the story told in the first lesson.

It does seem to me, however, that there would be a great advantage in arranging the lessons by weeks, after the manner of the lessons for Sundays, and the collects, epistles, and gospels. This is absolutely necessary if there is to be a constant relation between the season and the lessons, owing to the movable feasts. The other features of the calendar would be missed in this connection, but could be otherwise supplied, and the gain would be greater than the loss.

Certainly the freedom granted in connection with the new lectionary is very proper but quite sufficient, in a Church that feels itself responsible for guaranteeing a well-rounded system of worship and instruction.

HARRY R. HOLE.

Columbus, Indiana.

Appropriation or Confiscation?

TO THE EDITOR OF THE CHURCHMAN:

Dean Bell, in his reply to Mr. Jessup, in your issue of January 18, says: "It" (the program of the British Labor Party) "nowhere advocates the confiscation of all accumulation of wealth, or anything of that sort."

Quoting from the Labor platform as given in the December issue of *Sea Power*, I find the following:

For the raising of the greater part of the revenue now required the Labor Party looks to the direct taxation of the incomes above the necessary cost of family maintenance; and, for the requisite effort to pay off the national debt, to direct taxation of private fortunes both during life and at death. This would involve the raising of the present unduly low minimum income assessable to the tax, and a new scale of graduation, rising from a penny in the pound (*i.e.*, less than a half of one per cent) on the smallest assessable income up to sixteen or even nineteen shillings in the pound (*i.e.*, eighty or even ninety-five per cent) on the highest income of the millionaires.

Again:

The death duties ought to be regraduated, and greatly increased. In this matter we need, in fact, completely to reverse our point of view, and to rearrange the whole taxation of in-

heritance from the standpoint of asking what is the maximum amount that any rich man should be permitted at death to divert, by his will, from the national exchequer, which should normally be the heir of all private riches in excess of a quite moderate amount by way of family provision.

The Labor Party stands for a capital levy on all property at rates very steeply graduated, so as to take only a small contribution from the little people, and a very much larger percentage from the millionaires. . . . One main pillar of the house that the Labor Party intends to build is the future appropriation of the surplus, not to the enlargement of any individual fortune, but to the common good.

I do not ask whether these proposed changes would be just, possible or even desirable, or whether they would meet the approval of our churchpeople. But is it worth while splitting hairs over the question whether they would be the "appropriation" or the "confiscation" of private wealth? The millionaire with an income of \$200,000 a year who after he has paid his income tax is left with \$10,000 a year for himself and family; or who finds that he can leave to his heirs only "a quite moderate amount by way of family provision" will feel that the rest of his property has been confiscated to the state.

If I understand the Labor program while its first "pillar" is the "minimum wage," its third and fourth "pillars" might be merged into one, and called the "maximum income." The "revolution in national finance" and the "surplus wealth for the common good," would both mean that no private individual would be permitted to enjoy an income above a fixed, and reasonable amount which of course would be very much smaller than that at present enjoyed by wealthy individuals.

If we are to study the program of the Labor Party let us do so frankly and with a full understanding of the kind of house that party seeks to build.

RICHARD R. GRAHAM.

Christ Church, Norwich, Connecticut.

In Re Ireland

TO THE EDITOR OF THE CHURCHMAN:

The "Churchwarden" on page 75 of your last issue covers a great deal of ground very carelessly. For instance, he says "In 1155 Innocent's predecessor Pope Adrian VI., granted to King Henry II. and his successors the hereditary lordship of Ireland." As a matter of fact, Adrian VI. flourished more than three centuries later than 1155. And if the "Churchwarden" means (as is possible) Adrian IV. this only strengthens Cardinal O'Connell's position, for Adrian IV. was Nicholas Brakespeare, the only English pope.

C. E. D. PHELPS.

New Brunswick, New Jersey.

German Propaganda?

TO THE EDITOR OF THE CHURCHMAN:

When Germany started this war she represented herself as driven into it by a military conspiracy against her. She said that we were getting ready to make a conquest of Berlin. This nonsense having proved too preposterous for belief, she started a propaganda to the effect that the conspiracy against her was economic. This was disproved by the figures of German foreign trade, which had developed much faster than that of any people that had ever lived on earth, and the whole pretense was exposed by the Lichnowsky

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memoirs; but an army that has committed the historic atrocities of Belgium and Poland finds any excuse better than none.

Now the Peace Message of the Joint Commission on Social Service lays the blame for the conditions which produced this war on everybody. "No nation is entirely blameless and all may share in repentance." Somebody on that commission seems to have accepted the German propaganda without questioning for what Jesus died. "Now if they be dead with Christ we believe that they will also live with Him." "The light they marched in darkens sun and moon and stars." It seems to me a sad thing that a peace message sent out by a commission of our Church should be blind to that light.

FREDERICK A. WRIGHT.

Tuckahoe, New York.

(It seems to us a pity to attribute to German propaganda a document so wholesome in spirit as was the Peace Message of the Joint Commission. We are unwilling to believe the message was conceived in entire innocence of Germany's shortcomings.—EDITOR.)

Sends Their Names

TO THE EDITOR OF THE CHURCHMAN:

I would appreciate it very much if you would publish a notice asking relatives and pastors of churchmen in the naval operating base, Hampton Roads, Virginia, to send me their names and military address.

H. H. COWAN, Camp Secretary.

Brotherhood of St. Andrew.

343 Bute Street, Norfolk, Virginia.

THE WAR AND RELIGION

Part of a sermon preached at Union Theological Seminary on January 19 by the Rev. David M. Steele, D.D.

AT the war's outset, all were asking why religion, in all the centuries, had no effect upon war. There was talk of Christianity's failure; of the breakdown of religion; of the proven impotency of the Church. Now, at the end of a wide circuit, we are coming round to something quite the corollary. All are now inquiring, What is the war going to do to the Church?

All profitable study of this subject must begin by utterly ignoring manifold denominational divisions, both minor and major. There is no essential difference even between those two great halves of Christendom, Protestant and Catholic. Aye, beyond this, in a way never known since a far-off beginning, "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free."

There is a new feeling of fraternity, the world throughout. There is a new congeries of human beings, merely because they are humans. Either all are capable of becoming divine, or else none are. Either all may stand or all will fall. Either we are facing blank negation or new affirmation. Either we shall soon be plunged into materialism, stolid, crass, barbaric, primitive; or we will recognize ourselves anew as, all together, bound with golden chains about the feet of God.

This is what the war has done in every other way. In the beginning, it was a European conflict; it has become a world-revolution. At first, it was a mere feud between peoples; it is now an issue between ideals. It was once a national controversy; it is now an international conflagration. In that burning, all that is tinsel is bound to be charred. In that seething caldron, all the elements are molten. When they set about to cool, two things will harden in forms that they never had before. Politically,

there will emerge one international state; religiously, there must emerge one truly Catholic Church.

Large movements are at work. We have changed so as a people, in so short a time, that we are scarcely recognizable. We have become serious, who had been flippant. We are sacrificial, who had been self-seeking. We are humble, who had been self-satisfied. We are modest, who were arrogant and boastful. We are generous, who had been greedy; economical, who had been spendthrift; charitable, who were in danger of becoming penurious. We are patient under restraint, benevolent to the measure of hundreds of millions and patriotic to the scale of a score or more billions of dollars.

If, only a little more than one short year ago, anyone had foretold what has now come about, he would have been as little believed as the proverbial prophet in his own country. If he had predicted that a draft bill would be passed practically without protest and that universal military service would be entered upon with a cheer; that a hundred army cantonments should become suddenly restricted areas; that four million men who donned the khaki should prove over night so nearly models of integrity and virtue; that proficiency would transport two millions of these splendid fellows overseas without one dread catastrophe; that a hundred million population would willingly submit to rationing of food stuffs; that labor slackers would rise to such fine endeavor as to launch one hundred ships on last Fourth of July; that the vagaries of feminism would be forgotten in enthusiasm for the Red Cross; that our parish houses and exclusive clubs would be made places of friendly and sympathetic intercourse with sailors and marines; that the platforms in moving-picture places would be made hustings for Four Minute Men and that dance-halls and pool-rooms would be emptied by the simple order, Fight or Work—who would have believed it? Truly "we have got religion."

And here come we to a definition. What is religion? We are likely to seek answer in fields far away, because our eyes are blinded by things near at hand. We are like the rustic who complained he could not see the forest for the trees. Read this passage from St. Paul's epistle and reflect how the enumeration is that of the paragraph above:

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . these do: and the God of peace shall be with you.

He seems to be more nearly the God of war? Is it not conceivable He should be both? This is a fact, beyond any dispute. And this fact, once frankly admitted, puts to silence all who quibble over Christianity's supposed breakdown in the present crisis. Admit this, and you have the defense of Christ and the Gospels from the charge of pacifism. The New Testament does not teach peace at any price: it teaches righteousness at any cost. The assertion that there never was a good war or a bad peace is pernicious, sordid, and untrue. Where there is life, there is movement. Where there is movement, there is progress. Where there is progress, there is growth. Where there is birth, there are birth-pangs. But where there is birth of this kind, it is birth into life. And "God is not the God of the dead but the God of the living."



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PATRIOTIC PAGEANTS AND EDUCATIONAL DRAMATICS

THERE are two very different kinds of amateur dramatists. We are accustomed to consider the performance the goal of attainment, and with that end in mind to bend all our energies upon the perfection of production. There is, however, a growing appreciation of the value of the play, even the final production itself, as merely a means to an end. So educational dramatics as differentiated from the usual amateur dramatics are taking their rightful place.

In a recent publication of The MacMillan Company endorsed by the Educational Dramatic League (*Amateur and Educational Dramatics*, by Evelyn Hilliard, Theodora McCormick and Kate Oglebay, \$1.00), the possibilities of dramatic expression in the upbuilding of character and the development of mind and body are discussed in a practical sort of way that should prove helpful to the teacher in day and Sunday School and to the club leader. Much time and energy is wasted by the production of perfectly banal plays in schools, guilds and clubs. The value of amateur dramatics is often lost by the producer who considers only the final production and not the lessons of cooperation, of self-effacement, of gain in self-confidence or self-expression which the individual members of the cast may need. A little slattern may learn daintiness by impersonating the princess; a rough young gang leader may give vent to his desire to be heroic by playing George Washington and learn thereby a higher heroism. These are some of the matters discussed in this little book, and in addition helpful advice on choosing a play, dramatizing a story, the use of the voice, the technicalities of scene analysis, rehearsals, cues, costumes, make-up, etc., is given.

A good many of us have been allowing our pupils in Sunday School, the Juniors in their mission study, or our classes in history and geography (if we happen to be teachers by vocation as well as by avocation) to act out everything from Archdeacon Stuck on the Alaskan trail to Horatius at the bridge. Those who have been experimenting along these lines, as well as those who have not, will find much help and many valuable suggestions in another book dealing with educational dramatics, published by the University of Chicago Press in its excellent series on the Principles and Methods of Religious Education. (*The Dramatization of Bible Stories*. By Elizabeth Erwin Miller. University of Chicago Press. 1918. \$1.00). Miss Miller has based her discussion on her own experience in the Hyde Park Church of the Disciples in Chicago, where a dramatic club of Sunday School children has been formed. They meet on Sunday afternoons, and after hearing their leader tell them a story—usually a story from the Old Testament or a parable from the New Testament, although the author suggests some of Aesop's Fables as good material for similar use—the children themselves evolve a dramatic form, choose their players, make their own costumes and properties (thereby learning a good deal about the dress and household customs of the Jews) and produce their play. The final performance is the least valuable part of the program. The important thing is that biblical characters become as real to the members of this dramatic club as their school fellows are, and that they imbibe the lessons these characters have

to teach in a way quite impossible in any other method of teaching. Miss Miller has written her book so clearly and so well that the reader at the end of it can hardly wait to assemble a group of children and start at once upon the fascinating game of teaching through the child's innate love for "pretending."

The best book that we have seen, however, and one that should be read by every mother and teacher is *The Kingdom of the Child* (E. P. Dutton & Company, New York. 1918. \$1.50) by Alice Minnie Herts Heniger, founder and manager of The Children's Theatre and extension lecturer on education at Columbia University. Mrs. Heniger writes as one who knows. Seventeen years of experience in producing plays for and with children qualify her to speak with authority.

The matter of drama in the schools is not a matter of putting a little embroidery on the garment, it is a fundamental thing, basic and involving the deepest of all the human instincts, the great habitude of the race. Through the right use of drama as an integral part of the school system we shall prepare the *soul* of childhood.

In our kingdom the teacher will work shoulder to shoulder with the child; comrade on his journeys into the Land of Make Believe; guiding, not coercing; establishing relations, not specializing personality; stimulating and encouraging in ways so wise and so tactful that the child is released from all sense of control or restrictions, while his keen interest retains his unflagging attention to the subject in hand.

The Kingdom of the Child is the kingdom of imagination. Mrs. Heniger's thesis is that instead of dragging the child into the adult's kingdom of fact, the teacher should enter his pupil's realm of fancy. Vices and virtues, love of beauty, sense of patriotism, the presence of God, become living, glowing realities if we follow the child's way of participation in their actuality through the natural channels of impersonation and action. The dry-as-dust heroes of history and fiction take on life; the lessons of the Bible are interpreted and absorbed; provided we fling wide the gates of imagination and lead the child through biography, history and parable by allowing him to be for a moment Lincoln, or Egmont, Rosalind, David Copperfield or the Prodigal Son.

A sanity, a simplicity, an utter absence of faddishness, a motherliness, and a deep appreciation of the fundamental religious values set Mrs. Heniger apart from the more superficial and less trustworthy writers on this subject all important in nursery and school room, settlement and parish house. We should like to see the book in the hands of every Sunday School teacher and every rector, as well as in the hands of day school teachers and parents. For "the child works naturally in this World of Play, his own kingdom, and we shall never be true teachers until we shall learn to work as subjects within the kingdom, along with the child."

A book filled with valuable suggestions for those who are trying to take the lead in the development of community drama is Constance D'Arcy Mackay's *Patriotic Drama in Your Town* (Henry Holt &

Company, New York. 1918. \$1.35). Miss Mackay writes a great deal, in fact she writes too much. Her books bear evidence of haste and are marred by inaccuracies and omissions. Moreover, she is a person of such exuberant enthusiasm for the present that she is apt to give the impression that all the good things she urges upon her readers are the creation of the twentieth century instead of the heritage of the past. Take for example the amazing statement in the first chapter:

For the first time in history, army and navy and church and hospital are looking to this power (i. e., the drama) as an ally.

And again:

Three war years have proved that it (the drama) is vital to our national life. It was through national fervor that the drama first had its birth. We have ignored its power too long.

Does Miss Mackay forget the mysteries of the Middle Ages played in the chancel of the cathedral or parish church? Certainly the old monks found the drama "a valuable ally." Nor are our armies the first to enjoy the play. We read that when Henry VIII entered Lille in 1513 with the largest army that ever left the shores of England previous to the South African War, the army was entertained by plays, comedies and masques.

We would, likewise, reverse Miss Mackay's statement and say, not that the gift from the theatre to the community was the pageant or community drama, but that community drama from the days of Aeschylus' predecessors on, had its natural development in the theatre.

Miss Mackay's histrionic sense is also at fault in her advice regarding Christmas pageants. It seems to us that never, even at the risk of losing the cooperation of the Jewish element in the community, should Liberty, with her uplifted torch, displace the Babe of Bethlehem as the central figure of the Christmas festival.

Aside, however, from this ultra modernity, Miss Mackay's book is filled with excellent advice for those who are trying to develop the community spirit and to strengthen patriotism by the ancient and inimitable means of the drama.

Whoever has attempted to plan a play for amateurs, especially if these amateurs happen to be children, has come up against the blank wall of suitable material. There is always some reason why the plays available are not suitable—too old or too young, too long or too short, costumes too hard or scenery impossible. And if in addition to other requirements the play has to be appropriate to a given season or occasion, the producer's woes are multiplied.

It should be good news therefore to the harassed amateur dramatic leader that a number of excellent patriotic plays and pageants have recently been published—for of course patriotism is the thing in plays as elsewhere just now. By far the best thing we have seen is *The Sword of America*, a masque of the war, by William Chauncey Langdon, published at Urbana-Champaign, Illinois (25c. the copy). This masque is written for grown-ups, but it could easily be managed by children with a few older girls for the more responsible parts. It has many virtues. It is not commonplace, but has a glint of real poetry in its conception and in some of its lines. There is a spiritual understanding of the things at issue which pierces deeper than in the usual allegorical pageant; the tone is so distinctly religious as to make the masque worth while for



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(Continued from page 156)

a Sunday School or guild. The allegory is consistent, and the movement is direct and simple and straightforward. Finally the production, the action, and the costumes are within the range of the average amateur troop. There are nine speaking parts, and the non-speaking parts may be as few or as many as convenient.

Patriotic Pageants of Today, by Josephine Thorp and Rosamond Kimball (Henry Holt & Company, New York, 1918. \$1.00) contains four plays for children. The first three are rather pretentious, the allegory is involved and not always consistent, and the dialogue is hopelessly commonplace. The last pageant in the book (pageant is a pretty big word, by the way) is, however, quite charming, and very simple and direct. "The Call to the Youth of America" is its name, and its plan is the obvious one of having America summon her children, exhibit to them the warring nations, strike the scales from Germany, who enters with her eyes bound, and finally lead them in singing the Battle Hymn. About thirty children are needed; costumes, scenery, etc., are all easy.

Patriotic Plays for Young People, by

Virginia Olcott (Dodd, Mead & Company, New York, 1918. \$1.25) is of a very much higher order. The plays are all real plays, not "pageants" or allegories or moralities. Something happens, each is a real story. They are all very short; none would consume more than half an hour when acted. There are only four to eight characters in each play. The simple costumes are illustrated by colored plates.

(Continued on page 158)

1918

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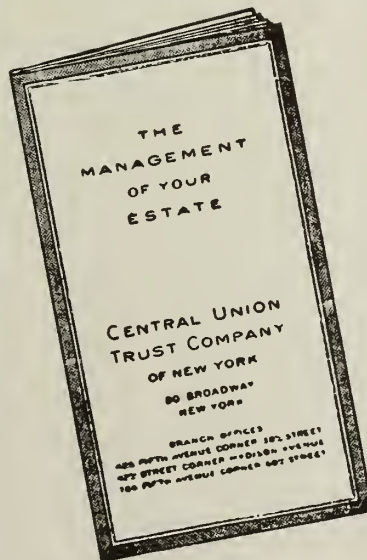
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Patriotic Plays and Educational Dramatics

(Continued from page 157)

The stories are interesting and the dialogue is clever, and there is a good, healthy moral embedded in each so that the juvenile players imbibe some rather valuable lessons while having a jolly good time. *Dora: Her Flag*, a play about thrift, another about war gardens, another about cheerfulness, another about industry, is a partial list. A valuable feature is the story at the beginning of each play which is provided for reading to the children before beginning rehearsals. So often children are in a play without having the faintest idea what it is all about.

One more volume deserves commendation, chiefly for the simplicity of its contents, *Plays for Anychild*, by F. Ursula Payne (Harper & Brothers, New York, 1918. 75c.) is a series of little moralities in which Anychild and her Conscience have adventures appropriate to the various holidays of the year. The plays were written for the children of the Brooklyn Model School, and may be done in a drawing room or out of doors, as well as on a regularly appointed stage. They would be more worthy of commendation to the Sunday School or parish club leader if they had a little religion mixed with their excellent ethics. M. J. H.

Personals

THE REV. G. PEYTON CRAIGHILL, formerly rector of the Church of the Epiphany, Barton Heights, Richmond, has entered upon his duties as rector of St. James' Church, Leesburg, Virginia.

THE REV. ALBERT MARTIN, of Yazoo City, Mississippi, has declined work at Christ Church Cathedral, New Orleans, Louisiana.

THE ADDRESS of the Rev. E. N. Joyner is Gastonia, North Carolina.

THE REV. THOMAS A. HYDE, rector of St. Mary's Church, Jersey City, has been granted a year's leave of absence from active parish duties to assume an emergency work as chaplain-superintendent of Christ Hospital. His address continues to be the rectory, 575 Pavonia Avenue. The Rev. P. C. Manzer is taking charge of the parish work under the direction of the rector.

THE REV. H. V. SAUNDERS, formerly of Solomons, Maryland, has accepted the rectorship of All Saints' Parish, St. Mary's County, Diocese of Washington. He should be addressed at Oakley P. O., Maryland.

THE REV. THEODORE B. FOSTER, professor in the Western Theological Seminary and registrar of the Diocese of Chicago, should be addressed at 2726 Washington Boulevard, Chicago, and not Glencoe, as given in the Living Church Annual.

THE REV. EVERETT A. MOORE, formerly priest-in-charge of St. John's, Kansas City, Missouri, has accepted the call to become rector of St. John's Springfield, Diocese of West Missouri, and went into residence there January 1.

THE REV. HARVEY K. COLEMAN has accepted the work of St. John's Kansas City, Missouri, as priest-in-charge of that congregation.

THE REV. HENRY WOOD, rector of St. John's Church, Lawrence, Massachusetts, has been presented with a diamond ring in recognition of his thirtieth anniversary as rector of the church.

THE REV. DR. WATSON, rector emeritus of the American Church in Paris, has recently returned from France. He and Mrs. Watson will spend the winter in California. They are at Cottage No. 7, Montecito Park, Montecito, California. Mail should be addressed to Post Office Box No. 16, Santa Barbara, California.

THE REV. VICTOR R. JARVIS has succeeded the Rev. S. H. Hilliard as head of the New England Department of the Church Temperance Society.

THE REV. J. LEWIS GIBBS, rector of the Church, of the Good Shepherd, Forest Hill, Richmond, in the Diocese of Southern Virginia, has resigned and accepted a call to Emmanuel Church, Staunton, in the same diocese. Mr. Gibbs has already entered upon his new duties.

THE REV. W. R. BOWIE, D.D., rector of St. Paul's Church, Richmond, and chaplain of Base Hospital No. 45, sailed from Bordeaux on January 11.

THE REV. ILBERT DE L. BRAYSHAW has accepted the Church of the Good Shepherd in Parkersburg, West Virginia. He will be in residence after February 1. Mr. Brayshaw has been in charge of Beckley parish in the same diocese.

THE REV. CHARLES EDWARD CLARKSON has taken up the work at Trinity Church, Lebanon, Missouri, and is to open up new territory in the surrounding country in the near future.

Havana Has Memorials

(Continued from page 144)

Cubans: Theodore Roosevelt. And this good Bishop of Havana has risen up in evangelical fury anathematizing those good Cubans, who, being thus good, desired to manifest their respect, their admiration, their reverent esteem for the memory of him who in war and in peace wrought for Cuba an exemplary work, and who was the mirror and model of all civic virtues. This good pastor of the servants of the Lord has threatened with excommunication those Catholics who attended this service.

"Leaving to one side the fact that the canon law provides for cases such as that to which we refer, and excuses the passive attendance of Catholics as acts of courtesy, especially at funerals, we are compelled to see in the attitude of the Bishop of Havana an uncompromising attitude of discourtesy which has wounded the sentiments which should be respected, of the American colony in Cuba, which never has held towards the representatives of the Catholic Apostolic Roman Church the slightest disdain.

"To attend the funeral services of Colonel Roosevelt was a declaration of patriotism; a duty of good Cubans, and we do not mean by this to put the good Bishop of Havana on the opposite side; of whom, if he has no record as a patriot, yet nothing can be said to the contrary. A little reflection with respect to his fellow-creatures would have saved the bishop a bad space of time, for surely, conscious of the mistake he has made, he must be experiencing just now one of those moments of unbridled excitement, such as place men in the most awkward positions.

"The canon law only prohibits attendance upon such religious functions as may conduce to a perversion or a scandal. We do not know, however much we may believe him to be so divorced from logic, whether there may be represented in his attitude in connection with this express prohibition, something of a gratuitous insult to the American Episcopal Church, and its members."

W. W. STEEL.

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for February

2. PURIFICATION OF ST. MARY THE VIRGIN
9. 5th Sunday after the Epiphany.
16. SEPTUAGESIMA.
23. SEXAGESIMA.
24. ST. MATTHIAS'S DAY.

Preachers for Next Sunday

FOURTH AFTER THE EPIPHANY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Dean Robbins; 4 P. M., Rev. S. J. Foakes Jackson, D.D.

GRACE CHURCH—Morning (11), the Rector; (8) Dean Bell.

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RESOLUTION

THE RT. REV. FREDERICK COURTNEY, D.D. Immediately after the funeral of the late Rt. Rev. Frederick Courtney, D.D., at St. James' Church on January 1, 1919, the clergy who were present met and appointed a committee of three to draft resolutions expressing their affection and admiration for their friend and brother, and their gratitude for his helpful ministry and inspiring life. The following are the resolutions:

Bishop Courtney was in his home a devoted husband and loving father, a cheerful companion to all, young and old.

In the house of his friends he was a gracious and welcome guest, full of humor and humanity.

In the house of God he was a reverent worshipper and a devout minister of the Church, reaching not himself, but Christ Jesus the Lord.

In the State he was a tower of strength in every good work, a brave and fearless leader in every righteous reform, and a virile opponent of all vice and wickedness, following closely in the footsteps of his Master, who came to destroy the works of the devil and to make us the sons of God.

To his brethren of the clergy he was a real father in God, quick to aid with his keen intellect in solving doubts and problems, with a deep and sympathetic sense of the needs of the sick and despairing souls.

He was full of the love of God and man. His strength lay in the fact that his life was lived with Christ in God.

ERNEST M. STIRES,
JAMES V. CHALMERS,
FRANK W. CROWDER.

OBITUARY

ENTERED into her eternal home from her home, "Englewood," Ormond Beach, Florida, December 3rd, 1918, Edna Beasley, for forty-two years wife of Edward W. Amsdere. For her husband, a true help-meet; to her son recently deceased, and to her daughter, wife of Major General Leroy S. Lyon, of the United States Army, a devoted mother; to her Church always loyal; to her neighbors kind and sympathetic, she now rests in peace, her memory a benediction to all who knew her, it must be that perpetual light shall shine upon her.

DIED

MOORHEAD—At her home in Germantown, Philadelphia, on January 17, of pneumonia, Caroline Frances Moorhead, daughter of the late J. Barlow Moorhead of Philadelphia. Interment at Laurel Hill Cemetery.

LITTELL—At St. James' Rectory, West Hartford, Connecticut, on Jan. 13, of pneumonia following influenza, in her 42d year, Gertrude, daughter of Jeanie Morse and the late Walter Townsend Wilson of Buffalo, N. Y., wife of the Rev. John S. Littell, D.D. The burial office with requiem Eucharist was celebrated by Bishop Brewster, assisted by the Rev. S. R. Holladay of Christ Church and the Rev. J. W. Bradin of St. John's Church, Hartford.

MORGAN—Entered into Eternal Life on January 13, 1919, in the 28th year of her age, Dorothy, youngest daughter of the late Dr. J. Howard and Phebe Anne Morgan of Westerly, Rhode Island, and an active worker in Grace Chapel, New York City.

Forever with the Lord
Amen, so let it be.

Books Received

Religion and Philosophy

THE INVITATIONS OF OUR LORD. Notes of Meditations. By the Rev. J. G. H. Barry, D.D. \$1.50. (Edwin S. Gorham, New York.)

CHRISTIAN CERTAINTIES OF BELIEF. By Julian K. Smyth. 75c. (The New-Church Press, New York.)

BACKGROUND FOR SOCIAL WORKERS. By Edward J. Menge, Ph.D., M.Sc. \$1.50. (R. G. Badger, Boston.)

THE BEGINNINGS OF SCIENCE. By Edward J. Menge, Ph.D., M.Sc. \$2.00. (R. G. Badger, Boston.)

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REAL ESTATE

—At last, she took to the open, stood and stared
With her wan face to see where God might wait. —Browning.

To become—Sister Scolastica. —Browning.

Look, lady, where I bade you glance but now! —Browning.

For the weary there are hearths and homes in the Mountains of the South.

—Charles E. Lyman,
Asheville, North Carolina.

AMERICAN CHARITIES. By Amos G. Warner, Ph.D. \$2.50. (Thomas Y. Crowell, New York.)

RELIGION AND THE WAR. By E. Hershey Sneath, Ph.D. \$1.00. (Yale University Press, New York and New Haven.)

MORALE AND ITS ENEMIES. By William Ernest Hocking, Ph.D. \$1.50. (Yale University Press, New York and New Haven.)

GOD'S RESPONSIBILITY FOR WAR. By Edward S. Drown. 60c. (The Macmillan Company, New York.)

THE GOSPEL OF THE CROSS. By J. R. Coates, C. H. Dodd, W. F. Halliday, Malcolm Spencer, Olive Wyon. \$2.25. (The Macmillan Company, New York.)

CHRISTIAN INTERNATIONALISM. By William Pierson Merrill. \$1.50. (The Macmillan Company, New York.)

CHURCH ADVERTISING. By W. B. Ashley. \$1.00. (J. B. Lippincott Company, Philadelphia.)

THE PASSION AND EXALTATION OF CHRIST. By Francis J. Hall, D.D. \$2.00. (Longmans, Green and Company, New York.)

THOUBURN—CALLED OF GOD. By Bishop William F. Oldham. \$1.00. (The Methodist Book Concern, New York and Cincinnati.)

THE NEXT STEP IN RELIGION. By Roy Wood Sellars, Ph.D. (The Macmillan Company, New York.)

THE APOSTLES' CREED IN THE TWENTIETH CENTURY. By Ferdinand S. Schenck, D.D., LL.D. \$1.25. (Fleming H. Revell Company, New York.)

SOME SPIRITUAL ISSUES OF THE WAR. By H. J. Wotherspoon, M.A., D.D. 2/ net. Robert Scott, London.)

THE EUCHARISTIC LIFE. The Substance of addresses given by two members of the Oxford Mission Brotherhood of the Epiphany, at the students' conference of the Syrian Christian Church. 90c. (Longmans, Green and Company, New York.)

THE WAY OF CHRIST. By Alexander C. Purdy. 75c. (The Woman's Press, New York.)

THE SECRET OF THE SEALED BOOK. By the Rt. Rev. G. H. S. Walpole, D.D. \$1.40. (Morehouse Publishing Company, Milwaukee.)

THE HOPE OF OUR CALLING. By Robert Law, D.D. \$1.50. (George H. Doran Company, New York.)

MORNING FACES. By the Rev. George McPherson Hunter. \$1.25. (George H. Doran Company, New York.)

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It was Mr. Roosevelt's desire that his letters should be permitted, as far as possible, to tell his public life's story, and Mr. Bishop has conformed religiously to this wish in the composition of the history. The work was wholly planned and approved at the time of Mr. Roosevelt's death, and while it was in progress the author had the inestimable aid of frequent conversations with Mr. Roosevelt, obtaining from him anecdotes and incidents which add greatly to the interest of the narrative.

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Our Contributors

THE REV. GEORGE E. TALMAGE, who for many years was Mr. Roosevelt's rector at Christ Church, Oyster Bay, contributes this week an article, "Theodore Roosevelt, Parishioner." The editors secured the article for this week's issue in the hope that it would be of practical help to some of the clergy in preparing their "Roosevelt Day" sermons.

SOME WELL KNOWN ARCHITECTS have entered with great cordiality into THE CHURCHMAN's plan for an architectural number. Dr. Cram needs no introduction to American churchmen. Dr. Milo H. Gates has always shown a warm interest in the arts associated with church building. He is the vicar of one of the most beautiful churches in America, the Chapel of the Intercession, Washington Heights, New York. Mr. Taber Sears, the ecclesiastical decorator and mural painter, is a vestryman of St. Mark's-in-the-Bowery, New York. Mr. Talbot F. Hamlin is a writer and architect of distinction. Mr. Hobart B. Upjohn comes of the famous family of architects who did so much in the last half of the nineteenth century to bring the Church back to true architectural ideals. Mr. Upjohn has done a great deal of work in the Diocese of North Carolina and is advising architect to the Diocese of Porto Rico.

THE BRITISH RELIGIOUS PRESS ON MR. WILSON'S VISIT

SOME of the most interesting and appreciative accounts of Mr. Wilson's visit that have come to our notice occur in the religious weeklies of England. The following extracts are from the *British Weekly*, the *Guardian* and the *Challenge*:

BRITISH WEEKLY

On Saturday I found my way to the Guildhall to join with the multitudes who were assembling to honor the President of the United States of America. The journey through the town was impressive, but in a quiet way. The pavements were almost everywhere full of patient people in spite of the somewhat forbidding weather. We had to be in the Guildhall three-quarters of an hour before the President and his wife arrived, and we took seats at first as we could find them. My thoughts were busy with a former visit to the Guildhall, when I piloted Dr. Parker to deliver a sermon in the building to inaugurate a simultaneous mission in London. The great preacher was somewhat nervous, but on that occasion, as on this, the great courtesy and the excellent organization of the city made things as easy as they could be made. Dr. Parker said that the permission to use the ancient hall to hold a distinctively religious service was unparalleled in the religious history of modern England. Alas! this took place in the beginning of 1901; but over the years I can remember the text and the beginning of the sermon. The text was, "When He saw the multitudes He was moved with compassion." The sermon began in this way: "When did Jesus Christ see the multitudes? Before there were any multitudes to be seen. That is the mystery of the Gospel of the Cross."

By-and-by we had the pleasure of witnessing various presentations and welcomes and ceremonies. The Lord Mayor and sheriffs, along with the Lady Mayoress, took their places about half an hour before the arrival of the chief guest. It was pleasant to watch the celebrities as they ascended the platform. One of the first arrivals was Mr. Lloyd George, with his wife, and a quick cheer greeted them. Then came Sir Douglas Haig, who was greeted with exceptional cordiality. Admiral Sims was another very popular figure. Sir Robert Borden was warmly cheered, and so was General Botha. By degrees the platform was occupied, and those who had the advantage of sitting on it had a magnificent view of the whole scene.

So we went on till, at twelve-thirty, the Lord Mayor and Lady Mayoress left the platform and proceeded to the entrance. They had gone to greet the great President and Mrs. Wilson. The musicians played "The Star Spangled Banner" as we waited. We had to wait a little, for the dignities of the occasion were strictly observed. But very soon the cheering showed us that Dr. Wilson was with us and that he had brought his wife. They proceeded slowly to the dais and were greeted with extraordinary cordiality by all in the great building.

I had been thinking that it would be very difficult for a speaker to be audible in the beautiful building. Certainly there is nothing to show that acoustics were studied by the architect. But, to my agreeable surprise, when the town clerk and the re-

corder delivered their messages and presented their address, they were heard very easily in all parts of the room. The address in particular was admirably read by the venerable recorder, and it was excellently phrased. I had expected a speech from the Lord Mayor, but he contented himself with a few dignified words, and then came President Wilson.

When I had time to look carefully at President Wilson, certain words of Sir Walter Scott came to my mind and stayed there. These words were: "The man had been a schoolmaster." I cannot say where they occur or in what connection, though I have tried hard to. But there never could be any doubt of President Wilson. He is a professor—many things besides, but especially a professor. He has the quiet, urbane manner, the sparing gesture, and the entire composure which mark a genuine professor. I do not say for a moment that President Wilson has a superior air. But he speaks as one conscious of his own

I have bought and read with great care and interest and approval Dean Hodges' **HOW TO KNOW THE BIBLE**. I can unhesitatingly recommend the book as a most helpful one for giving both teachers and students a summary of the entire contents of the Bible.

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powers, of his own place, of his own adequacy. He made no attempt at oratory, but spoke with entire ease and without a single note of any kind. Whether he had specially prepared the speech I do not know. It might have been learnt by heart, but probably it was not. A very distinguished American said to me that the President had been doing that kind of work for a long time, and was completely master of it.

It was very instructive to watch the demeanor of the audience. It was one of watchful friendliness. Everything said was heard. There was no strain either on the part of the speaker or that of the hearers.

Mrs. Wilson attracted great attention as she sat by the Lord Mayor, entering obviously and thoroughly into the spirit of everything. I have before now said that the true pre-eminence of American women was that they were the best listeners in the world. They are very likely the best talkers also—in fact, I think they are—but in listening there are none to come near them. This I was able to see in Mrs. Wilson. Her smiling, changing face showed that every word was going to its mark.

We were invited to luncheon at the Mansion House.

This was a great day of rejoicing, but there was a very tragic side to it which did not develop itself fully until we were at the Mansion House. By that time a good many of the election results were known, and they passed mysteriously from the knowledge of one to the knowledge of others. It was like the transmission of news about which we read in books of African travel. There was enough news before the luncheon was ended to show

that there were dark and heavy disappointments. Dark and heavy disappointment had come upon not a few. I think I have never been at a more extraordinary meal. Light-hearted speeches were made by the Lord Mayor and President Wilson, and the guests listened and smiled and applauded, and yet in many cases their hearts were elsewhere. The news of the great Coalition victory was fully realized before four o'clock, and it was with the most genuine sympathy that certain of our guests were regarded by those who knew.

I must say something about the speaking at the luncheon, which was peculiarly excellent. Our Lord Mayor, Sir Horace Marshall, a doctor of Trinity College, Dublin, and a man of high culture, excels in his speeches. In proposing the President's health he touched lightly but sufficiently on certain points apt to be ignored. "One other thing is called to mind by Mr. Wilson's visit—I mean the unfailing sympathy and friendship shown towards Great Britain by the American people while their country was still neutral." Again: "The tremendous inspiration of moral leadership under which the American nation entered the war was the work of our guest, and the whole-hearted devotion and marvellous energy with which they carried it on was due to the manner in which he pointed the way." Once more: "We are indeed honored by the presence also of Mrs. Wilson, and delighted that she has been able to accompany the President. The City of London is glad of this opportunity, in welcoming her, of paying a tribute to the women of the United States, to whom the character of the American people owes so much."

President Wilson received a most cordial welcome when he rose to reply. There could be no doubt as to the happiness and freedom and good humor of his speech. He pleased the audience very much by his story of Charles Lamb. I had often observed that familiar stories well told are quite as welcome as new stories, and the cheers and laughter which the anecdote evoked were proof of this. But President Wilson was brightest when he confessed that he was no bloodless thinking machine, but had in him all the insurgent elements of the human race. He chimed that he was sometimes able to keep those instincts in restraint by the stern Covenanters tradition that lay behind him. "But at the same time there is a dash of what I will call the Celt in me. I have no documentary evidence, but I have internal evidence. I enjoy periods of delightful irresponsibility which can have no other origin"—here Mr. Wilson turned to Mr. Lloyd George, who joined heartily in the laughter of the other

guests—"and which not only afford me occasional vacations from my conscience, but also afford me what, after all, is one of the wines of life, that is, real human companionship. I have always found the irregular fellows the most interesting, and the academic men, whom I am supposed to affect, the most tedious. It is not only diligently to pursue business, as I expect, but also to seek this sort of comradeship, that I feel it a privilege to have come across the sea, and in the welcome you have accorded Mrs. Wilson and me you have made us feel that that companionship was accessible to us in the most delightful and enjoyable form."

President Wilson delivered his speech as if he had been a man without a single care in the world. But he had something to say before he closed about the suffering of our own people, the suffering of the people of France, the infinite suffering of the people of Belgium, the whisper of grief which ran through the world.

At eleven o'clock last Saturday morning a group of London Free Church ministers and laymen was received by President Wilson at the American Embassy. On arriving at the embassy we found that three other deputations were waiting to be received by the President before his visit to the Guildhall. In the reception room we noticed the Archbishop of Canterbury, Mr. Asquith, Lord Grey, Lord Shaw, Professor Gilbert Murray, and many others who had come to support the idea of a league of nations so clearly defined by the head of the American Republic. By-and-by we were ushered into the President's room, where he was surrounded by American officials and army and navy officers, and in a corner was a group representing the public press.

The President received us standing, and cordially shook hands with each member of the deputation as he was introduced. After a few words by Sir Robert Perks explaining what Churches were represented, and saying how the Free Churches desired to greet America's President, Dr. F. B. Meyer read a brief address couched in beautiful terms. The first note struck was that of welcome to President Wilson "on his all too short stay among us." References followed to his great moral leadership of the world, his high ideals joined to practical statesmanship, and his deep religious feeling united with unflinching courage. Dr. Meyer made touching reference to President Wilson's early training and religious upbringing, and called to remembrance the fact that the President's mother was born and reared in a Free Church manse. The address went on to welcome and endorse Dr. Wilson's expressed views on the league of nations, and closed with the hope and prayer that through his efforts and those of Allied statesmen war might be forever abolished.

In replying, President Wilson expressed his great pleasure in receiving the deputation, and his warm thanks for the address he had just listened to. They were quite right in saying that he recognized the sanctions of religion in these times of perplexity. "There are matters so large to settle that no man can feel that his mind can compass them. I think one would go crazy if he did not believe in Providence. If I did not believe in Providence life would be a maze without any clue. Unless there is some Supreme Guidance we would despair of the results of human counsel," he said. Religion was the great force moulding and shaping the world, and he wished us every prosperity and blessing in the world to which we have set our hands.

The strong face lit up with evident pleasure, and the President nodded ap-

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proval when reference was made to the influence of religion upon his life and public career, and his eyes grew very tender as he listened to the touching words concerning his mother and her home. As one watched the upright figure of the President of the United States one felt that Mr. George Bateman had rightly described the man facing us: "He is a man who is actuated by principles and not by opportunism. He makes up his mind what is the right thing to do, and then does it." And the impression left upon our minds by the great scholar and statesman whom he had met face to face was just this—He is a man, every inch a man!

GUARDIAN

SO much has been written about President Wilson's visit to England that it would be an ingenious mind indeed which could strike a new note. The truly royal reception that was given to him wherever he went has touched chords on both sides of the Atlantic which might otherwise have continued to be imperfectly resonant. We trust that other Presidents may see their way to follow Mr. Wilson's example. Meanwhile, is it too much to hope that the King may see his way to return the visit? There would be no difficulty about the invitation, and if aviation progresses with one-half the rapidity which is prophesied by enthusiasts, a progress through New York, Washington, and Chicago, and perhaps even San Francisco, ought to be packed comfortably into a week or ten days.

CHALLENGE

THE Bishop of Carlisle took part in the service at the Congregational Church in Lowther Street, Carlisle, which was attended by President Wilson, on Sunday morning. The bishop occupied a place with the pastor in the rostrum, and read the New Testament lesson. After the President had addressed the congregation from the floor of the church, the bishop spoke feelingly of the "filial piety" which had brought the President to Carlisle and the wider significance of the visit. The bishop was under the influence of unconcealed emotion which allowed him only with difficulty to articulate the closing benedictory words which he addressed to the President: "God save you and guide you, sir." The service closed with the national anthem and the bishop's blessing. Subsequently the President and Mrs. Wilson and party were conducted to the vestry, where Dr. Wilson sat in the chair that had been used by his grandfather in the rostrum of the old chapel, and signed the church minute-book. The party then drove to the cathedral, where the dean, the bishop, and

Canon Rawnsley pointed out some of the more interesting features. These included the spot where Sir Walter Scott was married, and where Bruce signed allegiance to Edward III.

In the evening the bishop preached in the Congregational church. He said that one of his dreams was that some day we might have a truly National Church, constituted on diversities in forms of internal government, but with one allegiance to the Lord Jesus Christ. Dr. Diggle added that he had been induced to preach in that church from the visit of the President of the United States of America on his immeasurable mission. While the statesmen of the world were thinking of the means of establishing a friendship of nations, it was getting time that Christians woke up and made every effort to establish friendship among the Churches.

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Books Received

History and Economics

RUSSIA FROM THE VARANGIANS TO THE BOLSHEVIKS. By Raymond Beazley, Nevil L. Forbes and G. A. Birkett. \$4.25. (Oxford University Press, New York.)
JAMES MADISON'S NOTES AND A SOCIETY OF NATIONS. By J. B. Scott. \$2.00. (Oxford University Press, New York.)
GUARANTEES OF PEACE. By President Woodrow Wilson. \$1.00. (Harper and Brothers, New York.)
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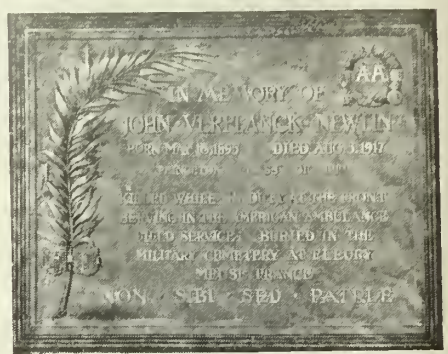
Books Received

Religion and Philosophy

- THE WINE OF GOD. By Shirley C. Hughson, O.H.C. (Holy Cross Press, West Park, N. Y.)
- A COMMENTARY ON ST. PAUL'S SECOND EPISTLE TO THE THESSALONIANS. By Alfred Plummer. 6/ net. (Robert Scott, London, E. C.)
- THE SINS OF THE FATHERS. By Ralph Adams Cram, LL.D. \$1.00. (Marshall Jones Company, Boston.)
- THE CHRISTIAN APPROACH TO ISLAM. By James L. Barton, D.D. \$2.00. (Pilgrim Press, Boston.)
- THE DELAYED VICTORY AND OTHER SERMONS. By F. H. Dudden, D.D. \$1.50. (Longmans, Green and Company, New York.)
- CHRISTIAN BELIEF IN GOD. By George Wobermin, Ph.D. \$1.25. (Yale University Press, New York and New Haven.)



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The Churchman

Saturday - February 8 - 1919

THEODORE ROOSEVELT

THE impress that Theodore Roosevelt's personality has made upon the world does not need emphasis. Whatever his fame as a statesman, it can never outrun his fame as a man. However widely men may differ from him in matters of national policy, this thing men in their hearts would all wish, that their sons might have within them the spirit, the will, the strength, the manliness, the Americanism of Roosevelt. He was made of that rugged and heroic stuff with which legend delights to play. Idylls and Sagas and the Iliad have been woven about men of his mould. We may surely expect to see developed a Roosevelt legend, a body of tales that will exalt the physical power and endurance of the man and the boldness of his spirit, his robust capacity for blunt speech and his hearty comradeship, his live interest in all things living—these will make our boys for the long future proud that they are of his race and his country. And no surer fame than this can come to any man—to live in the hearts of the boys of his land as one whose doings and sayings they would wish to make their own.—Secretary Lane.

CHURCH ARCHITECTURE

A CHURCH ARCHITECTURE number of THE CHURCHMAN has been planned with the hope that some practical help may be given by those who have consented to discuss this problem in our columns. For more than four years church building has been pretty much at a standstill. Those who, at the beginning of the war, had plans in hand for new parish houses or churches were compelled to abandon building operations. Money and labor were scarce; the devotion of parishioners was enlisted in other channels. But now that the war is over, church building will be resumed. There will, doubtless, be many splendid memorials erected in our great cities and country communities. Old church buildings will be beautified with memorial windows and chancel fittings. It is to the Church of God that men and women naturally go when they seek to make permanent the memories that are precious to them. It is bound to be so during the next decade in America. Spires will be finished as a loving tribute to young men who knelt one morning at the Lord's Table in their parish church and then went forth to die. Rose windows will commemorate the sacrifice of groups of boys who went out from the church to give their all for God and country. Chancels will be beautified, parish buildings erected to the glory of God in loving memory of the faithful.

Several dioceses in our Church have taken steps by the appointment of committees on church building to give intelligent direction to the building operations within the diocese. Unfortunately in most cases, beneficial results have stopped with the appointment of the committee. We have found great difficulty in eliciting any information from these committees of what they are really doing to improve taste. The Roman Church with its well-knit organization is better adapted to give authoritative advice in such matters. They have pretty generally in this country appeared indifferent to architecture. They are now building beautiful churches in many dioceses. The Church of the Blessed Sacrament in Providence is an admirable example of what the Roman Church is doing

to encourage good architecture. Advice from higher up is helping to standardize these matters. If in our own Church, parish building committees with limited funds could be furnished plans for inspection and given advice by diocesan committees, we feel that an important step forward would be taken towards improving the architecture of small churches. Suppose, for example, a vestry had twenty thousand dollars in hand for a new church building, or ten thousand dollars with which to erect a parish house, how it would simplify their problem if they could be furnished a group of plans for study.

The article in this issue by Mr. Hamlin is provocative of thought. The note of human fellowship which is certainly the dominant one throughout the world today, ought to find more definite expression than is now customary in our church buildings. Christian worship has horizontal obligations as well as perpendicular. The full Christian message conveyed in the summary of the law ought to be embodied in the structure of the buildings as well as in liturgy and precept. The reason that we so commonly feel the Gothic chill in our churches is due, doubtless, to the fact that our religion contains some lack. When the warmth of fellowship gets into our religion, we shall build houses of worship to express love of God and love of neighbor too.

A MEDITATION ON CHURCH ARCHITECTS

A RCHITECTS have their troubles. So also do building committees. The architect knows what is correct and beautiful; the congregation not infrequently like what is "homely" and incorrect. This reflection is born of a memory. We know a Congregational church which has always been the great church in the city in which it stands. It has been ministered to by a succession of quite remarkable preachers, and the citizens of that community have looked to the pulpit of this church as the focus of the city's prophetic utterance. There came a day in the history of the parish when the drift of population compelled a rebuilding. The building committee called in one of the nation's great architects.

He won his battle, bitterly fought, for what was appropriate and beautiful; he squeezed the spreading proportions of the congregation into a tightly-corseted Gothic. The pulpit was made to know its place; something that looked like an altar dominated the structure from the east end. The congregation used to look happy in their plush and gay colors in the old days of their parlor Gothic. The color was bad, but it was color after its kind. They never again looked quite at home in their chill correctness.

A good many church architects are pagan. They love the beautiful but they have little respect for the prejudices which to some blunt minds seem to mean veracity. If you give such architects an inch they will take a yard. Theology and ritual are not infrequently included in the specifications which accompany their plans. Many a fine old New England parish, which should have stuck to colonial in the interest of veracity, went "perpendicular" at the parish election. They dropped their traditions like an old shoe, and tripped along after the cooing architect. These things ought not so to be.

FOR SHAME!

ADMIRAL MAYO'S statement last week before the House Naval Affairs Committee is tragically depressing. If what he said to that committee does not find universal condemnation throughout the Churches in America, we must sadly conclude that the Christian Church cannot count upon its clergy for leadership in putting an end to war. Unless war has dulled the conscience of us all, the Admiral Mayo statement ought to arouse indignation and shame throughout the land. This is what he is reported to have said:

The present is the time, and the only time, for us to create the greatest navy, which I believe we need. Financial centres are about to shift from Europe to America, with all the resultant jealousies. If we postpone upbuilding of the navy and start it later, other nations may be inclined to ask then why we are expanding and whether our policy conflicts with theirs. But if we do it now it will not be questioned by other nations.

We know what the President's policy is from what he has said in his speeches, and we know that Secretary Daniels favors a greater navy. Furthermore, we know what our policy is to be regarding an American merchant marine. Everything considered, my idea is that this is the exact time to go the limit in expanding the navy.

It may be that Admiral Mayo is right as to facts. It may be that in our civilization, as now constituted, nothing but arming to the teeth will insure what people call national safety. Very well, there is a Christian answer to that. Let us try another kind of civilization. If the brains of the world cannot organize national and international life on any other basis than that suggested by Admiral Mayo, then the Christian Church had better "bolt the convention" and throw all its influence on the side of another experiment. Admiral Mayo and the men who stand with his opinion are practical realists; but so are some of the rest of us who no longer see in that definition of national safety anything worth fighting for.

Have the men of good will throughout the world, have the statesmen in whose hands these matters lie, exhausted every expedient to end war, that before a treaty of peace has brought the last war to an end they must cynically set about arming for another war? This is discouraging to those who have been dreaming dreams and seeing

visions of a better world. The Christian Church backed the last war with body, mind and heart. We saw in it a crusade for Christ. If Admiral Mayo is right, then the Church was ignominiously betrayed. If we read aright the signs of the times, Christians are about through with this business of slaughtering one another for what our practical statesmen called patriotism. It might help if the hundred or more American bishops should say to these gentlemen who are settling matters in Paris, "This is the last war that the Christian Church will back. It is your business to find another way." Statesmen may make wars, our general staff may teach us how to conduct wars, but we doubt whether England, France or America will ever again send its boys to do the fighting. Now is the time to invent some other way. It can be done if statesmen are interested. If they are not interested, the nation's governance will be placed in other hands. It is the profession of men like Admiral Mayo to protect the nation by force of arms. They serve that profession loyally, and with skilful, unselfish devotion. It is the profession of the Christian ministry to teach people how to live together like brothers in peace. We have yet to show that we are serving that profession with the intelligent devotion of the men who conduct our military affairs. They speak out boldly for Mars. What are we whispering for Christ?

THE WEEK

Chronicle and Comment on Current Events

MR. ROOSEVELT, PARISHIONER

WE wish that every rector and layman in the land would read in this week's CHURCHMAN the Rev. George E. Talmage's simple and impressive narrative of Mr. Roosevelt's church life. Much has been made in public eulogies of Mr. Roosevelt's versatility. He found time to be author, naturalist, hunter, statesman; but he also conceived it to be his duty and his privilege to be a loyal layman. He attended church and he attended with regularity. When he had guests, he went to church whether they chose to go or not. This naturalist, whose love of nature was an intelligent affection, never indulged in that hypocrisy, so common today among the indolent and undisciplined, of pretending to seek God in the woods on a Sunday morning. He went to church to say his prayers and to worship God along with his fellow Christians. But his participation in the parish life was no act of condescension, as of one self-consciously setting a "good example." He really was a parishioner. He made the rector feel that he cared. Even the missionary society and the guilds had his co-operation. There are many Lilliputian giants in our land who feel themselves to be too much men of affairs to deal in parish matters. How cheap those Philistines seem! Not the least element in Mr. Roosevelt's greatness was the simple, natural way in which he met the normal duties of life. Posterity will remember him as author, naturalist, discoverer, hunter, reformer, statesman. The Christian Church adds another loving title—Theodore Roosevelt, parishioner.

LINCOLN'S BIRTHDAY

LINCOLN once wrote: "Whenever any church will inscribe over its altar as its sole qualification for membership the Saviour's condensed statement of the

substance of both law and gospel, that church I will join with all my heart and all my soul." The laymen's test of fitness for entrance into the school of Christ and the Kingdom of God will some day be one of the heart not of the head. That will be a great day for the Church, for men like Lincoln can then find in it a home.

ANSWER THE CALL!

WITH the daily drama of war stinging the emotions constantly into life it was not difficult to give money for war purposes, or for healing the wounds of war. Had the war lasted it would have been an easy matter for our War Commission to raise the million dollars which would have been needed for the care of our boys in the camps and at the front. We do not think the Church is going to find it difficult to give one-fourth of that sum which the commission is asking for its work during the period of demobilization, a period rich with opportunity for service to our boys in the army and navy.

These are days of criticism against war organizations. Churchmen are not slow to speak their minds when Church organizations fail to function effectively. The War Commission has been surprisingly free from criticism. This leads one to suspect that that organization has done its work with unusual and commendable efficiency. It has stood behind our men in the field meeting every need swiftly because its operations have been guided by men of common sense and clean-cut executive ability. Let us give that \$250,000 Sunday and a bit more!

DIOCESAN LIBRARIES

THERE are real possibilities in diocesan libraries. But for the most part they are latent. They exist in theory only; in fact the shelves in the diocesan house are rather apt to be filled with journals of the convention, a few musty "back numbers" of some religious periodical and possibly the published sermons of the late bishop.

In order to develop a diocese library, it would be necessary to appoint a diocesan librarian, someone with plenty of time and imagination. But it ought not to be hard to find such a person, for the job is a real challenge to creative ability and might conceivably interest one of those elusive "younger women" who do not find committee work congenial. If the right books were available not only would the clergy and laity form the habit of dropping into the diocesan rooms as they do into the public library, but a demand would soon arise for the initiation of a lending system similar to that pursued in the widely used missionary library at the Church Mission House in New York.

A diocesan library might be a useful tool to the various diocesan committees. Take for example a committee existent in many dioceses, the advisory committee on church architecture.

On another page of this issue appears a carefully compiled bibliography dealing with ecclesiastical art—architecture, church furnishings, heraldry, etc. Were these books placed on the shelves of the diocesan library, carefully catalogued and indexed and under the care of an intelligent and interested person; were the bishop to encourage his people, clergy and laymen alike to delve into the romance of ecclesiastical art, of the legend and symbolism that have been built into the churches of the

old world, of the modern problems that confront the church architect; were the rector and the building committee of the small church to know that at the diocesan house they could consult, free of charge, the architects whose fame and price put them beyond the reach of the funds available for the small church, the result might conceivably be a marked improvement in the beauty, the durability and the economy in construction of the small churches of the diocese.

THE WINE OF SUCCESS

FRIENDS of prohibition must regret poignantly Mr. Anderson's attack on Cardinal Gibbons. Those who knew Mr. Anderson's temperament were not surprised. He is a heavy handicap for the Prohibition Party to carry. The wine of success has perhaps gone to Mr. Anderson's head, and he is not to be held too strictly responsible for words prejudicial to the cause he has at heart. It will be a grave error in statesmanship if the leaders of prohibition do not study the psychology of the present situation. Prohibitionists won their victory by concessions of a very large group of American citizens who are not in total sympathy with the principle or the methods of the Prohibition Party. This fact must be recognized by that party if they are to capitalize their victory. The American people will not permit the fanatical mind to rule its conduct or its counsels. It would be well if men like Mr. Anderson were henceforth kept in the background and if men better fitted to hold commerce with reasonable opinion were placed in representative position in the Prohibition Party. Fanaticism is doubtless necessary to furnish fuel for any great reform. But there comes a time in the fortunes of any reform movement when what Milton called "heroic magnitudo of mind" is required for the administration of its affairs.

BACKING THE LEAGUE

ALL over the country groups are being formed to arouse interest in a league of nations and to weld individual conviction into a body whose size will tell. The most elaborate project, thus far, is that of the League to Enforce Peace, of which William Howard Taft is president. This organization has been in existence since 1915, but has recently increased its working force to include five staff secretaries, including a national campaign manager and assistant manager and an extension and speakers' bureau secretary. It is planning a series of nine congresses "to marshal public opinion behind America's real purpose in the war," to be held in New York City, Boston, Chicago, Minneapolis, Portland, San Francisco, Salt Lake City, Kansas City and Atlanta in sessions of two days each between February 5 and 28.

The League of Free Nations Association, whose president is Norman Hapgood and whose headquarters are in New York City, is having weekly luncheons with discussions on the problems with which the Peace Conference is concerned. Its aim is to have presented opposing points of view as, for instance, on January 25, when both pro- and anti-Bolshevik arguments were held in a discussion of the Russian situation.

The Woman's International League of New York, which is a branch of the National Woman's Peace Party, of which Jane Addams is president, has begun a study course on national and international reconstruction.

SATURDAY NIGHT SERMON

Theodore Roosevelt: Christian Gentleman

By THE REV. GEORGE THOMAS DOWLING, D.D.

Know ye not that there is a prince and a great man fallen this day in Israel?—II Samuel III-38.

WHEN Daniel Webster died at Marshfield in 1852 there came one who stood silently beside his grave a long time, and then reaching out his arms, he cried: "O, Daniel Webster, the world is lonely without you."

Today millions of men and women are standing in the shadow of a great sorrow, to whom the world seems lonely. He is gone; the one in whose clear judgment, in whose undeviating patriotism and self-sacrificing leadership we had come to trust as to a lighthouse in a tempest-tossed night. Never again shall we behold his winning smile or hear his ringing voice in defense of righteousness or, as he was accustomed to term it, "a square deal," against dishonesty, whether in high places or in low.

"Know ye not that a prince and a great man hath fallen today in Israel?" Yes, Theodore Roosevelt was a prince, which means a leader; and he was a leader who led. No American has ever lived who has been so greatly worshiped by so great a multitude of his countrymen, who would have gladly died with him or for him, while battling for eternal righteousness. And, as he did at San Juan Hill, he always chose for himself the most dangerous place.

When the convention of 1916 was approaching, they asked him if he thought he had any chance for the nomination; and he answered: "Not the slightest in the world. If I had any, I killed it in my tour of the West advocating preparedness and Americanism. Those issues will be taken up, but when it comes to making nominations a convention will always pass over the pioneer, because he has made too many enemies by his pioneering. I have been the pioneer. I have forced those issues to the front, and the convention will adopt them and then nominate someone else who is 'safer.'"

And they did. And he knew they would; but he went right on nevertheless. And whether men swore for him or swore at him, they followed him. They had to follow him, because while we were wondering whether there was a problem to solve, he had solved it when we were yet slumbering and had the answer. We followed him *because he thought our thoughts before we did*. He was one of the few men with the gift of pre-vision. He was a prince, a leader who did not simply lead where he was told to lead, like the carriage dog who runs in front of the carriage. *He led*.

But there have been leaders who have been bad men. Such was William Hohenzollern. Such was Frederick the Great. Theodore Roosevelt was not only a great leader; *he was a great man*.

That which causes the whole world to bow in tears as they think of that new-made grave near Sagamore Hill, is because from the time when he was a student in Harvard University, and became, through his entire course a teacher in a Congregational Sunday School, until the other day when he laid down the burden, he had been a

fearless but lowly and consistent follower of that Nazarene who walked the earth two thousand years ago.

I say, and I say it after years of admiration of that phenomenal character who has now at last passed down the long, long trail, that that which has won the love of so many millions of men has been the possession of just those spiritual qualities which have been and are today the mightiest forces in the world and which in Jesus Christ have, in the words of Jean Paul Richter, "lifted the gates of empire off their hinges."

How kind he was. How little children loved him, this prince, this great man; the consort of kings and statesmen of highest renown, and yet the man whom, from motives the farthest removed from disrespect, from feelings of deepest affection and tenderness, his fellow citizens everywhere spoke of as "Teddy."

And with all his tenderness how brave he was. In the city of Milwaukee on the night of October 14, 1912, just as he was seating himself in an automobile on his way to deliver a most important speech a bullet from the pistol of poor half-witted John Schrank went through his heavy overcoat and his other clothing, fifty pages of manuscript and his spectacle case, and imbedded itself two inches deep in his right side.

Instantly the cry arose from the excited multitude, "Lynch him! Lynch him!" But he said, "Don't hurt him. Don't hurt him. Bring him to me." And when they brought him he only asked, "What did you want to shoot me for?" And then he went before that multitude and with the bullet in his body, which is there still, he spoke for fifty-two minutes. And this is a part of what he said:

First of all I want to say this about myself. I have altogether too many important things to think of to pay any heed, or feel any concern over my own death. I would not speak to you insincerely within five minutes of being shot. I am telling you the literal truth when I say that my concern is for many other things.

I want you to understand that I am ahead of the game anyway. No man has had a happier life than I have had, a happy life in every way. I have been able to do certain things that I greatly wished to do, and I am interested in other things.

I can tell you with absolute truthfulness, that I am very much uninterested, in whether I am shot or not. . . . I have fought for the good of our common country.

Do you know of any man in all history who has done a nobler thing than that? I do not. He was not only a great leader; he was a great man. He was a man of God: a Christian gentleman.

But as you and I must, whatever position we may occupy, he has fallen. When Disraeli, Earl of Beaconsfield, died, the *London Echo* printed these four lines:

A little pomp, a little sway,
A sunbeam on a winter's day,
Is all the great and mighty have
Between the cradle and the grave.

Theodore Roosevelt has fallen, but he has fallen up. Peacefully he "fell on sleep," and today he lies in that humble little burying place which he himself had chosen, among the villagers whom he had learned to love.

"Good night!" he said in his cheery voice when his doctor left him, feeling that all was well. "Good night!" Soon after that he fell asleep, and when he awoke, *it was morning*.

Farewell, O prince, O wonderful American! Farewell, O friend of all humanity! Farewell! Farewell! Farewell! Today the world seems lonely.

THEODORE ROOSEVELT, PARISHIONER

BY THE REV. GEORGE E. TALMAGE

FOR a starting point let us go back to the beginning of the present pastorate nearly eight years ago. The Sunday morning that it became known that the arrangements had been made the choir had been already formed in line for the service, the choir prayer had been said, when the outside door was opened and "the Colonel" appeared to shake the hand of the newly-appointed rector, to wish him Godspeed, saying, "And I welcome you especially because we come from the same Church." His was no empty loyalty to the religious training of his Dutch ancestry. He believed that its learning and conservatism had a contribution for the great American Church that is to be when we all get together. This, by the way, was not the first meeting, one of the previous occasions being the formation of the New York State Federation of Churches, when the writer as the representative of the "Dutch" Church and the Governor as the chief speaker happened to sit together on the sofa in the pulpit of the First Presbyterian Church in Syracuse. That was the occasion on which he announced his views on federation, in the carrying out of which views he steadfastly did all in his power to advance the work of the particular group with which he chanced to be associated, with the greatest charity for and interest in every other group, by whatever name called. Small minds cannot comprehend how loyalty may be manifest to a particular group and to the larger whole. His was not a small mind, for he could see the good in all and be at the same time charitably blind to their faults.

While Colonel Roosevelt occupied a modest pew near the door, the people of the parish always knew when he was there, which was generally every Sunday morning. If he were not there, they knew it was a case of sickness or absence from Oyster Bay. No guests kept him home from church; if they did not wish to accompany him, they amused themselves alone, while he attended church. He might have got more profit from a book or from his own meditations in the woods, but he felt it his duty to attend church to worship God. Said a man to him one day: "I can worship God just as well in the woods." His reply was to the point: "Doubtless you can; but no one will suspect you of it." During the "gasless" Sundays last fall, when many made the requirements an excuse for staying home, he set the example of loyalty by walking the three miles from Sagamore Hill to the village church and back home again. And this, by the way, was shortly after his return from a serious operation which affected his walking not a little.

There were friends who said in warning, "You will find him a hard man to preach to; he is so positive in his convictions." Would that preachers had always so kindly a critic as he—one who could follow what they say, commend utterances that were worth while, and suggest books to read if the views were divergent. This criticism, always in private, might take the form, "I liked that expression; may I use it?" or, "While I did not agree with you, I enjoyed your presentation. But, have you read such-and-such a book? It is very illuminating." When the House of Bishops issued its pastoral on support of the

Government and refraining from criticism, and a copy of the pastoral was handed him by the rector, how characteristic was the reply: "That is all very well. But how can I keep still when I know?"

There are other parts of church work besides attendance at services and listening to sermons. The great work of the Church is missions. One anecdote will suffice. One hot Sunday morning a missionary bishop was preaching. So hot it was that his collar was not visible at the end of the service. An offering was announced for the following Sunday morning. As we were dismissing the choir the door again opened, the bishop was greeted most cordially and a bill was placed in the hand of the rector with the brief words: "I will not be here next Sunday, but I want to do my part."

We have a little missionary group known as St. Hilda's, which meets each week for sewing, to which Mrs. Roosevelt belongs and in which Mr. Roosevelt took a great interest. It was their custom to invite the members to a reception every year. During the presidential term one of these receptions was on the *Mayflower*, then anchored in the harbor. It was a highly honored group to be permitted this friendship, for it was a sincere and personal relationship. Never a sorrow entered their homes but sympathy came from Sagamore Hill, and not infrequently a personal visit as well.

Of course, the parish has a Sunday School. Looking over the old registers one finds the family represented on the roll. Once each year, on Christmas Eve, the Colonel himself spoke to the school, receiving his orange and box of candy with the other members of the school and joining heartily in the singing of our historic carol, doubly dear to us henceforth, because he loved it. The children and their parents little realized their privilege in listening to those familiar talks. For example, after the South American trip they had the opportunity of hearing informally what many traveled miles to meetings of great geographical societies to hear. They felt he was one of themselves, but they did not know how great he was.

Space fails to tell of his relationship to various guilds. There would be anecdotes connected with them all, and this article might resemble the *Analects of Confucius*. But a reference may be made to the Boy Scouts. When General Baden-Powell was in this country in the interests of the new movement, there was an informal luncheon at Sagamore Hill, at which the general and some men prominent in the movement were present. The rector, although of little importance to the conference, was invited to meet them. He was introduced as "my pastor," and while the men tried their best to commit the Colonel to their cause they got no further than this—that he pointed out the importance of the individual scout master, and turned the discussion to a consideration of the merits of men in the village who might be fitted for such leadership. Without doubt the invitation to the local pastor was for the very purpose of so turning the discussion. Later on he took a prominent place in the movement, and when the Roosevelt Troop of Boy Scouts was organized in the parish, consented to serve and did serve on the troop committee.

The picture of the Colonel which will be most prized is not that of the Rough Rider, nor the President, nor the orator, but the grandfather, hugging his little grandchild. How he loved the children! What interest he took in their Baptism, standing sponsor near the front! How he rejoiced in their Confirmation! Pride they may well have in later years, but reverence and love will be the dominant note of their esteem. The Colonel was a man of family, a man of peace, but how anxious he was to serve his country that his grandchildren might live in peace! He gave his sons when he could not give himself.

One recalls that Sunday morning before Quentin sailed,

how he came to church for his last Communion. We felt it would be the last. We talked otherwise. Then came the letter from abroad in which was written, "I have just been to service in Notre Dame Cathedral. It was fine. But I would rather have been in Christ Church." And then came the cable message, and early next morning, when so many would have stayed away, the parents drew near to the same altar rail. There were no dry eyes, and the words could scarcely be spoken, but their force was there; "preserve thy body and soul unto everlasting life." This time also it was a last Communion, but we did not know it.

A GOOD CHURCH FOR \$20,000

BY RALPH ADAMS CRAM, LITT.D., LL.D.

THE editor of THE CHURCHMAN has asked me what I can say on the question "Can a Beautiful Church Be Built for Twenty Thousand Dollars?" This is a matter of real interest and of even greater importance, and I accept his challenge and will do a little thinking aloud, as follows:

Distinguo. Not a city church to seat eight hundred people, and with a parish house twice as big and fitted for all sorts of "uplift" and "institutional" activities; certainly not. Nor yet a country church carved and buttressed and pinnacled like Lavenham or Burford or any one of a thousand other English parish churches. And then what is meant by "beautiful?" Carved like a piece of Chinese ivory as the church of Brou, or spired like Wrexham or roofed like March or windowed like Fairford? No; if this is meant, then not for ten times the amount, even though the sittings ("kneelings" is a better word) numbered only a few score. If on the other hand fine proportions, simple form, modest materials and absence of pretence are meant, then "the answer is in the affirmative."

Of course here again one must enter a *caveat*; size is a vital question. I have been in the practice of architecture for just thirty years, and during that time, though the churches we have built run well above a hundred, there has never been but one case (that of a denominational Mycaenas) in which the ambitions of the client did not largely outrun his financial resources. Parsons and building committees have very rudimentary ideas as to the relationship between their ideal and its cost, and I doubt if they are to be blamed since the same is unhappily true of many architects. Both client and architect begin by wanting everything, and when the contractors and the material market and the trades unions get in their heavy work, there is bitter disappointment. Then the economies begin, with cutting here and scamping there and jockeying bids and accepting second-rate workmanship and doubtful contractors, with the result that no one is satisfied, the product is inferior and—the architect generally gets the blame!

Fortunately a good church does not cost as much as a bad, for today, with our inferior and uninterested workmen, our general lack of craftsmen, our labor union domination, the absence of artistic initiative and opportunity, and the ignorance on the part of many architects as to what the Church was and is, what it stands for,

and how its quality should be expressed in artistic form, the simpler the design, in composition and detail, the better the result. The passion for "Gothic" churches has possibly done more harm than good, in spite of the fact that now there are at least a score of architects in America who can handle the style with perfect confidence where fifty years ago there was perhaps not one. To the usual parson or committee-man or benefactor or architect "Gothic" means a miniature cathedral plan, a most elaborate organization of parts, and buttresses, tracery, columns, pinnacles, battlements, crockets, gargoyles, spires, *ad lib.* It is not possible to employ these successfully now except under rare and favorable conditions, and where money is no object; in the case of a \$20,000 country church it is out of the question. A church such as this, under these conditions, can be obtained only through recourse to a whole series of deceptions and substitutes, from steel-frame camouflaged with "cast stone," to concrete, terra cotta and papier mâché. The first law of church building is honesty, and deceitfulness makes clever design of no avail.

A perfectly good Gothic church can be constructed without any one of the details referred to above, though it may not look that way to the amateur or the newspaper reporters. There are hundreds of little churches of this sort in England and France that furnish perfect models, and if people would be content to build things like Newhaven, Sussex, rather than Long Melford, they would be better off. In order then to obtain satisfactory results within the limits indicated by the editor, the following principles should be observed:

(1) Choose an architect who has proved he can do good work and will not tolerate dishonesty in construction. There are many such in America and their work is as good as that produced anywhere else in the world today. Because an architect has done a good Odd Fellows' Hall, or apartment house, or is the nephew of the chairman of the building committee, or a communicant of the parish, or has built a successful garage for the chief contributor to the building fund, it does not necessarily follow that he can build a good church.

(2) Make the requirements of area and of elements just as small as possible. If prospect or ambitions indicate the necessity for a \$40,000 church in ten years, and only half that sum can be raised now, build half the church, but *build it right*. If the architect is an honest

man take his advice as to cost, don't rely on "approximate estimates" cooked up on sketch plans by a contractor; they are not worth the paper on which they are written.

(3) If you build piecemeal, build the sanctuary and choir first; this is the essential part of the church, for it contains the altar and provides for the sacred ministers. If most of the money goes to the chancel, put up a temporary nave of wood or plaster or anything but corrugated iron. If it proves ugly and inconvenient then the congregation will be the more generous and active in furnishing funds for a permanent nave. There is no handicap in this; our people give, in proportion to their means, about one-fifth what Roman Catholics give to the Church and they must be taught that religion and worship mean not only generosity but sacrifice.

(4) Accept nothing that is not what it seems to be. I have seen "Gothic carving" made of cement cast in a mould; steel-frame hung over with thin limestone pretending to be columns, arches and vaults; papier mâché grained to look (?) like old oak; plaster daubed up and polished to imitate marble; oiled paper masquerading as stained glass. All this is a disgrace. If you can't afford cut stone use ledge-stone or levy on old stone walls where they exist, or build in brick, or even in wood if it is treated to look like wood. No lies are admissible; begin with the altar and sanctuary, go on with the choir and then stop, unless you can build part of the nave, but do so much honestly and beautifully.

(5) Bear always in mind that richness and elaboration are not the essence of beauty; the Washington Monument is the noblest architectural structure in the United States, the Philadelphia City Hall well-nigh the ugliest. Composition, proportion, fine relationship of parts, purity of line, nobility of mass, perfection of workmanship,

the evidence of the affectionate labor of the human hand, are the chief elements of good architecture. Elaborate articulation of parts and ornament are *something added*; good and admirable if they are beautiful in themselves, and honest and of fine craftsmanship, but they are of the *bene esse*, not of the *esse* of architecture.

The year before the war I had occasion to build a private chapel on my farm in the country. It is of solid stone construction with walls two feet thick; there is a semi-circular apse with a marble altar, a sacristy and an organ gallery; the floor is of solid masonry laid with brick, the round-topped, deeply splayed windows are filled with stained glass, while the roof is of hand-worked wood timbers. It will comfortably accommodate seventy people and it cost a little over six thousand dollars complete. True, every stone came from old walls on the farm, there are no cut-stone "trimmings," there is no plumbing, and in winter the chapel must be heated by a common stove. There is considerable unsolicited testimony that this little structure looks more like a real church than any other ecclesiastical edifice in the state.

The next year I built a convent chapel at Arlington Heights, fifty per cent bigger in every way, with heating and plumbing, an ante-chapel and two porches. This cost \$12,000 though all the material was purchased. The chapel if fitted up as a parish church would seat about one hundred people.

Perhaps these two instances are indications of a possible answer to the editor's query. If people are willing to accept simplicity, honesty, straightforwardness and good proportions as furnishing the necessary modicum of beauty, and won't ask for too much "Gothic," or drive too hard a bargain with their architects and contractors, then a good and beautiful country church can be built for twenty thousand dollars.

A TRACT FOR THE TIMES

BY JOHN JAY CHAPMAN

This tract was written by Mr. Chapman as a campaign document for Christ Church, New York, which is now making a vigorous effort to pay off its debt of \$155,000. Last Sunday ten teams went out two by two to visit every parishioner. Mr. Chapman was at the head of one of these teams.—EDITOR.

THE housekeeping and financial side of church life is not mere business. These parish struggles over dollars and cents are the form in which religious movements go forward.

We are anxious to pay off the debt of Christ Church and to set the church on a permanent self-supporting basis. But if the debt could be paid off suddenly by a miracle or a millionaire, this would do us no good. If every member of Christ Church congregation should be enriched by magic, so that he handed in his yearly contribution without thought or effort, the financial problem would be solved and the real problem would be paralyzed. You would not have at hand the blessed elixir by which religious feeling was to have been awakened in the hearts of many.

All these conferences, these visitations, this stirring of the spirit about a matter of debt, are the forms under which a new awakening is going forward. The debt is paying itself in the process, the debt is a blessing. The debt is obvious, imminent, comprehensible, apportionable.

It makes a sacrificial appeal to every man. The poorest and the richest are touched, and in the end the poorest are apt to be touched the more deeply. There is nothing in life, moreover, that moves a rich man so much as to see the generosity of the poor. This is a natural law, and unless the humbler classes shall give freely the donations of the rich will be scant and unavailing.

Any effort to lift a church debt begins with the congregation; but its influence immediately reaches out beyond the congregation and draws in others or reaches them even when they are not drawn in.

The financial movement now in progress at Christ Church is as important as the services that are held there. The movement itself is part of a new era issued in by the war, which has put new life into all of us. We have seen incredible things happen with incredible ease, incredible rapidity. The nature of our own society has been revealed to us. The goodness of the average man, the idealism of everyone about us has been shown to us. The war cracked open America and revealed an age of faith in full blast in her.

"MONUMENT" OR "PARLOR"?

BY TALBOT F. HAMLIN

ONE of the most outstanding facts of contemporary life is the widespread progress of a new vision of human brotherhood. *Equality* and *Fraternity* seem at last destined to take their rightful places beside the ideal of *Liberty*. A thousand signs point that way: signs some of us would rather not see, or, seeing, would rather misinterpret. Labor parties are springing up all over the country. Industry seethes with new ideas and vague incoherent unrest. Socialism is continually increasing in strength. All these movements are but various expressions of one underlying idea: the idea that all men are brothers, and that the essence of brotherhood is the common sharing of burdens and rewards.

If architects remain true to their responsibilities, it is inevitable that this idea of brotherhood shall find expression in their work. Yet there are scores of modern churches whose design betrays but slight evidences of this idea. Again and again they strike a note of cold perfection, of uncompromising austerity. Even the interiors seem somehow barren, despite the beauty of proportion, and the chaste restraint of detail. They seem uninhabited; the spirit of brotherhood has not yet entered in. Such an interior is tyrannical; it forces restraint; it cultivates aloofness, for it is difficult indeed to be cordial in a hard white *monument*.

This type of cold perfection is not universal. During the past few years there has developed an opposite type which is embodied in thousands of examples, particularly of "non-conformist" denominations, and particularly in the cities and towns of the Middle West. In these the aim has been to make a homelike church at almost any cost. Often the cost has been too great, and the idea of "meeting house" has been stressed to such an extent that the idea of "church" is lost. The church has become a mere parlor. And yet in a choice between a "monument" church and a "parlor" church, there are many who would choose the latter, because it seems more human, more welcoming, more brotherly.

The "monument" church is the result of a traditional church and a traditional architecture. The church, like any organization with a glorious history, is constantly studying its past and using it as a criterion for the present. Even the present cannot be judged entirely justly in this way, and there is always the temptation for the dim and uncertain future to be forgotten altogether—an event that at least saves much worry.

Similarly, architecture has a glorious background. It, too, must constantly evaluate the present in the light of past achievements. It, too, is under the temptation of losing real touch with facts in the process. Church architects in particular are in danger of blindness to the trend of events, for the general practitioner has the constant stimulus of the changing conditions of the problem set for his solution, whereas the problems of the church architect change little, even in minor details. The church architect's mind is full of ecclesiastical lore, and there is always present the temptation to become absorbed in and obsessed by its fascinating romance. The effect of higher standards of living reacts eventually upon the most commercial designer of a tenement; but the church

remains a thing apart; and too often the church architect is dwelling in a strange country as a consequence.

The "parlor" church, on the other hand, is a result of the "will to be modern" and the Puritan temperament. It is the result of a "will to be modern" that has understood but one side of the modern trend. It is a sign of progress, but a progress merely superficial; one-sided, with little corresponding spiritual enlightenment.

The ideal church, of course, is neither a "monument" nor a "parlor." It is a church that is neither academically cold nor sickly with Victorian sentimentality. A few churches show that a beginning has been made in the building of structures which with all their beauty are not cold, but intimate and vital. To increase their number is the great task of the American church architect. He must realize that if his work is to be less aloof, he must be less aloof. He must see to it that his reaction against the false and shallow prettiness and sentimentalities of Victorian Gothic does not lead him into a barren intellectual formalism.

The parish has a duty, too. It must see that the building of its church is a real labor of love, so that the architect may always have sympathetic and enthusiastic cooperation. The architect must be made to feel the quality and taste of his clients; for no two parishes are exactly alike, and a vital church building should express the individuality of its congregation as well as the architect's skill. Too many churches look as if a hard headed building committee had gone to their chosen architect with a purse and program of material requirements, and said: "Here is our money, and here our program. Do your best," and then left him and forgotten all about it.

The ideal church will be full of human appeal. It will make an ever greater use of intimate ornament, lovingly designed. Inscriptions that are legible will help convey its message at a glance. Memorials, personal gifts, offerings of all sorts will prove it the home of an enthusiastic congregation. It will glow with color, for though we Americans have been slow to learn, we have at last begun to realize that white, be it the white of plaster, or limestone, or even marble, is at best uncompromising, at the worst a forbidding expression of intellectual and imaginative barrenness. So the ideal church will be rich and soft in tone; colored windows will soften glare, and reds and blues and dull gold will gleam from timber roof or apse-mosaic or inlaid pavement or painted wall or vault. Many of our modern churches, in their lifeless correctness, recall the cold and intellectual perfection of St. Ouen at Rouen; the ideal church will be suffused with the living and colorful beauty of Notre Dame at Paris, or the Venetian St. Mark's.

Finally, the sense of brotherhood can be produced in church architecture only by means of brotherhood within. The "human" appeal can come only by human means. To seem lived in, a church must be lived in. The great churches of the thirteenth century in France were the monuments of a great popular movement for freedom and liberty, a mighty protest against the tyrannies and abuses of both monastic and secular feudalism. If the churches of today expect their buildings to be more than mere structures erected to order for a tradition,

but as beautiful, as human, as great as those churches of old, they must see to it that they themselves stand at the head of the tremendous popular movements of the day, as champions of equality, fraternity, brotherhood; and not in name only, but in industry, politics and inter-

national affairs. Only a living and enthusiastic and forward looking Church can ever hope to build for itself a home that shall be neither magnificent mausoleum nor polite parlor, but a veritable shrine of brotherhood, a true house of prayer for all who enter its doors.

THE IMPORTANCE OF THE SMALL CHURCH

BY THE REV. MILO HUDSON GATES, D.D.

THE small church is really the large problem of modern church architecture. Until this problem is solved the problem of the larger church and the largest church will remain unsolved. This is so because by far the larger number of our laity either are members or graduates of the small churches. If we do not build fitting and beautiful small churches, and so influence and educate the taste of our laity, we cannot expect that, when our men and women are called on to serve upon committees charged with building the larger and the largest churches, they will be able to bring to these tasks the taste needed. In other words, so long as we rest content with more or less ugly little churches, whether we will or not, we shall be compelled to rest content with similar sorts of larger structures.

Everyone recognizes the direct influence upon worship of good architecture. An argument to prove that the spiritual elevation of public worship is assisted by a fitting setting will hardly be called for. Good architecture affects the whole religious life of our Church; strengthens, invigorates and uplifts it. Therefore the importance of beauty in the small church, which is today and will for long continue to be the church of most of us.

Unfortunately, the small church usually is considered so unimportant that we have not cared much about its architecture. There are many signs, however, that this neglect is about to be ended; that no longer the ecclesiastical landscape is to be strewn with horrible little monuments of Gothic pretense, local ignorance and sometimes, alas, local fraud. The small church might well pray to be saved from its friends as well as to be rescued from neglect, because, when the start is made for even the littlest church in the littlest parish or mission, it is astounding how many, either of the vestry or the official board, have friends, or know those who have friends, or worse, have relatives who are architects or builders, and who out of the greatness of their hearts, or something else, are willing to furnish plans for nothing, or "for much less than the usual architect's fees." Then, also, the interested layman who knows where a lot of land can be bought for almost nothing, or worse yet, the friend who wishes to donate a lot. How strange it is that these lots are so generally on back streets or out-of-the-way places, and how geologically wonderful it is that they are almost always so swampy, or so barren and unfertile; where you could not possibly raise a healthy potato, there is the place where the church is expected to thrive.

So, the first problem is the problem of the site, and the first advice is this: If it is a question between quite a good building, or a tent, or a church whose style of architecture may, perhaps, be described as "Y Hutesque," or a good site, by all means vote for the latter. The storekeeper in the small town who expects to succeed and

to have his trade grow is usually wiser in his generation than the building committee of the new Episcopal church. He knows the value of the common, or the corner of the principal street, and so did all our Yankee ancestors, as every New England village common proves.

As to the form of the building: and here I state that the small church I am thinking of and which, as I said at the start, seems to constitute the most difficult of our architectural problems, ought, perhaps, to be called "the smallest church." I mean the church to cost not more than seven or eight thousand dollars; perhaps, to cost not more than four or five thousand dollars. Can such a building be erected, and if it is erected, will it be worth even the small sum that it costs? The problem now resolves itself into two. First, that of a building in a place where the church will grow; where, in the future, there is reasonable certainty that a better and larger building will be needed. Either one of two plans may here be adopted. First, to erect a building which, by and by, without serious change may be turned into a parish house, and which for the time may be used both as a church and parish house. Second, to have a suitable plan for the future church and to build solidly part of this and to build temporarily part of it, and then, as numbers increase and finances improve, continue on this plan. Many of our best churches were started this way. In other words, they have grown from basements. Wherever there is even a hope of such development this is the plan to be followed.

The second of the small church problems is considerably more difficult. This is where there is no sort of hope, reasonable or unreasonable, that any other structure will ever be needed. The first essential to the solution of this problem is that the little church shall simply sing with sincerity. Beware of the "Gothic effect," of the "picturesque effect," and the "dear little church effect." The little haybarn with pointed windows and stained glass, a brass lecturn glowingly lacquered, carved wood pulpit and a marble altar, is not Gothic, even though it cries aloud that it is.

Getting a lot of round stones and building a wall six or seven feet high, which resembles an old-fashioned cobblestone street, and topping this with a very peaked wood roof with beams inside ornamented with jig-saw scroll work, is neither picturesque nor a stone church, though everybody may call it "stone" and ecstasize over its picturesqueness.

I must confess that while I usually agree with my friends, the architects, about the value of stone and brick as being so real and substantial, I am not so much afraid of wood as many of them are. It is certainly possible to build a wooden church which shall be as honest, as real and as dignified as stone. I feel that I shall now incur the

architectural condemnation of my friends. But, as I remember the first St. Mary's by the Sea, at Northeast Harbor, all of wood, built with rough beams, slabs and shingles, but built on excellent lines and with good proportions, and contrast it with the very academic and English structure which replaced it, I am disposed to feel that the first St. Mary's was more real than the second, though the first was wood and the second stone.

In many small parishes there is often equal need for both church and parish house, and yet the congregation may not be able to afford both buildings. It may be possible to solve the problem in this way: an interesting church building recently has been erected by Bishop Page at Omak in his diocese. A church in good form has been erected. This is divided by a folding partition so that two rooms are made—one called the parish hall, 35 by 21 feet, and the other, the church, about 30 by 21 feet. For the usual congregation this gives seating capacity for about sixty people. When larger congregations come the partitions are opened and the entire building can be used. A variation of this may be made and folding partitions be thrown across, dividing the building into three or more sections. The sanctuary may be partitioned off so that for social occasions that part of the building can be closed. In fact, by this means there is no difficulty in securing a number of rooms.

The little church will, of course, have a plain timbered roof. No one will think of filling in the panels with plaster. Its floor will be plain boards. It will abhor carpets, rugs and druggets. It will not fear square windows. It will not be over-anxious to be cruciform. In point of fact, its nave will be plain, simple, even bare; but, by elevating and arranging the chancel properly, an atmosphere of beauty, reverence and dignity may be produced. The barest altar may be adorned with beautiful hangings. It is usually better to omit the chancel window in a small church and to have back of the altar hangings of simple stuffs, which may be of different colors, arranged in panels and changed according to the seasons.

But here it should be insisted that these arrangements and the stuffs and colors should not be allowed to be bought of the ecclesiastical tradesman or chosen by the altar guild. Seek advice. There are several societies interested in this work—both here and in England—St. Dunstan's, for instance, in England, and St. Hilda's Guild in this country. The American Ecclesiological Society has a section upon "The Arts of the Church" which will furnish advice gladly.

Perhaps the most hopeful thing which has come to pass recently is the adoption in several dioceses of canons establishing commissions, which are really for the diocese what the municipal art commissions are for the city. A few of the dioceses have wisely made it mandatory to seek the guidance and advice of these commissions. Some of our greatest architects, with the generosity and enthusiasm so characteristic of great architects, are giving advice gratuitously. Many of these men can ill afford such gifts. I hope to live to see the day when, if not the diocese, then the province, shall be able to employ at just wages either a provincial architect or a provincial board of architects to build the small churches.

For the small church itself has a harder architectural problem than the large church. The parish that can afford to build a large church can afford a good, capable architect. The parish that can build only a small church, and feels that it cannot afford to have a good, capable architect, the diocese or province should assist and thus assist in elevating the taste of our people as well as the beauty of the worship of our small congregations.

Some of my friends versed in the history of early colonial house building tell me that the reason why all over the eastern country in the early days such beautiful cottages, farmhouses and village residences were built was due to the fact that Asher Benjamin published a book called *The Country Builder's Assistant*, and so, when anybody wanted a new house he found in that book all the directions needed. Perhaps, if we could have a *Small Church Builder's Assistant*, there would be similar results in the matter of ecclesiastical architecture. It is often difficult to get a country parish building committee to consult an architect. Sometimes this is not the fault of the building committee, for I sadly recollect a number of instances when I have, myself, persuaded building committees to consult an architect who has been instructed to prepare plans for a church to cost \$7,000, say, and then found the nearest bid they could get was \$20,000. Also apparently it will be some time before the church can be persuaded to consult with or to be directed by a commission. Committees are curiously fearful of commissions. By all means let us have a *Small Church Builder's Assistant*, and then let the local committee and the local carpenter work out the problem. If the results from the using of the *Small Church Builder's Assistant* shall be half as good as the results were from *The Country Builder's Assistant*, we shall have much for which to be thankful.

THE GREAT ADVENTURE

ONLY those are fit to live who do not fear to die, and none are fit to die who have shrunk from the joy of life and the duty of life. Both life and death are parts of the same great adventure.—Theodore Roosevelt.

THE CHURCH OF THE INDIFFERENT MAN

BY TABER SEARS

IN this day of change, when social unrest stalks abroad and the approach of Bolsheviki is heralded on every side, when a hundred thousand of our boys will begin new lives in new surroundings, informed minds ask the question of the fitness of our church edifices to meet the new situations, and the best way to fulfil the needs of the newcomer. One advantage the church has from the first, for the newcomer has already the habit of discussion in assembly. Perhaps he has attended the camp-fire talk, or, on occasion the community forum, where the inequalities of the day are discussed. Whatever his point of view, the habit of assembly to listen to ideas is well grounded.

In what manner, then, can the Church, by the conditions of its physical structure, extend the spirit of fellowship with God.

It would never do for us to count much on our traditions to hold a really healthy Bolshevik, at least not yet. He seldom strays to church for ritual, but to find his place in a new and uncertain environment, as a lodger in a new town. Therefore, not to see and not to hear would be deplorable. To offset these difficulties, it would appear, then, at first thought that the church centrally planned comes nearer the ideal condition than the long nave. Such a plan based on the cross form with equal arms or the octagon or circle eliminates to a certain extent those non-committal rear pews. It tends to focus attention on the pulpit, but it is to the disadvantage of the long choir because the view of the altar may be partly cut off from the transepts. Moreover, a preaching church, as this central type may be called, depending so much on the successful sermon, does not offer ample scope for ritual. Surely the stranger's attendance cannot be left to persuasion from Sunday to Sunday. A circular plan, whole or in part, is more expensive to build upon, and conditions of site are seldom favorable.

In the second case, that of the long and narrow nave, usually in a city church, the position of the pulpit at one side of the nave and away from the chancel corrects the disadvantages of distance at sermon time. It has of course the basic advantage of direct approach toward the altar and not from an angle. Although the stranger may not come to church for ritual, we must remember that many thousands of our population are from parts of Europe where a ritualistic service is traditional. To gain their adherence by well organized effort on our part becomes an interesting challenge.

On this side of the Atlantic, we are seldom extremists in matters of building plan, which makes it a little easier to adjust our work to new uses. Questions of site, economies and architectural decisions must account for a great deal in the evolution of church form, whatever the social exigencies. The grim shadow of the pilgrim fathers still extends over the worshiping church in favor of the reasoning church, as all New England can testify. Rather more than in England, our edifices assimilate differences; our country church, for instance, is seldom of an extreme design, and the high walls and tiny floor space one sees sometimes in European hamlets do not suit our aims. The quality of being native to its environ-

ment carries a welcome with it, always supposing that the environment is worth while. One of the reasons of pronounced style in an ancient European church is that it was erected amid pronounced social and religious customs. If therefore, customs have been and are to be much less fixed in America and our building methods are more adaptable, then we are in a better position for growth. For instance there is Trinity in Boston and Old Trinity in New York, the one having a central plan and the other a long but not narrow nave. Neither is extreme, and both are adaptable.

There is much yet to achieve in stained glass for direct educative and idealistic influence. Windows have been too often casually chosen. On the one hand, glass cannot be twisted into naturalistic mountains and waterfalls without loss of dignity to its setting. On the other, good Gothic glass does not depend for inspiration on a variety of copes, mitres and insignia. The truth about Gothic and pre-Renaissance pictorial art is that by its systems of compositions, it portrays the emotions as no other art can, whether as worship, exaltation, philosophy or sacrifice. It is supreme in scenes of action. In its simpler forms, it is entirely applicable to modern religious experience and its value for the questioning mind has been overlooked. Its traditional vestiture is not its essential, else it could not be the great art which it is. What is urgent to-day is a readjustment of subjects for the purpose of explaining real biblical and social values. As with painting, little progress can be made with a serious subject glossed over or lost in sugary forms. A hint from experiences of the war advises us that identity of aim carries unity and success with it. Our effort in choosing subjects should be to meet on as broad a ground as possible and to hold their lessons in common. For example, the parable of the Good Samaritan should appeal to a large following, but the parable of the Vineyard might not. Representations of the Divine Sacrifice have been withheld oftentimes through a lack of unity in the point of view of a congregation but with our losses in the war and the preparation of mind which our returning soldiers must possess, what association could be nearer the heart than the Supreme Sacrifice? If the main edifice is not yet ready for it, then the devotional chapel may be.

One is told that if the restless spirit is to be attracted, we must seek clarity in belief, a frank theology, direct affirmations and the power to make good employed with no uncertain hand. To these ends good church art is sure evidence of friendliness. With the trend of art so strongly set in other activities, its appeal cannot well be ignored, and, on a basis of religion, philosophy and truth, the outcome must be, in a sense, democratic. One of its ancient glories is to show forth strong men in the midst of their spiritual problems. Have we used our opportunities in church art to advantage? Not if the showing correctly represents us.

It is part of our responsibility to plan the church along the lines of American growth if we are to reach out for influence among the churchless millions. It is all very well that the edifice is comfortable, well lighted and ventilated, sanitary and an efficient place to gather in. No

one would change these things but they are of the earth, earthy. For inspiration the world would make a path to any door. The really beautiful church, large or small, must continue to be a place for withdrawal as well. We would prefer a fairly dark church, rather than a very light one, allowing the light expert to direct and focus the light but not to dissipate it, for meditation and concentration are sadly interfered with when the attention is distracted by personality and feathers. One need not read, if the service is known by heart, and who can sing more

than twenty hymns with full knowledge and understanding? The scope of the community chorus, now coming to the fore, does not extend beyond a score of songs.

Only the confident person will prophesy the coming of a new "era of reason and common sense" so called. Should it come to pass, however, the opportunity to absorb it will remain with us. We should have to meet it with a church of normal proportions, and with the problem of congregation in mass. If the old conditions must be relinquished, the new ones will be many.

SOLDIERS OF THE WOODEN CROSS

BY THE RT. REV. CHARLES HENRY BRENT, D.D.

THE lips of a British war poet, before they were hushed in death by the battle's stern lullaby, were stung into song in an immortal sonnet:

If I should die, think only this of me:
There is some corner of a foreign field
That is forever England.

Rupert Brooks here gives the keynote of the soldiers who have earned by the supreme sacrifice the highest and proudest of all decorations, the Wooden Cross. Medals that adorn the uniform tell of courage and endurance and heroism that braved the worst for the cause. Their wearers live to hear the acclaim of their comrades. But there is another decoration, the commonest even though the most distinguished of all, the Wooden Cross that is awarded only to the men who have done the greatest thing that man—yes, even God—can do. Greater love hath no man than this, that he lay down his life for his friends.

Now that "grim-visaged war has smoothed his wrinkled front," we gather to pay simple homage to our comrades who have the supreme distinguishment of the Wooden Cross. Yonder they lie, along that front where with face to the foe they counted not their lives dear unto themselves but bore the standard of liberty onward. Above their graves rise the sheltering arms of the rough-hewn cross than which no fitter monument ever reared its form over mortal remains.

Our comrades they were. Our comrades they are. Death was powerless in the face of their bold daring to rob us of them or them of us. They are separated now from us, not by the gaping gulf of time but by a veil so thin that at times we almost see their figures through its waving folds. They live—live gloriously in the land of far distances. Death stripped them of nothing essential. In the permanent society of the world beyond this they think and speak and see and love. They are what they were, except so far as the river of death has washed away the dust of earth and left them cleaner and better by reason of this their last great adventure. They keep pace with us, and we must keep pace with them.

One Army of the living God,
To His command we bow;
Part of the host has crossed the flood,
And part is crossing now.

We cannot rehearse the story of each one's going as he went over the top to meet the foe, and found his

rendezvous with death on shell-scarred slope or battered hill, or in some flaming town or maze of tangled wire. The same dauntless spirit moved them, one and all. There was something dearer than life. To it they gave themselves and their all, and won the decoration of the Wooden Cross. Here, for instance, is a chaplain whose unstudied cry as the finger of death touched him was: "Father, I thank Thee for this affliction." Not that he courted pain as in itself a blessing, but as an opportunity to show God and men that he was able in all things to be a super-victor. Now it is not a chaplain but a dough-boy that is smitten. "Buddy," says his comrade who holds him while his life rushes out in a crimson flood—"Buddy, have you any message for the folks at home?" "Yes," is the prompt reply of the dying Galahad. "Tell them I went as clean as I came." Again, look at that stiff, silent body, much of the glory of its splendid manhood still lingering behind as though loath to abandon the well-knit form. Death in him is not ugly or repulsive. His left hand still clutches the bosom of his shirt which he tore aside in order that his right hand might hold through death his crucifix, the symbol of his faith. He, though dead, speaketh:

Nothing in my hand I bring,
Simply to Thy Cross I cling.

These men and a myriad more are calling to us, calling to us and bidding us to carry on. If we would still hold to their comradeship we must display in life the spirit they displayed in death. We must live for the things for which they died. They "went West" beyond the sun. Soon in another sense shall we, please God, go West—west across the sea—to that dear land, America, that is impatient for the pressure of our feet. We must make ourself fit to meet, with unshamed brow, wife, sweetheart, sister, mother. Our going may not be to lower our sense of service and look for any reward except opportunity to serve again and better. Patriotism finds in war only a starting point for peace. That which we have achieved by victory we must weave into the fabric of the new world and the new age. The Wooden Cross of our dead comrades is for them a glorious decoration. For us it is the banner of our life that is to be. It challenges us to hold more precious than mortal life ideals of honor, justice, and righteousness. After all, the Cross that redeemed the world was a wooden cross, too, was it not? It was no toy or pretty bauble, but a thing of nails and pain and death—and yet a thing of glory. According to its pattern we shape our own Cross.

An address given by Bishop Brent, Senior Chaplain of the A. E. F. Memorial Services held with the Regiments (305th, 306th, 307th Inf.) of the 77th Division near Chateau Villain, January 5, 1919.

THE COMMUNAL PARISH HOUSE

BY HOBART B. UPJOHN

IT is perhaps a sign of the times that the trend of thought is turning in earnest toward the great sociological problems which have been developing for some time and with which the war seems to have brought us face to face.

It was not many years ago when the social life of the people was kept up in the individual houses of a community and we had even in our larger cities centres which represented what we call sets. Social functions and church society meetings were held in these homes. But with the increased cost of living the home has decreased and the old-fashioned party is a thing of the past—even the front parlor is eliminated and we have come to adopt kitchenette apartments and part-time servants. These conditions have brought about a state of affairs one evidence of which is shown in the fact that people in larger cities do not mix and even may live in the same building for years together and not know each other. The poorhouse, homes for the aged and infirm, the Potter's field and the morgue are only evidences of the desire to shift personal responsibility on to the Government, a state of affairs deadening to the soul. The young people brought up in such homes can of necessity have no social life unless such life is brought them from the outside.

But while this is the case of our growing cities, the war has developed still more intensely the sociological problems. The high cost of materials and labor stopped building entirely and in the development of large plants

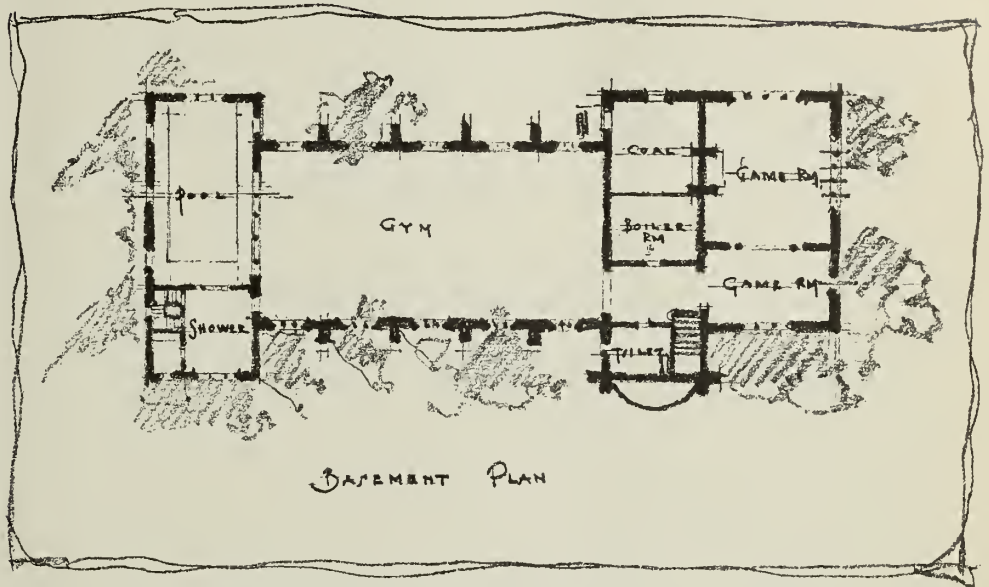
the housing of great concentrations of labor had to be met by the Government. When the new towns were projected little thought was given to the community life, but the realization of the necessity for provision for such life was felt more and more as these developments were worked out and the community building was incorporated at last as the solution.

In many foreign cities, especially in the warm belt, this need is met by the plaza, an enclosed square usually dominated over by the principal church, into which on evenings and Saturday nights especially the people gather and have their friendly intercourse.

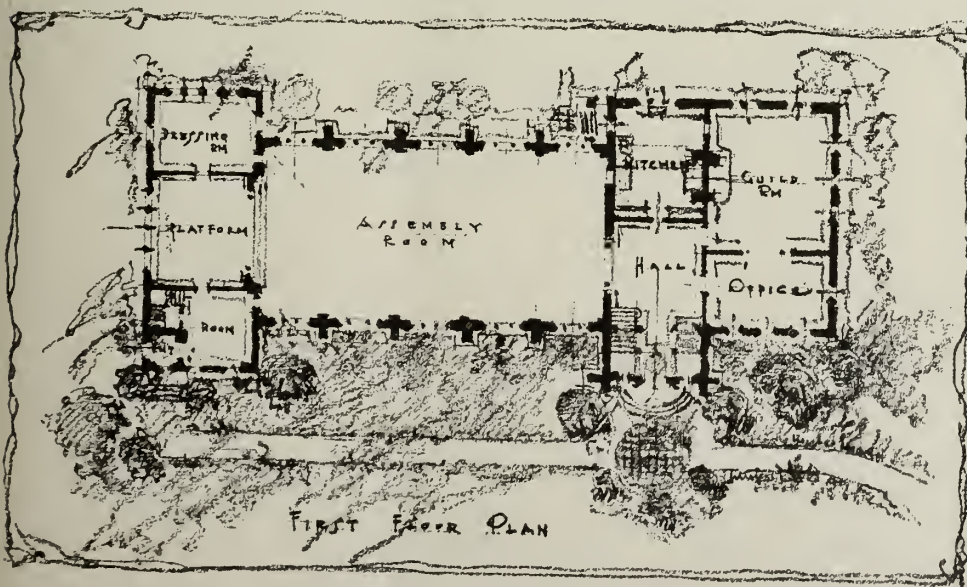
In the Middle Ages the Church was the sponsor and supervisor of the social life of the people; it was the centre around which all their lives swung, and today we

are trying to return somewhat to these conditions by adding to our church group a building which shall represent and provide means for bringing the people of its parish together under good and wholesome conditions and at the same time provide these lost opportunities of the home. Here should be held church gatherings of every sort, dinners, sociables, dances, games and every opportunity held out for young people to meet under proper supervision. We must give up the old idea of the past years and face conditions as they really are.

The seed and start of the parish house obviously was the Sunday School, and from this has grown a more and more com-



A PLACE WHERE THE BOYS AND GIRLS CAN BE HAPPY



AN ASSEMBLY ROOM COZY AND COMFORTABLE, BUT ALSO WORKABLE

plex type of building, covering varied and expanding requirements as the social problem has developed. The parish house today in its simplest element consists of a room capable of being used, first as a Sunday School room, secondly as a theatre, thirdly as a dance hall, fourthly as a gymnasium and playroom, and fifthly as a dining room. By the equipment of this room these various uses can be developed in the smallest type of parish house. In addition to this room there should be the stage with its dressing rooms and a room which can be used as a kitchen and Bible class room. From this unit building the parish house develops into the more complex type, with swimming pool, gymnasium, graded Sunday School, guild rooms and committee rooms, together with parish offices for the carrying on of the business side of the church work. Between these two extremes may be grouped all types of parish houses, and the solution of any problem depends to a large extent upon the selection of the duties which the parish house is to perform.

In the present article we have endeavored to assume a

parish house which shall solve the average sociological problem of a middle sized town. On this assumption we first think of the Sunday School room and have planned to house 300, a fair sized room capable of easy transformation. To this is added a stage and two dressing rooms, which may be used as indi-

vidual classrooms or, as in some cases, a superintendent's room and Sunday School library. Ample kitchen arrangements for serving in this room are provided. The parish such as we imagine will have its women's guild and women's auxiliary, for which we provide a general social room. And here let us emphasize a thought that seems to be essential. A parish house should be designed as the home of the parish in such a way that it attracts and will encourage its use by all interested from the mere fact that it is at once and the same time a workable building and on the other hand a cozy and comfortable building. For this reason the social room must be attractively designed and furnished. A small parish office for the rector and a corresponding secretary is provided. This completes the equipment of the first floor.

On the second floor will be provided rooms for the Junior Auxiliary, the King's Daughters, and an extra room for an additional society that may desire housing. The third room is designed large enough to house a kindergarten in the week days and the primary department of the Sunday School on Sunday. It is placed remote

from the main Sunday School room in order that the singing will not interfere with the use of the main room. In order to accomplish and fulfil the various uses which these rooms may be put to, such as Bible classes on Sunday and various societies during the week, a series of closets connected with these rooms is always desirable, into which any special paraphernalia connected with the societies using the rooms may be kept separate and distinct from the work of the other guilds. Of course, the rooms are definitely assigned to the use of the various societies, such as the King's Daughters and the Junior Auxiliary, and they by virtue of proprietorship would furnish and hang their records on the walls and install fittings which will connect the room with their particular work. In the basement it is assumed that the housing of the boys' societies may be provided for. At the rear of this room would be a gymnasium and adjoining a swimming pool and bath. This gym may be used as well by the girls' societies, and a private staircase allows of its use without interference.

The cost of such a building varies with the adoption of the material of construction. At the present time it is almost impossible to state what costs may be on account of the unstable condition of material and labor. However, under usual and ordinary circumstances, such a building as here described would run

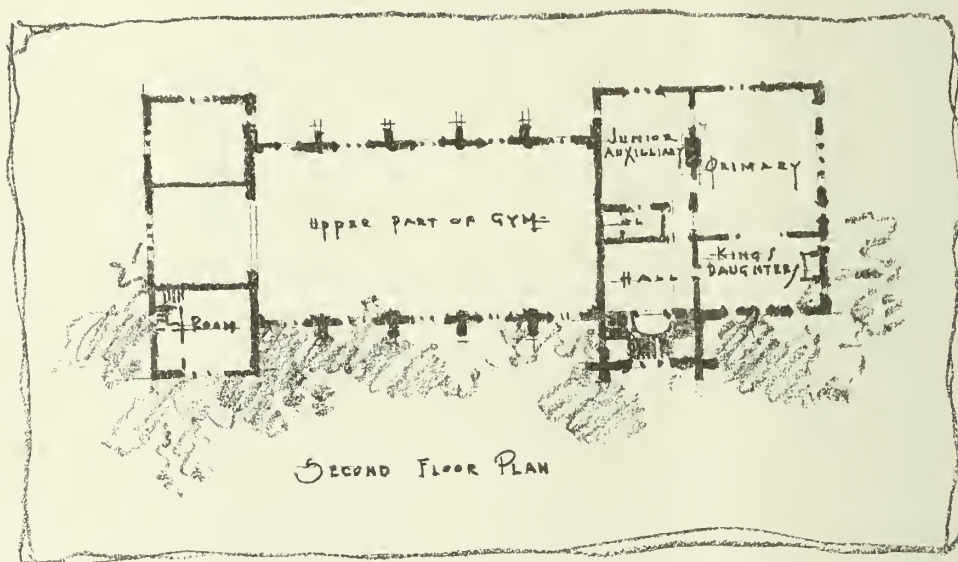
\$30,000 more or less. While these plans exhibit a parish house more elaborate than some parishes can afford, the same principles should govern a smaller building.

THE BOOK OF ME

BY ABBIE FARWELL BROWN

I DO not know the history that lies
Beyond the present page; I may not peer
Further than where one sets the marker here,
At this day's chapter. Not with childish eyes
Shall I anticipate the next surprise,
Nor flutter through the leaves in hope or fear,
To learn the story's end, however near,
And foil the Author's loving mysteries.

There may be pain, unbearable if guessed
Through waiting hours; but soon forgotten, blent
Into the plot whereby I live and look.
There must be joy—no story so unblessed
As to miss that. I trust and am content;
Until a timely *Finis* ends the book.



GUILDS AND CLUBS WILL LIKE THIS ARRANGEMENT

NEWS OF THE CHURCH

A Word to Church People

AS you have been advised, February 9 has been set aside to raise the \$250,000 needed to conclude the war work of the Church. The War Commission has sent posters to be displayed in conspicuous places in the entrances of churches, and has sent pamphlets with the request that they be placed in the hands of the people.

It is needless for the War Commission to impress upon you the importance of the work of the Church in carrying on the activities during demobilization. As you have doubtless seen in the papers, our men, with the exception of the Army of Occupation, will be coming home from April to September. While these men are overseas, or in camps in our own country, the Church must prosecute its work with even greater vigor than during the war. Our chaplains are still in the field, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Church Periodical Club, and other agencies through which the War Commission has worked, are dependent on the support of the Church.

From every quarter the War Commission receives commendation for the war work the Church is doing. The credit is not the commission's. It belongs to the members of our Church who have supported the work, and to the self-sacrificing men and women who have carried it on in the camp, in the cities, on the seas, and in Europe.

Let's make the last war contribution one of our Church's great successes.

THE WAR COMMISSION

Henry B. Washburn,
Executive Secretary.

BISHOP TUTTLE PARISH HOUSE IS NOW COMPLETE

Built by Friends Everywhere, Is
Ready for Service

ST. LOUIS, MISSOURI.—The parish house of the Bishop Tuttle Commemorative Church has been completed. It stands on a commanding corner in a part of the city which ought to furnish a wide field of future usefulness. The building is of tapestry brick, trimmed with bedford stone. The first floor is fitted up solely for chapel uses. The second floor is a spacious assembly room, with stage at one end and a gallery suitable for orchestra or movie machine at the other. This room contains a large fireplace of grey stone and oaken mantelpiece. Choir rooms are in the basement, where also is a large club room and a kitchen. The cost of lot and building has been about \$40,000, of which about one-fourth has come from St. Louis and

BOARD OF RELIGIOUS EDUCATION SHOWS A REMARKABLE PROGRESS

the balance from friends of Bishop Tuttle everywhere.

Bishop Tuttle has dedicated a number of memorials, including a beautiful silver Communion set given by Mrs. Samuel Rockwell, Jr., of Cleveland, in memory of her parents, Spilman Palmer Taft and Helen Wells Taft, who were members of St. Mark's Church, Salt Lake City, when Bishop Tuttle had charge of it over fifty years ago. There are also many other appropriate memorials given by members of St. Mary's Congregation whose new place of worship this new building is designed to be.

The dedication of the parish house will be in the near future. It is hoped that some day soon a rectory may be built alongside the parish house, and, eventually, a beautiful church.

BISHOP BRENT RETURNS AFTER WORK IN FRANCE

Has Only Words of Praise for Chaplains at Front

A casual officer on the *Celtic* arriving last week in New York was Major C. H. Brent, senior chaplain of the A. E. F.

"I have a higher respect than ever for the men of the American nation," said the bishop to a reporter. "I have watched them at work and at play, with the fire of the enemy in both instances practically over their heads, and nothing that can be said in praise of the American soldier can, to my mind, be too extravagant. I have watched closely the Forty-second, Twenty-seventh and Seventy-seventh divisions during my stay in France and their work has been remarkable."

Major Brent said here the 1,300 chaplains of all denominations with the American Expeditionary Force are doing their work thoroughly and making fine records for themselves.

Bishop Brent returned to his diocese this week.

He was planning to spend three days in Rochester, then to go to Buffalo for the meeting of his diocesan council on February 6 and to sail again for France on February 11 after only a week in the United States.

SEAMEN'S INSTITUTE HAS NEW EXECUTIVE SECRETARY

SHELBURNE, VERMONT.—The Rev. George W. Davenport, who has been rector of St. Paul's Church, Burlington, since June, 1915, has resigned the rectorship of the parish and has accepted the appointment of executive secretary of the Seamen's Church Institute of America, with headquarters at the Seamen's Church Institute in New York. Mr. Davenport, who was previously secretary of the missionary department of New England, came to St. Paul's, succeeding the Rt. Rev. George Y. Bliss, when the latter was chosen bishop coadjutor of Vermont. His removal from Burlington will be a distinct loss not only to St. Paul's Parish, where he has labored ably and successfully, but also to the diocese.

At Annual Meeting Votes to
Raise \$22,000 for New
Work

INFORMATION AND EXPERT OPINION TO BE DEVELOPED

Declaring that the Christian Church is girding herself, as never before, to assist the nation, Dr. Gardner, general secretary of the Board of Religious Education, opened the annual meeting of the board in New York, January 29. He urged the necessity of immediately developing expert opinion and expert operation in religious education, if the Church is to contribute to the nation-wide movement in education which must soon grip the imagination of a Democracy that is fundamentally Christian.

With this lead the board spent two days examining into the conditions of religious education in the parishes, church preparatory schools, church colleges and state universities. It voted to gather the information and develop the expert opinion that would make administration in all these fields more effective. As this information and expert opinion must be secured at the earliest moment, the board voted to raise immediately \$22,000 above the apportionment for the following four objects:

1. To establish "inquiry stations" at one eastern and one western university where the board will maintain men of ability who will study the interests, ideals and ambitions of students, and determine for the Church the methods in awakening the students' interest in those Christian elements that are essential to national and individual life, and in providing helpful worship and pastoral care welcomed by students.

2. To establish at Toledo, Ohio, another week-day church school similar to the one successfully conducted by the board for three years at Gary, Indiana, where an expert teacher is making an inquiry into the possible methods by which the Church can teach religion to public school children.

3. To provide a secretary who will carefully develop a policy which the Church may maintain for advertising our church preparatory schools, especially in the West and for the improvement of their administration, their worship and courses of sacred studies.

4. To establish a permanent reserve fund of \$5,000 from which money may be temporarily borrowed to protect the credit of the board during the time when the income from the apportionments is not in hand.

The Rev. R. A. Hiltz, general secretary of the Sunday School Commission in Canada, attended all the meetings and addressed the board.

In presenting his sixth annual report, Dr. Gardner summarized the principal achievements of the board during the past year in statements which in part follow:

We have so economized and administered our finances that we have paid \$2,226.61 of the unpaid bills of 1917, all the expenses

of 1918, and closed the year with a surplus of \$1,509.93.

Incorporated the board under the Laws of the State of New York.

Placed three secretaries at the disposal of the Church. These have addressed over 150 meetings, conferences, summer schools, synods, conventions, etc.

Encouraged diocesan and provincial boards so that they are employing paid workers. Eighteen are now giving full or part time in directing religious education.

In the field of theological education:

Fulfilled the request of the General Convention and completed an inquiry concerning desirable changes in the education of men for the ministry and taken steps toward formulating a canon.

We are developing a movement for life work dinners for high school boys, when the subject of vocation is presented and especially the call to the ministry.

With the cooperation of the Pension Fund Office, made an inquiry into the ministerial supply of the Province of the Mid-West as to salaried posts and vacancies. This inquiry was a test looking toward a general inquiry into the condition of the whole Church.

In the field of collegiate education:

Assembled the Church's leaders in student work in two conferences, one in 1917 and one in 1918, where they have discussed the nation-wide difficulties in holding the student loyal to the Church. As a result of these conferences the National Student Council of the Episcopal Church has been organized with the secretary of the Department of Collegiate Education as president, and with headquarters at the central office.

Mr. Micou has made possible Communion services for Japanese and Chinese students in their native tongue, and is also urging in student centres a more hospitable welcome to foreign students on the part of the Church.

In the field of parochial education:

Co-operated with other Christian communities so that a teacher training movement is on throughout the nation.

As a result of his inquiry into the educational work among the Indians, Dr. Gardner is providing lessons on the Christian religion that are being translated into the Niobrara language and used in all the Indian churches and homes of South Dakota.

In the field of secondary education:

Dealing with the state of education Dr. Gardner urged that all advance would depend on national movements as illustrated by the Fisher Education Bill, which organizes England to mobilize her youth for education and equip them to meet the future burdens of citizenship. In the sphere of religious education nationalization has begun in England.

"Here in America there is no voice to speak with such authority as the committee in England appointed by the archbishops; there is no group that can nationalize and make corporate and raise on high the contribution that religion must make to education.

"I see little possibility of a large compelling national movement in religious education in the near future. I think it must wait for a more effective nationalization of our general educational plan. I would submit that the important task for us is to prepare for the larger movement that some day must grip the imagination of a Democracy that is fundamentally Christian, and I believe that our immediate task lies along two lines: I believe that we should begin preparation for the accumulation of expert opinion and expert operation in religious education.

"I see the Church girding herself for

great activities. The movement to ask the General Convention to create an 'executive board,' the desire of some of the provinces to have more responsibility and power, the movement to subdivide the provinces west of the Mississippi in order that they may be more effective units of church life—all mean that slowly we will assume the task which God intends we shall perform in the life of this nation. I am jealous that we prepare for that day. The world is too satisfied with a 50% product of efficiency from the Church. It rather expects that the Church will not be efficient. It is too ready to excuse and tolerate her inefficiencies."

Dr. Bradner, director of the parochial department, presented his report in which the following significant items were stressed:

The falling off in church school enrollments.

This constitutes a most serious situation. A comparison of figures given in the *Living Church Almanac* covering two years past, show a total decrease in two years of 56,269 pupils, which is at least ten per cent. of the previous enrollment in our church schools. By action of the board this situation was commended to the department for special study and for the devising of methods to meet the situation as immediately as possible.

The whole field and system of teacher training.

The department provided for the publishing of a new training guide in the Christian Nurture Lessons which will be issued within several months.

The department found evidences of a new and growing movement for a group system of supervision of church schools where several parishes unite to engage an educational expert for training teachers and advisory assistance in the conduct of their church schools.

The director reported that in the last three years nine new courses had been installed in the Christian Nurture Series, making now in all a complete graded system of fourteen courses, all of which will be available in print this coming fall.

The councils of the department dealing with the Christian Nurture Lessons were reappointed for the ensuing year. An additional council was also provided for on The Use of the Dramatic Art in the Church, the Rev. Carroll Lund Bates of Rome, New York, being appointed as its chairman.

A report was made of the fine co-operation of our church schools with the campaign for Armenian and Syrian Relief. Records thus far received show \$10,109 secured through the efforts of the General Board for this purpose from the church schools of the country.

During the year Mr. William Fellowes Morgan resigned as treasurer of the board. Mr. Archibald Kains, formerly of San Francisco and now of New York, was elected to fill the vacancy. Mr. Kains is the president of the American Foreign Banking Corporation.

During the year the treasurer received \$30,666.62 from the apportionments of 72 dioceses and from gifts and other sources.

A dinner for the members of the board and invited guests was served at the Aldine Club on Wednesday evening.

MISS MARY BOND, who is a member of the congregation of Christ Church Cathedral, St. Louis, has recently been appointed to the responsible position of social service matron in the St. Louis city hospital. The institution has an enrollment of something over seven hundred patients.

BISHOP GREER ARRANGES

UNION LENTEN SERVICES

Clergymen of Many Denominations to Preach at Cathedral

As an instance of continued church cooperation after the war, Bishop Greer has announced that plans already had been determined on for the joint observance of Lent this year by the various Christian denominations in New York. Union meetings will be held throughout Lent in various sections of the city. These meetings will culminate Holy Week, when, each day except Saturday, services will be held in the Cathedral of St. John the Divine, conducted and presided over by clergymen of other denominations.

"Unquestionably we must readjust our moral and religious standards as well as our physical standards of living and methods of business as a result of the war," said Bishop Greer in an interview given to the *New York Tribune*. "We must co-operate. The spiritual lessons of the war have been learned no less than the physical lessons.

"As a concrete example of this there was a meeting held in my offices some days ago of what I may term the outstanding representatives of the different Christian denominations. Among those present was the moderator of the Presbytery of New York and representatives of the Baptist, Methodist, Congregational, Dutch Reformed and other Churches. At this meeting was arranged the joint observance of Lent in the churches of New York. The details will be determined by a committee, probably composed of two members from each denomination. I have already appointed two representatives from the Episcopal Church. These representatives will meet shortly and arrange for united services throughout Lent in different parts of the city.

"The whole theory of these united services will be consummated during Holy Week, when united services will be held at five o'clock each day except Saturday in the Cathedral of St. John the Divine. After a brief prayer and song service the daily meeting will be addressed by a clergyman of another denomination.

"The list of speakers has not been entirely decided on, but probably Dr. Charles E. Jefferson (Congregationalist) and Dr. Charles L. Goodell (Methodist) will be among those to conduct services. This will be a practical and concrete illustration of what I hope will take place all over the world."

Bishop Greer discussed the effect service in the army and navy, both in this country and abroad, would have on the men engaged after their return to civil life. This, he said, would depend largely on the previous education and individual temperament of each.

"We are facing a serious period. There is a spirit of unrest, a spirit of dissatisfaction, not only in business, social and civic life, but in spiritual life. In peace, as in war, every man must do his bit, and a big bit. No man is big enough, or wise enough, to offer a solution of these problems or to foretell what the outcome will be.

"I believe the experiment in New York which I have outlined is a step in the right direction. We must co-operate. It was necessary to do it to gain success in the great struggle on the other side of the Atlantic. I am going to do it here. I hope this co-operation and the removal of denominational obstructions will spread throughout the world. Some people won't like it, but we can't help that."

RECTOR FOUND GUILTY OF VIOLATING ORDINANCE

Grass Valley Clergyman Refused to Wear a Mask

GRASS VALLEY, CALIFORNIA.—The Rev. Bert Foster, rector of Emmanuel Church has been found guilty of violating the ordinance providing for the wearing of masks during the prevalence of influenza here.

It is very probable that an appeal of the case will be made to the Superior Court. Mr. Foster has acted as his own attorney in these proceedings.

The jury was out only a short time and recommended mercy. Mr. Foster made a long argument in pleading for acquittal, telling of troubles in his parish and asserting his arrest was the result of a conspiracy against him.

At the time of the first influenza epidemic here, Mr. Foster was sharply criticized for his disregard of the order of the health authorities against public assemblies, and he was called before the County Council of Defense in regard to the matter.

The Council of Defense called upon all to patriotically assist in controlling the situation, and the meeting was followed by announcement that all violators of the rules would be arrested.

BISHOP ISRAEL TO HAVE SPLENDID RECEPTION HOME

Cathedral of Erie Devotes an Even- ing to Progress

ERIE, PENNSYLVANIA.—On the evening of January 25 the cathedral chapter gave a dinner to the congregation to discuss a reception for Bishop Israel upon his return from France, and also important parochial matters. The dining hall was made beautiful with the flag of the Republic and the flags of the allied nations, which were waving everywhere. A generous donor had presented the cathedral with the beautiful flags. Covers were laid for over three hundred.

Before the evening was over, it had been decided to give Bishop Israel, upon his return, a reception inviting all the clergy of the diocese, his clerical brethren of other communions in the city of Erie, and all civic and social organizations. Then funds were asked to pay a debt of \$7,000 incurred before the cathedral had reached its present condition of financial solvency, and to make some necessary improvements. At once \$12,000 was given. Since that time the fund has grown to \$15,000 and continues to increase every day, until the chapter is expecting that \$20,000 will be reached.

CHURCHMAN AWARDED ONE OF FOUR MEDALS OF HONOR

ST. LOUIS, MISSOURI.—Among the splendid churchmen given by St. Louis to the great war was Capt. Alexander R. Skinker, a member of the Church of St. Michael and All Angels, and a devoted and most efficient teacher in the Sunday School. Captain Skinker was killed in action in the Argonne Forest in September, 1918. Following his death, Captain Skinker was recommended for the Distinguished Service Cross and a report on the events of his action sent to General Pershing. When investigation had been made, the Medal of Honor, the highest award conferred by the United States upon its soldiers and

sailors, was awarded by the President in the name of Congress to Captain Skinker.

It is understood in St. Louis that only four Medals of Honor have been awarded for service in the late war. The citation is, in part, as follows:

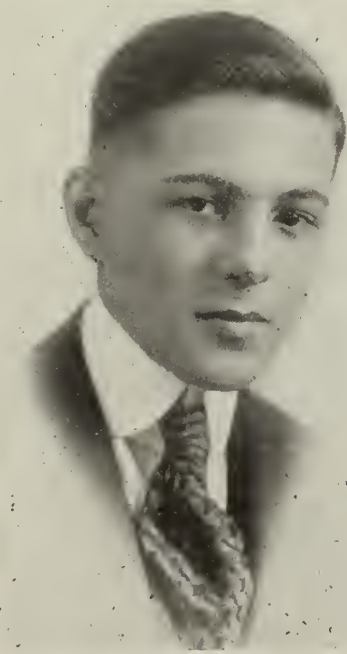
"Unwilling to sacrifice his men when his company was held up by terrific machine-gun fire from iron pill boxes in the Hindenburg line, Captain Skinker personally led an automatic rifleman and a carrier in an attack on the machine guns. The carrier was killed instantly, but Captain Skinker seized the ammunition and continued through an opening in the barbed wire, feeding the automatic rifle until he, too, was killed. The adjutant general of the army has been requested to make presentation of the Medal of Honor to the next of kin of Captain Skinker."

LIEUT. ANDERSON'S DEATH DESCRIBED BY COMPANION

Made Heroic Effort to Save Comrade from Germans

CHICAGO, ILLINOIS.—Bishop Anderson has just received from the Red Cross the details about the death of his son, Patrick Anderson, who was a member of the 96th Aero Squadron, and was killed in action in France.

Four machines of the squadron of which Lieut. Anderson was a member started out on the afternoon of September 16 to bomb the town of Conflans, west of Metz. Lieut. Anderson was leading, with the three other machines following. After they had reached their objective and dropped their



LIEUT. PATRICK ANDERSON

bombs, and were turning to come back, they sighted a squadron of twenty-four German scout planes, who divided into three groups and attacked them. Lieut. Anderson got through the attacking planes, but instead of trying to escape, he returned to help the three planes that were behind him. Two of them were hit and fell almost immediately and shortly afterwards Lieut. Anderson's machine went down in flames. Lieut. Codman, who sent Bishop

BISHOPS URGE BUILDING OF NATIONAL CATHEDRAL

Bishop Harding's Anniversary Occa- sion for Emphasizing Need

WASHINGTON, D. C.—On Sunday, January 26, the people of St. Paul's Parish turned out in thronging numbers to keep their patron's feast day and also to celebrate the tenth anniversary of the consecration of Bishop Harding, for many years their rector, and of the rectorship of the present pastor, Canon Robert Talbot, D.D. Bishop Talbot of Bethlehem, brother of the rector, spoke at festival services at both 11 a.m. and 8 p.m., and the Bishop of Washington also spoke at night, when a number of the diocesan clergy were in the church.

Both bishops pleaded strongly for the completion of the national cathedral, not only or chiefly as a memorial of those who have lost their lives in the war, but in particular as a thank-offering for the self-oblation of the people of America. Bishop Harding said that Washington had become not only the capital of the world's greatest nation, but also in a true sense the capital of the world. There could be no more fitting hour to finish the cathedral than the present. The place of a great national cathedral, built by many people as the shrine of free, open and democratic worship, work and preaching, and a blessing to city, church and country, and indeed as often during the war, to men and women of many nations, Bishop Harding impressively set forth.

Kentucky Churchwomen Will Vote

LOUISVILLE, KENTUCKY.—Women which form a majority of the membership of the Diocese of Kentucky are at last to have a voice in diocesan affairs as a result of a new canon providing for a House of Churchwomen which was passed by an overwhelming vote at the ninety-first annual council of the diocese at Christ Church Cathedral here, January 28 and 29. Bishop Woodcock appointed Miss L. L. Robinson, Miss Nannie Hite Winston, Mrs. Harry S. Musson, Mrs. Stanley Adams, all of Louisville, and the Rev. John S. Douglas, rector of St. Andrew's Church, Louisville, as a committee to organize the new house and to serve until the three delegates from each church and mission can be elected.

The new House of Churchwomen, which is among the first to be created by a diocese, will give Kentucky women nearly an equal voice in diocesan matters.

Anderson the above account of the fight, was in the fourth machine. This was brought down behind the German lines, and Lieut. Codman and his observer were wounded and taken prisoner.

A letter from the Red Cross, dated January 22, contains the information that Lieut. Anderson's grave has been found by one of their searchers. He was buried by French people in the Cemetery Joudreville, near Briey.

Lieut. Anderson was a graduate of Howe School, and had completed two years at Dartmouth College. He entered the American ambulance service before the United States declared war, and later entered the air service. He was the last flying survivor of his squadron as originally constituted, all the rest having been captured, wounded, or killed. In October word was received that he had been missing since September 16. Nothing more was heard about him until the above account of his death was received a short time ago.

EIGHT "Y" EPISCOPALIANS GIVE LIVES IN FRANCE

Comprise One-Fourth of Official List Printed in Paris

In the *Red Triangle Overseas*, published in Paris, January 4, appears a list of workers who have given their lives in France to the "Cause of Freedom." Eight names, or one-fourth of the list, are those of communicants of the Episcopal Church. They are, as printed in the *Triangle*:

Cooper, Hadley Heber, 32, minister, Piermont, New York; Episcopalian; arrived in France February 23, 1918; killed by German gas shell on front lines May 26.

Crandall, Miss Marion C., 46, teacher, Alameda, California; Episcopalian; arrived in France February 15, 1918; killed by German bomb near Chalons, March 26.

Cutting, Robert Bayard, 41, New York City; Episcopalian; died following operation at U. S. A. base hospital No. 15, March 21.

Ellis, Harriet M., 106 East Fifty-second street, New York; Episcopalian; arrived in France February 14, 1918; died of effects of spinal meningitis at the home of her mother in England August 21.

Seymour, Henry Pratt, 48, minister, New York; Episcopalian; died from a fall in elevator shaft at Y. M. C. A. warehouse in Paris October 24, 1917.

Smith, Halliday Spencer, 31, Savings Bank Nyack, New York; Episcopalian; arrived in France December 10, 1917; killed by gas shell in front lines May 26.

Jones, Thomas Bridgewater, 50, lawyer, Park Place, Brooklyn, New York; Episcopalian; died in Paris of pneumonia December 14.

Linn, John Adams, 46, teacher, 2 Marble Hill Avenue, New York City; Episcopalian; arrived in France February 14, 1918; killed by German shell fire while serving chocolate and cookies to artillerymen at Apremont October 8.

30TH ANNIVERSARY KEPT BY RT. REV. BOYD VINCENT

"Has Kept High Courage of Youth," Says Bishop Reese

CINCINNATI, OHIO.—Thirty years of faithful service were brought to a close when Bishop Vincent observed the thirtieth anniversary of his consecration on St. Paul's Day, Jan. 25. In the Cathedral Church of St. Paul's, the Rt. Rev. Paul Matthews, Bishop of New Jersey, and formerly dean of the cathedral, preached the sermon, his theme being the character of St. Paul.

The service was followed with a luncheon given by the Cincinnati clericus at the Queen City Club. The bishop coadjutor, the Rt. Rev. Theodore Irving Reese, paid tribute to Bishop Vincent in a short but most impressive speech.

"Courage," he said, "is the characteristic of youth; caution of age. With all the rich wisdom of full maturity, Bishop Vincent has kept the high courage of youth, particularly in his attitude toward truth, toward the new revelations of reality which the times are bringing forth. . . . Most men as they grow older find life, as it were, a series of closing doors—old friends, old interests dropping away and none coming to take their place. But with our beloved bishop the very opposite is true. He has kept the spirit within him alive and, as a consequence, life for him has proved to be a succession of opening doors."

A handsomely appointed traveling case was presented the bishop by the clericus, in

anticipation of his early leave-taking for foreign parts. He will visit Russia and Italy and confer with the heads of the Russian and the Roman Churches in the interests of the Commission on World Faith and Order.

At the close of the luncheon those present retired to the cathedral chapel, where, from 2 until 4, the bishop conducted a quiet hour for the clergy.

GUARD AGAINST SPREAD OF BOLSHEVISM HERE

Worst Enemy Man Who Sows Distrust, Says Dr. Manning

BOSTON, MASSACHUSETTS.—The Rev. Dr. W. T. Manning, rector of historic Trinity Parish, New York, speaking at a dinner of the Episcopalian Club of Massachusetts at the Copley-Plaza last week, called on Americans to defeat the efforts of unfriendly influences to cause dissension among the allies, and to guard against the spread of Bolshevik propaganda in the United States by "the disloyal yellow press" and other agencies.

"We must show our open disapproval of any man who by tongue or pen, because of smallness of mind, ancient grievance or ulterior motive, shall dare to sow the seeds of distrust. Let us make it known that to do this is as contemptible, as alien, as un-American, as disloyal, in time of peace as it was in time of war.

"We are all thinking, and with reason, of the menace of what we have come to know as Bolshevism; and it is a menace. For, as has been said, it has no frontiers. I do not feel that we need be in panic, but I do feel that we need to be on guard.

"We need to watch the tendency in that direction which we see even in some high places; we need to watch the cleverly-edited magazines of high class, the notoriety-hunting intellectuals, the German-trained university professor, and the disloyal yellow press, that are giving their aid to this propaganda.

"Put none but Americans on guard tonight. We want no foreigners coming to this country and preaching the overthrow of our Government and the undermining of our institutions. There is no place here for Bolshevism, or its symbol, the red flag."

Cuba Grieves for Mrs. Myers

HAVANA, CUBA.—It is almost impossible to express the shock that has befallen the whole American colony in Havana, as well as the members of the cathedral parish through the news of the sudden death of Mrs. Myers, the wife of Dean Myers, on Wednesday, January 22 in Greenwood, Mississippi. She had just gone over there to bring her mother, who was very sick, to Havana for the rest of the winter, and she contracted influenza on the train, which developed into pneumonia, of which she died almost immediately on her arrival. She was universally beloved and her loss is exceedingly great to the whole community. She left two little children.

Roman Bishop Explains

HAVANA, CUBA.—The Roman Catholic Bishop of Havana has come out in another letter saying that his attitude in forbidding Romanists to attend the Roosevelt memorial service, Holy Trinity Cathedral, was not one of hostility to the American colony in Cuba, nor of non-appreciation of Roosevelt, and that, had he been recognized in the premises, he would have consented to the material presence of Roman Catholics at the cathedral service.

MRS. WHIPPLE DESCRIBES MISS CLEVELAND'S BURIAL

Body Was Wrapped in American Flag; Burial in Italy

From time to time letters from Mrs. Whipple describing the relief work done by herself and her friend Miss Rose Cleveland in Bagni di Lucca, Italy, have been published in THE CHURCHMAN. In November Miss Cleveland died of influenza. The details of her death have just been learned from a letter received in this country from Mrs. Whipple. Living with Mrs. Whipple and Miss Cleveland, and working valiantly by their side, was a Mrs. Erickson, an English lady. The first Sunday in November, after heroic service to the refugees, Mrs. Erickson fell ill with the Spanish fever. The following Friday she was dead. The next Sunday morning, Miss Cleveland, having taken the infection by lifting her friend upon her pillow, was seized by the fever, and on the following Friday her work in this world was over. The rest of the story is told by Mrs. Whipple as follows:

"Miss Cleveland was one of the noblest, truest and really greatest characters I have ever known. She was a passionate lover of her country, to which she has been an honor here. She was a true friend of Italy, an inspiration to us all. She never at any time lost courage or failed to rise and keep to the highest plane of thought and act. It is strange indeed that, answering bravely the call that came to her in the night, by her band of five trained nurses who made the crusade against dirt and neglect and by their faithful care turned the dying into convalescents, she should have become the victim herself!

"The funeral was the most impressive sight I have ever seen. She was wrapped in the American flag. The English chaplain came from Leghorn for the service. Mrs. Lawrence, her niece, the chaplain's sweet wife, and one of Miss Cleveland's nurses (the daughter of the late Bishop of Aberdeen) were the only English-speaking people. The rest were Italian friends.

"By order of the mayor all shops and business places were closed. From every house was a flag at half mast, tied with black. The hearse on either side was guarded by the mayor and the American consul, who was sent by Ambassador Page to represent him. The chief of the town authorities walked on either side holding the gold cords. After two carriages for the household, there followed a long, long procession on foot—the citizens, the schools of the Commune, the two schools of the refugees, bearing flags at half mast, and then the great procession of the refugees themselves bearing wreaths.

"Not a sound was heard in the streets as the silent procession moved on to the little English cemetery on the banks of the Lima. At the grave the American flag was lowered by the consul, and then all the people threw in each a flower, and the sun turned the snow-clad mountain into a dazzling scene—and I came back!"

Italy spoke through the former prime minister, Signor Luigi Luzzatti. "The death of Rose Elizabeth Cleveland," he wrote, "is a national grief and loss, on account of the great and wise beneficence which that true lay Sister has distributed among the unfortunates of Bagni di Lucca and other places in Italy. I beg to make known my deep and sincere condolences to the friends and relatives of the honored sister of the late President of the United States."

February 8, 1919

EMPTY THRONE OF KAISER FACES CHAPLAIN'S PULPIT

Dr. Jefferys Ministers to Military in Coblentz Royal Chapel

Chaplain Edward M. Jefferys is having the unique experience of preaching every Sunday in the Royal Chapel of the Kaiser's palace in Coblentz in a pulpit that directly faces the empty throne of the ex-monarch. Dr. Jefferys, who is the rector of St. Peter's Church, Philadelphia, has been serving with the A. E. F. ever since the beginning of the war. Since April, 1917, he has been chaplain of the Pennsylvania Base Hospital Unit, Number 10, which has been in charge of an English hospital at La Tréport on the Flanders coast.

Just before Christmas—"with a lovely Christmas program, religious and social, for the unit and the patients" planned—Dr. Jefferys was transferred to an evacuation hospital, on the border of France and Lorraine. Then after a few days' service, he was attached to the Third Army (of occupation) and sent to Coblentz. "Had an awful time to get there," he said, "among other things sleeping two nights on the dirty floor of a freight car, cold and nothing to speak of to eat."

He has been given the Royal Chapel in which to minister to the Protestant military congregation and has his office in the palace. He is billeted on one of the main streets a few blocks from the palace. Opposite Coblentz on the Rhine is Ehrenbreitstein. "Many a time I have used the fortress of Ehrenbreitstein," the chaplain writes, "in my younger days as an illustration (in sermons) of invulnerability, and now it is garrisoned by American troops."

ASK FOR TEN-OUNCE GLOVES

Chicago Clergy Are Opposed to Commercialized Boxing

CHICAGO, ILLINOIS.—A group of ministers representing twelve denominations met at the First Methodist Church on January 27, to take action with regard to a bill to legalize and commercialize boxing, which is about to come up before the state legislature.

They took the position that simply as a sport boxing has proved its value in the army camps. They object, however, to prize fights where a purse is offered and admission charged. They further pointed out that for some years an average of seven men a year have been killed in the prize ring and urge the use of 10-ounce gloves in place of the 5-ounce gloves used heretofore.

ROOSEVELT RESOLUTIONS ADOPTED AT PITTSBURGH

PITTSBURGH, PENNSYLVANIA.—At a meeting January 20 of the Pittsburgh Clerical Union of the Episcopal Church, the following resolution was adopted on the death of Theodore Roosevelt and a copy engrossed and sent to Mrs. Roosevelt:

"Very rarely in the remarkable history of our nation has a man filled as large a place, and wielded such a sweeping influence, as can be said without the slightest exaggeration of Theodore Roosevelt. He was a man, fearless, aggressive, able and far-sighted. Behind, and in all these outstanding traits, was a strong Christian spirit. His departure into the life of the world to come has created a void on earth. Our sense of loss language cannot adequately describe, but the fragrance of his complete life, with all its many noble influences, will ever remain with us. This

imperfect tribute we gladly and enthusiastically make in the name of the Pittsburgh Clerical Union of the Protestant Episcopal Church, assembled Monday morning, January 20, 1919. Praying that the consolation of God our Father may be specially granted to Mrs. Roosevelt and the family, and that divine guidance may be theirs," Lewis F. Cole, rector of the Church of the Incarnation, Pittsburgh, and president of the Clerical Union.

Shelton Hale Bishop, rector of the Church of the Holy Cross, Pittsburgh, and secretary of the Clerical Union.

CHRISTIAN SCIENTISTS OPPOSED CHURCH CLOSING

Diocesan Convention Is Postponed Owing to Influenza

LOS ANGELES, CALIFORNIA.—At a meeting of the Standing Committee in conference with the bishop and various officials of the diocese, held on January 15, it was decided to postpone the diocesan convention indefinitely from January 29 on account of the alarming increase of influenza in southern California, and especially in the city of Los Angeles.

The resistance of Christian Science sentiment to the closing of churches and to the physical examination of school children, and the resistance of the commercial interests to every health measure that interferes with the normal functioning of the cash register, have placed the health department of the city about in the commanding position of an old woman bewildered in the middle of the street. It was felt that the influence of the Church should be thrown in favor of a policy of prudence and self-restraint that would eliminate unnecessary gatherings of people even at the cost of considerable inconvenience.

To Be Independent Parish

ST. LOUIS, MISSOURI.—St. George's Chapel, since 1907 a part of the cathedral, has voted to become again a separate parish. This decision was made at a meeting on January 23. Pledges to cover a \$6,000 deficit were made at this meeting. Steps will be taken at once to organize into an independent parish and to recover the charter which was surrendered twelve years ago. It was voted that the formal transfer of the property from the cathedral back to St. George's should be made at the 11 o'clock service Sunday morning, May 25, that day and hour being the seventy-fourth anniversary of the founding of St. George's.

It is believed that this event will mean much in the church life of St. Louis. There are nearly 400 communicants and a Sunday School of 200. Bishop Tuttle will celebrate his eighty-second birthday with St. George's on Sunday, January 26, and will preach the sermon.

Methodists Want \$2,000,000

Extensive plans of the Methodist Episcopal Church for its part in the work of reconstruction to be carried on with funds obtained through the co-operative efforts of the fourteen Churches to raise \$10,000,000 in February in the Inter-church Emergency Campaign, with which to meet the cost of their post-war activities have been announced. The budget of the Methodists in the campaign is \$2,000,000.

A large part of this amount will be expended by the Church in its work for returning soldiers and sailors. This work includes the education of 10,000 students of Methodist colleges, whose courses of study were interrupted by the call to arms.

NURSES WORK NIGHT AND DAY IN ALASKA EPIDEMIC

St. John's Hospital Full and Temporary Quarters Established

Special Correspondence

KETCHIKAN, ALASKA.—The influenza epidemic reached here and struck us hard. There was but one bed in St. John's Hospital vacant, and we had three small babies to care for, so it was impossible for us to take all the cases into the hospital. The town authorities arranged a temporary hospital in the Methodist Church basement for white people without homes, and volunteer nurses cared for them. Our native school was fixed up for a hospital for the natives, which, with the hospital ward and the dispensary at the rear of the school-room made a very convenient arrangement.

Before the school was ready Mrs. Molineaux visited the homes and ministered there, but she was also taken ill and went to bed. Then, more bad luck—our cook got it! It was impossible to get another, but two volunteer cooks came to our assistance, and we were relieved, especially as our cooks were school teachers and did everything scientifically. We took all the serious cases in our hospital. Miss Barlow and myself are the only trained nurses in town, and for a while our work was very heavy, one of us staying up all night every other night, besides doing our day work.

Altogether eighty-six cases were reported in the town, with ten deaths among the white people and four among the natives. Four died here and two in the native school. The epidemic was not so severe here as in the States or as farther North, but the town was quarantined and every possible method used to prevent its spread. We are very thankful it was no worse, and also that we were here to be of assistance where we were so badly needed.

The work of St. John's Hospital is constantly in evidence. With 3,000 population, and ours the only hospital, we are needed. The town is constantly growing, and our patients come in from the mines, logging camps, canneries and fishing boats for miles around; mostly white men who would otherwise be utterly without hospital facilities.

During the summer we took care of six sailors from the U. S. navy who were ill or injured while on duty on the submarine chasers or other government boats about here.

Building Fund Commission Meets

At the annual meeting of the American Church Building Fund Commission, held on January 16, the retiring officers were re-elected. Six gifts, aggregating \$2,900, were reported as having been promised to St. Andrew's Church, Moose Lake, Minnesota; St. James Church, Mobridge, South Dakota; St. James Church, New Castle, Indiana; St. Mary's rectory, Wind Gap, Pennsylvania; St. Paul's rectory, Clinton, North Carolina; and Grace rectory, Port Lavaca, Texas.

The reports for the year showed an increase, in spite of adverse conditions such as the war, cost of materials and labor problems, of about 70 per cent. on the gross business of the preceding year.

Going to Russia

When the Young Women's Christian Association secretary goes to Russia for work, it is with the understanding that she will remain there three years without coming back. It takes some heroism to do that, though a busy world has not stopped long enough to give it recognition.

CHAPLAINS' WORK BECOMES INCREASINGLY IMPORTANT

Says Pershing in Official Order—War Commission Meets

The War Commission has recently received the following official order from France:

"General Headquarters,
"American Expeditionary Forces,
"France, December 24, 1918.
"Bulletin No. 107.

"With the cessation of active hostilities, the responsibilities of the chaplains and their opportunities for increased contact with and influence over soldiers become increasingly important. New agencies have sprung into force to meet new requirements involving increasing activities upon the part of the chaplains.

"By command of General Pershing.

"JAMES W. MCANDREW,

"Chief of Staff.

"Official: ROBERT C. DAVIS, Adjutant General."

At a meeting of the executive committee held on January 29, it was voted that 10,000 more of the Church War Crosses should be forwarded to Bishop Perry for distribution overseas.

Concerning the value of the war crosses, Bishop Perry writes: "... The war crosses have been sent to the chaplains and are being carefully distributed. They have caused very real satisfaction."

The Executive Committee made the following appointments: The Rev. I. H. Webber-Thompson, civilian chaplain at Panama Canal Zone for four months; the Ven. Edward J. Owen, civilian chaplain at Camp Lee, Virginia; the Rev. Herbert B. Gwyn, civilian chaplain at Ft. Sheridan, Illinois; the Rev. T. Carter Page, civilian chaplain at Hilton and Newport News, Virginia; the Rev. A. Elliston Cole, civilian chaplain at West Baden, Indiana; the Rev. Raymond H. Kendrick, at Debarkation Hospital No. 5, New York City; the Rev. Frank M. Johnson, Jr., civilian chaplain at Ft. Bliss, Texas.

Four hundred dollars (\$400) were appropriated for a civilian chaplain at Camp Cody. It was voted that \$5,000 per month be set apart for the use of chaplains overseas, each chaplain being allowed a sum not exceeding \$50 a month for work among the soldiers.

The plans for a church building at Hilton, Virginia, were approved, the building to be at the disposal of those living in a community of shipbuilders.

The following commissioned and civilian chaplains have received honorable discharges:

Chaplain Samuel B. Booth, from Evacuation Hospital No. 9, A. E. F.

Chaplain Edward H. Earle, from Camp MacArthur, Waco, Texas.

Chaplain Willis P. Gerhart, from Camp Wadsworth, Spartanburg, South Carolina.

Chaplain F. Victor Hoag, from Vancouver Barracks, Washington.

Chaplain Francis G. Hsley, from Camp Upton, Yaphank, Long Island.

Chaplain Christopher Keller, from Camp Custer, Battle Creek, Michigan.

Chaplain Henry E. Kelly, from Camp Devens, Ayer, Massachusetts.

Chaplain H. A. Kirchhoffer, from Camp Devens, Ayer, Massachusetts.

Chaplain Berton S. Levering, from Camp Dix, Wrightstown, New Jersey.

Chaplain Frederic O. Musser (unassigned).

Chaplain Arthur H. Marshall, from Camp Taylor, Louisville, Kentucky.

Chaplain F. B. Roseboro, from U. S.

General Hospital No. 18, Waynesville, North Carolina.

Chaplain I. H. Webber-Thompson, from Camp Sevier, Greenville, South Carolina.

Chaplain Stanley P. West, from Camp Devens, Ayer, Massachusetts.

The Rev. E. A. Rich, from Camp Stuart, Newport News, Virginia.

The Rev. Arthur L. Seiter, from Camp Lee, Petersburg, Virginia.

The Rev. C. H. B. Turner, from Lewes, Delaware.

The Ven. Chas. H. Webb, from Camp Hancock, Augusta, Georgia.

The American Library Association has kindly offered to forward to Bishop Perry 4,500 Soldiers' and Sailors' Prayer Books and 500 musical hymnals. The executive Committee accepted the transfer of St. George's chapel at Wrightstown, New Jersey, to the War Commission.

BUFFALO, NEW YORK.—Apropos of church journals, the *Trinity Church News* of January 12 says: "They are no longer concerned chiefly with debates upon non-essentials; they bear a message in accord with the vision of our times. They are so vastly improved in many instances over what they once were that one can recommend them without hesitation. The rector most earnestly recommends that every family becomes a subscriber to at least two, namely, *The Spirit of Missions* and *THE CHURCHMAN*."

The Rev. E. L. Wells Dies

HARTFORD, CONNECTICUT.—The Rev. Edward Livingston Wells, for the last seventeen years an Episcopal clergyman and prior to that time a lawyer at Bridgeport, Connecticut, died last week of pneumonia at his home here. He formerly did missionary work in New York State and Ohio. Mr. Wells was born in Louisville, Kentucky, fifty-seven years ago. Two brothers, Dr. J. T. Wells and Frederick Brown Wells, live in this city.



ROOSEVELT MEMORIAL SERVICE IN HAVANA CATHEDRAL

The Roman Catholic Bishop of Havana Warned All Romanists Not to Attend This Service, Which Was Arranged by Business Men and Clergymen of Havana

THE STAY-AT-HOMES MAY NOW STATE THEIR CASE

Rector Says Roosevelt Admirers Showed Marked Inconsistency

BROOKLYN, NEW YORK.—The *Chimes*, official paper of the Church of the Messiah, Brooklyn, of which the Rev. St. Clair Hester, D.D., is rector, carries the following suggestion:

"The *Chimes* would like to publish a symposium on why people do not come to church. All who stay away, who have got out of the habit, are asked to contribute a short statement of their reasons. Surely an intelligent person must have a reason for staying away. Is the matter with the church, music, clergy, vestry, or with the stay-aways? Speak out.

"Why did so many of the admirers of that great American, the late ex-President Roosevelt, stay at home and spend the morning reading their newspapers, when a memorial service in his honor was being held in the church, Sunday, January 12? 'Be ye doers of the word, and not hearers only,' was Mr. Roosevelt's favorite text. These admirers were not doers nor even hearers. There seems to be a glaring inconsistency between their profession and their practice."

CHURCH HAS PEACE TREE FROM DEVASTATED FRANCE

LOS ANGELES, CALIFORNIA.—While churches, schools and communities, here and there, are planting "peace trees" as monuments of gratitude and symbols of hope, Trinity Church, Orange, California, enjoys the distinction of having a peace tree that is an actual refugee from the war devastated region of France. It was sent to a resident of Orange in the early period of the war and was planted by him in his own yard. It was taken up at Christmas time this year, and after gracing the church and the parish hall at the Christmas day services and the Sunday School festival, was planted in the church yard and dedicated to "democracy, righteousness, and peace."

BISHOP OF NEBRASKA DIES SUDDENLY IN OMAHA

Well-Known Leader of the West Was Native of Ontario

OMAHA, NEBRASKA.—The Rt. Rev. Arthur L. Williams, Bishop of Nebraska, died suddenly of heart disease at his home here, January 28.

Bishop Williams was born in Owen Sound, Ontario, in 1856, and was graduated from the Western Theological Sem-



THE RT. REV. A. L. WILLIAMS

inary, in Chicago, in 1888. After serving as rector of churches in Colorado and Chicago for several years, he was made Bishop Coadjutor of Nebraska in 1899, and became Bishop in 1908.

Archdeacon Greig to Visit America

Word has just been received that Archdeacon Greig of Worcester, England, will visit New York, Boston and Washington to hold retreats. He will sail from England some time during February. Archdeacon Greig is an eloquent and spiritual preacher. He attended the last General Convention as the chaplain of the Rt. Rev. Dr. Yeatman-Biggs, then Bishop of Worcester and now Bishop of Coventry.

Dr. Nelson Goes to France

CINCINNATI, OHIO.—The Rev. Frank H. Nelson, D.D., the well known rector of Christ Church, left for New York on Friday, January 24, and has sailed for France where he will be identified with the Y. M. C. A. as a speaker and special worker. He went at the earnest request of A. G. Bookwalter, who is secretary of the Cincinnati Y. M. C. A. and at present working at "Y" headquarters in Paris.

The Rev. A. S. Priddis Wins Prize

The Joint Commission on Social Service have just announced the decision in the prize essay contest offered to theological students of all our seminaries last spring on a variety of subjects related to social service. The judges have awarded third

prize (\$40) to Rev. Alfred S. Priddis, assistant minister of Saint Luke's Church, Rochester, New York, for an essay on the subject: "The Necessity and Duty for the Church to Preach Social Righteousness." The first and second prizes were not awarded.

Units Added to Student Council

At the meeting of the National Students' Council held on the day preceding the meeting of the General Board of Religious Education in New York last week, the Episcopal Church societies in Smith College, Hunter College and Syracuse University were admitted as units of the council.

Personals

THE REV. C. H. JORDAN, formerly rector of the Church of the Advent, Williamston, North Carolina, has accepted the rectorship of the Church of the Holy Comforter, Crescent City, Florida, and has gone into residence in that city.

THE REV. THOMAS M. BROWN, of the Diocese of Pittsburgh, has been called to the Church of the Advent, Williamston, North Carolina, and St. Martin's Hamilton, North Carolina. Mr. Brown had just completed his training as a chaplain when the armistice was signed.

THE REV. HERBERT S. OSBURN, a non-parochial clergyman of Virginia, formerly rector of Elizabeth City, North Carolina, who has been acting as *locum tenens* at St. Paul's Church, Petersburg, Virginia, has been called to St. Mary's Church, Kinston, North Carolina.

THE REV. GEORGE F. HILL, formerly in the Y. M. C. A. service and stationed at Camp Wadsworth, Spartanburg, South Carolina, has accepted the call extended to him by the vestry of Christ Church, Elizabeth City, North Carolina. Mr. Hill went into residence at Christ Church the first of the year.

THE REV. CHARLES E. SHAW has resigned the rectorate of Ascension Parish, Westminster, Maryland, and will assume the rectorate of Christ Church, Geneva, Ohio, on Sunday, February 9.

THE REV. HARRISON W. FOREMAN, who went from Emanuel Church, Norwich, New York, as chaplain in the 1st Pioneer Infantry, is now in the Army of Occupation and is stationed at Ehrenbreitstein.

THE REV. HENRY S. SMART has resigned the rectorship of St. Stephen's Parish, New Hartford.

ON AND AFTER February 15, the Rev. James S. Russell, principal of the St. Paul's Normal and Industrial School of Lawrenceville, Virginia, will be in New York, Philadelphia and nearby cities, filling engagements in the interest of the school. He will be very grateful for openings in churches, Sunday schools and societies. Letters addressed as below will reach him promptly: James S. Russell, Archdeacon, Lawrenceville, Virginia.

THE REV. GEORGE PARKIN ATWATER, rector of the Church of Our Saviour, Akron, Ohio, has been granted a leave of absence by his vestry and will spend the month of February in California.

UNION SEMINARY STUDENTS WILL ALL PAY TUITION

Many Other Changes Announced in Progressive Program

Union Theological Seminary has decided to charge tuition of all students entering the seminary in September, 1919, and thereafter. The fee for regular students doing full work will be \$150 a year; for special students doing less than full work \$6 per point, a point representing approximately one hour a week for one semester.

The seminary is also announcing a considerable development of its system of graduate fellowships and scholarships for the purpose of encouraging advanced theological study and a higher grade of theological scholarship. The number of its traveling fellowships has been doubled and their stipends largely increased, and four new resident fellowships have been added to those already in existence.

At the same time a new plan of student field work is announced. A director has been secured who will give his whole time to the supervising the field work of the students, visiting them at their tasks, holding personal interviews with them, conducting seminars for the study of specific problems and various types of service, and assigning such lines of special study as the needs of the particular student may demand. The seminary has made arrangements with certain churches and other institutions for definite stations where the men can find the kind of opportunity they need and can enjoy the advantage of expert guidance in their work.

D. S. O. for Another Chaplain

The Commander in Chief of the A. E. F. has awarded the Distinguished Service Cross to Chaplain William E. Patrick, 23d Infantry. The citation reads:

"For extraordinary heroism in action during operations on the Meuse River, France, 1-11 November, 1918.



CHAPLAIN WM. E. PATRICK

"During this period, Chaplain Patrick constantly exposed himself to the enemy fire, while giving first aid to the wounded and assisting in their evacuation."

Chaplain Patrick was formerly assistant at Grace Church, New Bedford, Massachusetts. He is a graduate of Harvard and the Episcopal Theological School, Cambridge.

Our Weekly News Letters

NEW YORK

Services on Roosevelt Day—The rectors of the New York churches are planning special services to commemorate Colonel Roosevelt next Sunday morning. At the cathedral the Rev. Henry B. Washburn, D.D., will make the address in memory of the late ex-President. At Trinity Church there will be special services both morning and afternoon, the latter service under the auspices of the American Defense Society. At both services Dr. Manning will be the preacher. At Grace Church also the rector will make the memorial address. At Calvary Church Mr. Guy Emerson will be the speaker, and the service will also mark the opening of the campaign for the War Commission fund.

Students' Service—On Sunday afternoon a special students' service will be held at the cathedral under the auspices of the Diocesan Board of Religious Education. The preacher will be the Rev. J. Howard Melish of Brooklyn. This service is part of the general plan of the Committee of Higher Education of the diocesan board to minister to the students in the city. After the service the students present will be invited to meet Dean Robbins and Mr. Melish in Old Synod Hall. The services for Oriental students are being held regularly. Next Sunday a celebration of the Holy Communion in Japanese will be held in the cathedral, the celebrant being the Rev. Charles F. Sweet, of Japan.

Ninth Coast Artillery at Church—Last Sunday the members of the Ninth Coast Artillery Corps of the New York Guard under command of Colonel Burleigh marched down Fifth Avenue and Broadway from their armory to attend service at Trinity Church. The service was under the direction of the chaplain, the Rev. Dr. Duffield for many years pastor of the First Presbyterian Church.

Episcopal Preachers, and Others—Bishop Darlington was in New York last Sunday and preached at the Church of the Heavenly Rest. Bishop Wise, also in town in connection with the meeting of the G.B.R.E., preached at the Church of the Transfiguration. Bishop Remington, just back from service overseas, preached at the annual missionary rally of the Sunday School at Calvary Church. The Rev. Bernard Iddings Bell was the preacher at Trinity Church last Sunday morning and at Grace Church in the evening.

Quiet Day at Trinity Chapel—The annual quiet day for the members of the congregation of Trinity Chapel will be held on February 22. The vicar, the Rev. J. Wilson Sutton, will make the meditations. The experiment of selecting a holiday for the annual quiet day has been so successful that it is the vicar's plan to have February 22 the regular time for this day of preparation for Lent.

MARGARETTA MILLER.

KENTUCKY

Council Meets—At the urgent request of Bishop Woodcock the council which met in Louisville January 29-30, voted to increase the Bishop Dudley Memorial Fund of \$35,000 to \$135,000, the money to be used as an endowment fund for the support of the episcopate. The Rev. J. M. Maxon, rector of St. Mark's Church, Louisville, and Mr. Gilmer S. Adams, a prominent Louisville business man, were named by the bishop to take charge of a campaign to be inaugurated shortly to

raise the money. In accepting the appointment the Rev. Mr. Maxon agreed to refuse his recent appointment as head of St. Mary's College, Knoxville, Illinois, and to stay in Louisville at a lower stipend.

The Council discussed informally but took no action on the recommendation made by the Rev. James B. Minnegerod, rector emeritus of Calvary Church, Louisville, that a bishop coadjutor be chosen to assist Bishop Woodcock who has recently been in poor health. The Rev. Mr. Minnegerod who is the oldest clergymen in the diocese made his suggestion at the thirteenth annual dinner given in Bishop Woodcock's honor on Monday night, January 27, at the Pendennis Club in Louisville, by nearly 200 laymen and clergy of the diocese.

Parishes hereafter will have the option of electing their vestrymen for three year terms instead of one, four new members being elected each year.

Deputies to the General Convention in Detroit next October were elected as follows: Clerical, the Very Rev. Richard L. McCready, dean of Christ Church Cathedral, Louisville; the Rev. J. M. Maxon, rector of St. Mark's Church, Louisville; the Rev. John S. Douglas, rector of St. Andrew's Church, Louisville, and the Rev. George C. Abgitt, rector of Grace Church, Hopkinsville. The lay delegates will be John J. Sauders of Louisville, who was re-elected secretary of the diocese, Judge Charles S. Grubb and Alex Gault Robinson also of Louisville, and R. W. Covington of Bowling Green.

Isham Bridges was reelected treasurer of the diocese and the following standing committee named: Dean McCready, the Rev. L. E. Johnson, rector Grace Church, Louisville; the Rev. Mr. Douglass, A. L. Terry, R. A. Robinson and George P. Walton.

PAUL J. BRINDEL.

SACRAMENTO

St. Paul's Day—Jan. 25 marked the 20th anniversary of the consecration of Bishop Moreland. The day was observed in Sacramento by a celebration of the Holy Eucharist in the cathedral, the bishop officiating. The bishop received many letters and telegrams conveying the loyal and affectionate expressions of his people. The prevailing epidemic prevented the assembling of congregations at this time. Bishop Moreland was the first bishop consecrated on the Pacific Coast. He succeeded the Right Rev. H. D. Wingfield, D.D., the first bishop of Northern California, who died in 1898. Through the energy of Bishop Moreland the missionary district became a diocese in 1910, an endowment of \$65,000 being raised for the purpose. There are 16 self-supporting parishes, 35 clergy, 28 lay-readers, 51 parishes and missions, and there has been an increase of \$280,000 in the value of church property during the twenty years of the present bishop's administration.

The diocese embraces twenty-six northern counties of California, being mostly mountainous and rural. Every town of 4,000 population or over has a resident priest and self-supporting congregation of the Episcopal Church, which is thought to be a record among American dioceses. Population of the diocese has increased 50 per cent in twenty years, while the number of clergy has grown 130 per cent and of parishes 240 per cent.

DULUTH

Two Deaneries Have Joint Meeting—A joint meeting of the two deaneries of Mississippi River Valley and Red River Valley was held on January 28 and 29, in St. John's Church, St. Cloud.

In the conferences upon Wednesday the subjects discussed were: The revision of the Prayer Book; the needs and prospects of our mission work in the different portions of the extensive field; and the needs of our church schools and the best methods of improving our modes of religious instruction.

The Rev. E. W. Couper, chairman of our diocesan board of religious education, gave a most instructive address on the subject, and it was resolved to secure if possible from the General Board of Religious Education a representative to visit our missions and parishes and address them. There was a delightful meeting of the Woman's Auxiliary in the afternoon, where great interest was manifested in the mission work of the church at home and abroad.

HARRIET M. MORRISON.

BETHLEHEM

Death of Prominent Churchman—The diocese lost last week in the death of William R. Butler, one of its most prominent laymen. He died in Mauch Chunk on January 27, and the funeral services were held in St. Mark's Church, that community, on Wednesday, 29. Bishop Talbot with representative clergymen from the various committees and commissions gathered from all parts of the diocese.

For many years Mr. Butler was the active secretary of the Diocesan Board of Missions. He had been a deputy to the General Convention elected by the diocese without any hesitancy to represent it over a long period of years.

MISSOURI

A Happy Reunion—In connection with the celebration of the fiftieth anniversary of the founding of the Church of the Holy Communion, St. Louis, one evening was devoted to a sort of reunion of those who had in other years been connected with the parish. At this gathering a beautiful bronze bust of the first rector of the parish, the Rev. Dr. Robert, was unveiled. Mr. Hudson E. Bridge, prominent manufacturer of St. Louis, now a member of the vestry at St. Peter's, praised the Holy Communion Parish for the good work it had done in giving him his wife, "quite a number of years ago." The Rev. J. Boyd Cox, rector of Trinity, brought greetings from the mother parish, and a touching letter was read from Mr. William H. Thomson of Trinity vestry, St. Louis banker, too ill to attend the celebration, the only living member of the original vestry of Holy Communion. Dean Davis of the cathedral, the Rev. J. S. Bunting of Ascension, the Rev. J. Courtney Jones of Emmanuel, Webster Groves, the Rev. B. T. Kemerer of St. George's, all spoke in happy vein.

An Effective Work—A large congregation greeted the Rev. J. J. Clopton on Sunday, January 19, when he celebrated his fifth anniversary as rector of Christ Church, Cape Girardeau. Mr. Clopton is a Virginian and a graduate of Virginia Seminary. Most of his ministry has been spent in the East and in Virginia.

Among interesting and hopeful things accomplished in his five years' ministry in Cape Girardeau are: the membership has nearly doubled, twenty-nine being confirmed; several beautiful memorials have been added to the church, and over \$800 spent on rectory, church buildings and other church property.

At his mission in town of Illmo he has built and furnished a beautiful chapel. He is an active member of the Cape Girardeau Commercial Club and has taken part in every Bond, Red Cross and Y. M. C. A. campaign and made a number of addresses as a "Four Minute Man."

A Great Home—The annual meeting of the Board of Directors of the Country Home for Convalescents was held in St. Louis, January 21, with a luncheon at the University Club. Dr. Cleveland Shutt, hospital commissioner of St. Louis, spoke from the viewpoint of his profession and gave warm praise of the work which is being carried on. He said that this was really the only thing of its kind in this whole country and that the Church ought to be very proud of the splendid beginning it has made. Addresses were also made by Bishop Johnson and Dean Davis of the Board of Directors.

HARRINGTON ROGERS.

LONG ISLAND

Meeting of Archdeaconry—The annual meeting of the archdeaconry of Queens and Nassau Counties was held at the parish house of Grace Church, Jamaica, January 29.

The Rev. R. F. Duffield, archdeacon, was re-elected chairman for another term of four years. The Rev. C. H. Brewer, of Roslyn, was elected secretary and Mr. W. M. Baldwin, of Garden City, treasurer.

Two clergymen and three laymen were elected members of the executive committee, and are the Rev. A. L. Bumpus, of Hewlett; the Rev. W. H. Littebrandt, of Merrick, and the Messrs. E. W. Denton, W. E. Jay and D. Whitford.

James R. Strong, Jr., of the Diocese of Newark, New Jersey, spoke on the missionary work of the Church.

The other speakers were Bishop Burgess, Dr. Sturgis and Bishop Thomas.

Reception to New Rector—Several hundred members of the Church of the Redeemer, Astoria, gave a reception to their new rector, the Rev. W. C. Charlton, on Tuesday evening, January 28, in the Sunday School rooms. Mr. Charlton comes from Atlanta, Georgia.

Churchmen Protest Against Mr. Hearst—The Men's Club of the Church of the Incarnation, Brooklyn, has adopted resolutions, protesting against the appointment of W. R. Hearst, as a member of the mayor's committee to welcome returning soldiers.

Scandinavian Day—August Reymert, legal adviser of the Swedish-Norwegian Consulate, and Consul Gen. George Beck of Denmark, spoke Sunday, January 26, at a "Scandinavian Day" service in the Church of the Holy Trinity, Brooklyn. The service was opened impressively by the entrance of Danish boys in American khaki, carrying the Swedish, Norwegian and Danish flags, and followed by the Red Cross unit of the church, representatives of the Danish chapter of the Red Cross, wearing the customary blue veils, and members of the Danish Women's Civic League in costumes representing different peasants and various sections of Denmark.

Aage Wang-Holm, a royal Danish opera singer, sang. Mr. Reymert, Mr. Beck and the Rev. Mr. Melish were speakers for neutral nations.

Memorial Service—Memorial services were held Sunday, January 26, at St. Mark's Church, Brooklyn, for Pvt. Harold Roth of Co. K, 106th Infantry, who was killed in action on September 27. Boy Scouts attended the service in a body. A

memorial tablet which had been placed in the church was dedicated.

Answer to Prayer—The Missionary Society of one of our Brooklyn parishes that has always been in the habit of sending a missionary box each winter, wherever needed, decided this year to send the money instead. It was to a clergyman having a very poor parish in Wisconsin, where the thermometer goes from 10 to 25 degrees below zero. This is part of the answer received:

"And we want to thank you for the sending of the money, so that we can make our own selection. I think that your ladies can appreciate Mrs. _____ pleasure in doing her own shopping.

"Besides this, the sending of the money is the direct answer to my prayer for financial aid during the past two years. We have been in straitened circumstances, financially, and especially this fall, so I asked the dear Lord to give us some financial aid, if it was His will, and the answer came from your good ladies."

As this left the members of this society without their usual sewing, they are making little garments for the children of a mission school in Mayaguez, instead.

Dr. Lacey—Dr. Lacey, of the Church of the Redeemer, Brooklyn, has returned from Florida, where he went as special deputy appointed to convey the greetings of the Anglican Eastern Church Association to the Greek celebration at Tampa.

Dr. Lacey presented to Father Seraphim Stelides, at a remarkable service, a handsome scroll of greeting, and he had many engagements to speak and preach.

MARY E. SMYTH.

NEWARK

Death of Mrs. Mary Brainerd—Mrs. Mary Brainerd, mother of Deaconess Effie M. Brainerd, died at St. Luke's Hospital, Saturday morning, January 18. Deaconess Brainerd is a graduate of the Church Training and Deaconess House, Philadelphia, and came to St. Louis six years ago. She is a member of the staff which ministers in the institutions of the city, of which the Rev. J. Howard Lever is head. Deaconess Brainerd's work is largely with the unfortunate girls and unmarried mothers and orphan children of the slums of the big city, ministering to them as they are found in the city hospital, and following them with loving ministrations as they leave the hospital and go back again into the city. Everywhere she goes, she is the blessed instrument of a highly spiritualized social service work. Mrs. Brainerd contributed much indeed to the success of Deaconess Brainerd's work. Many friends who had learned to love Mrs. Brainerd's sweetness and gentleness of character gathered for the burial at St. John's Church, of which she was a member, on the afternoon of Monday, January 20. Bishop Johnson, the Rev. J. H. Lever and the Rev. Douglass H. Atwill officiated at the church and at the committal in the family lot in Valhalla Cemetery.

GRACE MCKINNEY.

WASHINGTON

Churchman's League Meets—The mid-winter meeting of the Churchman's League of the diocese was held on Monday night, January 27, and was a brilliant occasion. The scene of the meeting was Trinity Hall, the centre of the new diocesan community work, which was opened with a full schedule on February 1. This, at the invitation of the bishop, was in the nature of an advance private view of the extensive

changes and improvements made to fit and equip the building for its new uses.

Admiral Stockton made the first speech of the evening. "After the War—What?" was his theme, and he drew on his great store of military, educational, diplomatic, and economic experience and learning to give pertinent and illuminating answers to the questions arising in the minds of all as to the international, political, social, and religious problems resulting from the war.

The Rev. David R. Covell, newly elected social service secretary of the diocese, and vicar of Trinity Diocesan Church (the new title of this old foundation, now nearing its 100th anniversary), gave an address full of information, insight and fire entitled "The Soldier's Challenge and the Church's Answer—A Venture in Christian Social Service." He showed the great call in this central section near Union Station and many lodging houses, from soldiers and sailors for hospitality and social and religious influences, and the way Trinity plans to meet the call. He also set forth the neighborhood's need of welfare work for its uplift, and told some of the things to be done in this direction. His appeal was so strong that a number of the laity present tendered him their services in the development and management of this new diocesan undertaking.

W. L. DE VRIES.

SPRINGFIELD

Best Year Financially—The report of the treasurer of the diocese, Mr. Dan G. Swannell, to the Board of Finance at their meeting on January 21 at the bishop's house, shows the diocese to have had the best year financially that it has had for some time. More parishes and missions paid up in full their quota of diocesan assessments and arrears to the diocese and missionary assignments than for many years past. Thirty-four out of fifty-four parishes and missions paid in full their assessment and a number cleaned up arrears.

The diocese is free from debt and looks forward to the coming year with confidence and hope.

Roosevelt Memorial Service—The Rev. Lester Leake Riley, rector of Christ Church, president of the Protestant Ministers' Ministerial Association this year, is making arrangements for the Roosevelt memorial service and meeting to be held at the State Armory on Sunday afternoon, February 9, under the auspices of the Illinois State Historical Society and the Protestant Churches of Springfield. Gov. W. L. Harding of Iowa, is to be the chief speaker, and the Rev. Holmes Whitmore of Milwaukee, will speak on "Roosevelt as a Man and a Citizen."

Mission at Christ Church—Beginning Sunday, February 9, the Rev. Holmes Whitmore of Milwaukee, will conduct a four days' parochial mission in Christ Church. Mr. Riley writes in his announcement of the mission, "this is an opportunity for intensive study of the new responsibilities that have come upon us today and an endeavor to revise the message of the Church to meet the needs and demands of a new day. It takes time and effort, but if we are to do our work and express our lives for the business of life we must give time and effort and attention. The Church after all can only advance as far as you are prepared to follow it. Here, then, is an opportunity for enlightenment and education under a leader of broad experience and prophetic insight, combined with a balance of judgment, breadth of view and forceful utterance."

JOHN C. WHITE.

MISSISSIPPI

A Mystic Cable—On January the 11 the word "Exceeded" was cabled to Bishop Bratton in France. Bishop Bratton had said that if that particular word reached him he would be the happiest man in France. It reached him and meant that Mississippi had exceeded her apportionment for general missions.

Old Church Renovated—Trinity Church, Pass Christian, well known and loved by tourists from all over the country has been completely renovated, repainted and repaired, and was reopened recently for services. The funds for the purpose were in the bank before repairs were begun. The Nestor of the diocese, the Venerable Dr. Nowell Logan has been in charge for a number of years. Dr. Logan was ordained in Mississippi and has never left the diocese. He is eighty-one years old.

Archdeacon Receives Gifts—The Ven. Archdeacon Waddell, eighty-one years old in January, was presented with two purses of eighty-one dollars each in gold by two of the Masonic orders in Meridian in honor of his eighty-first birthday. The archdeacon is hale and hearty, industriously visiting his territory of many hundred square miles in East Mississippi. As he is well known and much loved, distress calls come to him from all over his field, day and night. The archdeacon answers them all.

ALBERT MARTIN.

ATLANTA

Conference Postponed—The annual conference of the Diocese of Atlanta, which was to have convened on January 23, has been postponed to the last of May, on account of the ubiquitous flu. The conference was to have been held in All Saints' Church in the see city, but so many of the delegates were sick with influenza, and Bishop Mikell himself was in the hospital, so it was deemed advisable to wait until warm weather.

This is the second time an attempt has been made to have the conference in mid-winter, but it has not so far been successful. April or May have been the months for the meeting heretofore, and anyone who has ever seen a southern spring cannot wonder.

The Woman's Auxiliary was contemplating a new departure which it was hoped would increase its efficiency. They have always met on the first day of the diocesan conference, sharing the opening service with the clerical and lay delegates and then going to their own business meeting. This time they had decided to hold their conference the day previous, which would have enabled the bishop to have met with them. Without doubt this is what will take place in May.

E. S. TAYLOR.

COLORADO

Notes on St. John's Seminary—St. John's, Greeley, the theological seminary of the diocese, has taken another forward step. Mrs. Sarah M. Hall has accepted the position of matron. Mrs. Hall is a pioneer missionary in every sense of the word. In the early days of Kemper Hall, Kenosha, Mrs. Hall was matron. Later she became housemother in the church school for Indian girls in South Dakota. Trinity Church, Greeley, furnished the apartment for Mrs. Hall and the guild gave a house-warming reception that was in reality a donation party. During the influenza epidemic one of the students, Samuel Brooks, had a severe attack and died as a result of the disease. Mr. Brooks' death has left open

a scholarship at St. John's for some young man who is desirous of preparing for missionary work in the West. Application for scholarship should be made to Dean Bonell, Greeley, Colorado.

Returning Priests and Others in War Work—The Rev. Francis E. Anthony expects soon to return to his old residence in Denver. He has the rank of sergeant, which he gained in service with the medical corps before being invalidated home.

The Rev. Donald Ottman, also formerly in charge of Trinity Memorial Church, will not return to the diocese, but much to the regret of the Bishop of Colorado takes up work at Lexington, North Carolina. It will be remembered that Mr. Ottman was succeeded by his own father in his other Colorado charge at Trinidad and afterwards became chaplain at Fort Sill.

The Rev. Floyd Van Keuren, formerly rector of Canon City, deals now with sixteen French departments and 200,000 refugees as director of general relief in the southwestern zone of France. Mrs. Van Keuren is also working in France in the Home and Hospital Communication Service at Bordeaux.

Christmas Offerings and the Influenza—About Christmas time suffering from closed churches and the ravages of the epidemic, St. Mark's and St. John's Cathedral, Denver, asked for increased offerings, hoping each to get about \$600 which they needed, and they received approximately the gratifying sum of \$800. The personal losses to the churches of Colorado have fortunately been light.

G. H. HOLORAN.

PITTSBURGH

A Diocesan Conference.—On Monday evening, January 27, in Calvary Parish House, Pittsburgh, a large conference of rectors and superintendents of the Church Schools of the diocese was held. The purpose of the gathering was to make clear and thoroughly discuss the standard of excellence composed and adopted by the Diocesan Board of Religious Education. An address of cordial welcome was given by the rector of Calvary Church, the Rev. Edwin J. Van Etten. The standard of excellence consists of ten phases. Brief and able addresses, of ten-minute duration, were made by the Rev. Messrs. R. N. Meade, R. E. Schulz, Geo. W. Lamb and Lewis B. Whittemore. After each address a free discussion followed. The evening proved to be one of the most enthusiastic and instructive that has ever been held under the auspices of the diocesan board.

JANE CUDDY.

WEST TEXAS

Conference of Clergy—Bishop Capers convened a meeting of the clergy and other officers of the diocese January 22-23 to confer on matters of urgent importance and to engage in a season of prayer and mutual counsel. Practically all the clergy responded. It was determined that more strenuous efforts should be made to reach the unchurched parts of the diocese, since 64 per cent of the population of the State of Texas is positively without any church affiliation and that there are still numerous counties in this diocese entirely without the services and ministry of the Church.

Notes—The Rev. B. S. McKenzie, until recently rector of Gonzales, has been appointed civilian chaplain at San Antonio. His place as dean of the Gonzales convocation has been taken by the Rev. Gayner Banks of Cuero.

Mr. Roy Miller, mayor of Corpus Christi, opened the conference on Wednes-

day with a rousing speech on the responsibility of the layman in church affairs. Wednesday afternoon a reception was given at St. Mary's Hall in honor of the bishop and clergy of the diocese.

West Texas Military Academy, a diocesan school for boys, has been recognized by the Government as a reserve officers training school.

Mr. George Kirwan, formerly superintendent of St. Mark's Church School, San Antonio, is now a Y. M. C. A. secretary in Mesopotamia, and spent Christmas with relatives in Bombay en route for his future field of service.

A movement has just been inaugurated by the laymen of the Diocese of West Texas to purchase the Episcopal residence at San Antonio. \$20,000 is required for this purpose, and the San Antonio churches have pledged themselves to raise \$12,000 of this amount, the balance to be secured by the other parishes of the diocese.

A. J. GAYNER BANKS.

WESTERN MASSACHUSETTS

Memorial to Chaplain Danker—On a recent Sunday morning three beautiful stained glass windows by the Gorham Company were dedicated by Bishop Davies in the chancel of St. John's Church, Worcester. They are in memory of the Rev. Walton S. Danker, late rector of the parish. The window on the right represents St. John the Evangelist; that on the left, St. John taking the blessed Virgin Mother to his own home after the Crucifixion; and the central window, an angel pointing the aged John in Patmos to the vision of our Lord in glory. A flag of the republic of France was presented by Mr. and Mrs. Matthew J. Whittall.

RHODE ISLAND

Churchmen's Club Meets—Bishop Reese was the principal speaker at the dinner of the Churchmen's Club of Rhode Island on January 21, at the Turks Head Club, Providence. He was listened to by 200 members from all parts of the diocese, with Mr. William A. Viall as presiding officer. Bishop Reese stressed the importance of the Church's after-war work for soldiers and sailors. "The front," he declared, "is now here in this country." The bishop also outlined the need of providing for the great number of able men who wish to leave the service to enter the ministry whose families must be cared for while they are in training.

Patronal Festival at St. Paul's Pawtucket—The days around St. Paul's Day were observed by St. Paul's Church, Pawtucket in an unusual way. On Sunday morning January 26, the rector, the Rev. Roberts Selhamer, preached an anniversary sermon, with the attendance in a body of teams of visitors, who spent the afternoon in a so-called every name visitation of the parish, when calls were made not only upon members of the church but also upon a who have shown interest in the parish and have called upon it for ministrations. At the evening service the music was from the oratorio "St. Paul" and the preacher was the Rev. Wm. H. Van Allen, D.D., of the Church of the Advent, Boston. On the following evening the annual parish meeting was held, followed by a reception in the parish house, with a large attendance of the men, women, and children.

Bishop Perry's Return—Bishop Perry expected to return from France earlier than had previously been planned. It is now understood that he will arrive the first of March.

JOSEPH M. HOBBS.

KANSAS

Getting Acquainted—Pursuant to his policy of "getting acquainted with individuals in each parish," Bishop Wise spent the octave January 12 to 19, in Epiphany Parish, Independence.

The order for the week included the bishop and the rector getting acquainted; the bishop and the people getting acquainted, and the rector and people getting acquainted, or more deeply acquainted with God and themselves, by means of a parochial mission, which the bishop conducted, and an informal parish reception.

Saturday afternoon was designated as a time for Baptism, and on Sunday, the 19th, a class of adults was presented for Confirmation.

No attempt was made to reach any one who had not hitherto been interested in the parish, but those whom the bishop sought to reach received a more real sense of "life's values."

The mission revived and clarified the individual parishioner's vision of the Kingdom.

ALBANY

An Effective Canvass—Toward the end of the year 1918, the Rev. W. W. Silliman had planned for an every member canvass in St. Mark's Church, Malone, hoping that it would result in assuring sufficient funds to meet the budget of \$4,700. At this time Mr. Silliman came down with a severe attack of influenza and was unable to carry out the proposed plan. The men of St. Mark's Parish, under the leadership of the vestry, took over the entire responsibility and work of the canvass and carried it through with such success that they have secured already pledges of \$4,714 with the expectation of still more.

Meeting of the Archdeaconry of Troy—The winter meeting of the archdeaconry of Troy was held in St. John's Church, Troy, the Rev. H. R. Freeman, D.D., rector, January 27 and 28. The missionary service, Monday evening, was of the usual order, only that this beautiful church, with its well-trained choir, added double interest to the stories of diocesan missions which were told by the Ven. Archdeacon Purdy and the Rev. C. B. Alford, one of the missionaries.

The missionaries' stories were of unusual and pathetic interest because these faithful priests told of their experiences during the influenza epidemic. After luncheon in the parish house the Rev. James Caird of Troy, president of the Standing Committee of the diocese, read a most thoughtful and devotional paper on "Some Thoughts on the Spiritual Life."

J. N. MARVIN.

CENTRAL NEW YORK

Ordination—On Sunday, January 26, Bishop Fiske advanced to the priesthood, in St. John's Church, Elmira Heights, the Rev. Condit Nelson Eddy. The candidate was presented by the Rev. Henry E. Hubbard, rector of Trinity Church, Elmira. The Rev. Norton T. Houser, rector of St. Peter's Church, Auburn, and dean of the Fifth District, preached the ordination sermon.

Receives Purse—The congregation of St. John's Church, Ithaca, recently presented their rector, the Rev. Henry P. Horton, with a purse of \$750, as a token of their appreciation of the work he has done among them.

Farewell Sermon—The Rev. Wm. R. McKim, for the past fourteen years rector of St. John's Church, Oneida, preached his

farewell sermon on the Third Sunday after the Epiphany, having accepted a call to the rectorship of Trinity Church, Rochester, where he began his work February 1. He leaves behind him a host of friends and a legacy of substantial work accomplished.

A Growing Work—Remarkable growth and energy has been shown by All Saints' Mission, Johnson City, the Rev. T. Raymond Jones, priest in charge. Although established less than two years ago, it has organized as a parish, and as a result of an everymember canvass will become self supporting. Johnson City is a rapidly growing industrial community, the home of one of the Endicott-Johnson shoe factories.

Important Changes—At recent convocations of the several districts of the diocese a proposed revision of the missionary canon of the diocese has been largely discussed. Notable provisions of the proposed canon are the classification of places receiving aid into (a) organized missions, (b) parochial missions, (c) assisted parishes, (d) preaching stations. Provision is also made for the gradual withdrawal of financial aid, and for the establishment of a minimum salary.

An Interesting Service—Binghamton daily papers gave much space to a notice of a Confirmation service for a class of deaf mutes in Christ Church of that city. The class was prepared and instructed by the Rev. H. A. Van Allen, deaf mute missionary. Bishop Olmsted officiated and addressed the class in the manual language.

THEODORE HAYDN.

NEW MEXICO

Takes Charge of "Big Bend"—The Rev. Clarence Stuart McClellan, Jr., B.D., has recently been appointed by Bishop Howden of New Mexico the head of the missionary district of the "Big Bend" in West Texas. This missionary field, one of the largest in the United States, covers an area of 32,000 square miles and is three times the size of Belgium and larger than Ireland and South Carolina together. It extends for hundreds of miles along the Southern Pacific Railroad and is immediately north of the Rio Grande. Its military importance is great and there are established all through this territory detachments of troops and one large camp of over 2,500 men at Marfa. Marfa is the headquarters of the district, and here the Rev. Mr. McClellan has his home in the rectory of St. Paul's Church. The church here dates from 1897, and to-day its membership includes many of the representative ranchmen of that section.

Mr. McClellan has recently inaugurated a movement for a new community center for Marfa, to be built in connection with St. Paul's Church, and in this center the soldiers of the camp will find a club for dancing, pool, reading, and there is to be a theatrical society formed in connection with the movement. At Alpine, another station on this vast mission field, plans are out for a new church, St. James by name, to be erected this coming spring. During the month the Rev. Mr. McClellan visits Fort Stockton, Fort Davis, Sierra Blanca, Van Horn, Pecos, Marathon, Son-derson, Langtry, and many other places where he has established a monthly service of the Church.

EAST CAROLINA

Death of J. R. Matthews—The Rev. John R. Matthews, a non-parochial clergyman of the Diocese of East Carolina, died of pneumonia on January 22 at Saltville, Virginia. Mr. Matthews was born in England about fifty years ago. Throughout the

South Mr. Matthews is well known as a missionary. Memorial services were conducted at St. Paul's Church, Greenville, North Carolina, by the rector, the Rev. C. H. Bascom on January 26. Mr. Matthews was at one time rector of St. Paul's, Greenville. He is survived by his wife.

Ordination—The Rev. Howard Allgood was ordained to the priesthood at St. John's Church, Pitt County, North Carolina, by the Rt. Rev. Thomas C. Darst, D.D., bishop of East Carolina, on January 24. The Rev. Messrs. C. H. Bascom, M. C. Daughtrey, G. F. Hill and J. H. Gibboney assisted in the service. The sermon was preached by the Rev. G. F. Hill, rector of Christ Church, Elizabeth City, North Carolina, and the candidate presented to the bishop by the Rev. M. C. Daughtrey, examining chaplain of the diocese. The newly ordained priest will continue his work at St. John's, Grif-ton and nearby missions.

Change Meeting Place—The bishop has announced that the thirty-sixth annual council will be held in St. Peter's Church, Washington, North Carolina, instead of at Fayetteville, on Tuesday, May 13.

J. H. GIBBONEY.

GEORGIA

Ordination—The Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, advanced to the priesthood the Rev. William Worthington Webster on January 25, in St. Paul's Church, Augusta, Georgia. The candidate was presented by the Rev. G. Sherwood Whitney, rector of St. Paul's, and the bishop preached the sermon. The Rev. Thomas Noe, of Graniteville, South Carolina; the Rev. H. H. Barber, and Rev. F. W. B. Dorset, of Augusta, assisted in the service. Owing to quarantine regulations a special permit for the service was issued by the Board of Health, and only a few persons were permitted to be present.

Again Quarantined—A second wave of influenza has again put both Savannah and Augusta in quarantine. In both places the churches have been closed since January 10. The Rev. G. Sherwood Whitney, rector of St. Paul's, Augusta, has been serving as member of a citizens' committee to aid the Board of Health in controlling the situation. He has made vigorous efforts to secure a modification of the regulations for permitting the churches to open for one hour on Sunday morning; but while a very large public sentiment supports this plea, the Board of Health has not yet granted it. The influenza is waning rapidly, and it is hoped the quarantine will be lifted before another Sunday.

Notes—The Rev. William Johnson became rector of St. Mark's, Brunswick, on January 1.

The Rev. H. H. Barber has become *locum tenens* at the Church of the Good Shepherd, Augusta.

St. Paul's, Augusta, has lost a consecrated man and a valuable member in the death of the junior warden, Mr. J. A. A. W. Clark, who succumbed to pneumonia on January 6. His wife died also a week later of the same malady, leaving three young children.

Bishop Reese is making a two weeks' series of visitations for the Bishop of South Carolina, who is still in France.

G. SHERWOOD WHITNEY.

Protest Closing Churches—For the third time the churches have been closed because of influenza in spite of divided opinion among the doctors as to the necessity or benefit of such closing.

The Savannah clericus sent this resolu-

tion to the sanitary board without effect:

"Resolved: by the Savannah clergies, composed of all the clergy of the Episcopal churches in the city—that a respectful protest be filed with the Board of Sanitary Commissioners regarding the present existing ban on the holding of religious services in our respective places of worship, and further we respectfully urge that we be permitted to exercise our clear right and duty to hold our accustomed services in the church of God."

At the meeting on January 23 the clergies considered the establishment in connection with St. Augustine's Colored Church of a bureau of employment, there being a zeal for such a work.

EDWARD W. OSBORNE.

CHICAGO

Interchurch War Work Service—On January 24 a meeting was held at St. James's Church, in this city, under the auspices of the Interchurch Emergency Committee, which is directing the united campaign to raise \$10,000,000. The opening prayer was said by Bishop Anderson, and the Rt. Rev. W. T. Stearly, Bishop Co-adjutor of Newark, was one of the chief speakers. Other speakers were W. A. Quail, of St. Louis, Methodist bishop, and the Rev. Nehemiah Boynton, of the Congregational Church, at present a chaplain in the coast artillery.

Memorial for the Rev. A. H. W. Anderson—The committee that was appointed at the time of the funeral of the Rev. A. H. W. Anderson, rector of All Saints' Church, Ravenswood, which took place on January 20, has drawn up a memorial for Dr. Anderson on behalf of the clergy of the diocese. A paragraph from the memorial follows:

"Dr. Anderson admirably manifested the virtues of the Christian priesthood. His stalwart ministry brought blessings to all, and was especially fruitful in the lives of men and boys. His life was dedicated to Christ and His Church, and that service led him to high tasks for the state until he laid down his life for God and country. Enriched by friendship which proved its reality in time of need, we, his brethren, shall ever cherish his memory—loyal friend, true patriot, faithful priest of Jesus Christ."

Financial Campaign in Elgin—The Church of the Redeemer, Elgin, Illinois, of which the Rev. James M. Johnson is rector, will celebrate the 61st anniversary on February 17. This celebration will mark the successful completion of a two months' campaign to cancel the church debt, which amounted to \$9,000. The campaign was started with a parish supper, at which Bishop Griswold introduced the Rev. William W. Newell, D.D., a church financial specialist, and an appeal was made which brought in pledges amounting to \$6,800 that evening. A strenuous follow-up campaign by the men of the parish has raised the balance. This campaign marks the culmination of three years of intensive effort on the part of the rector and people of the Church of the Redeemer. In 1915 a small Sunday School room was enlarged into a parish house. In this work 112 men of the parish did \$3,500 worth of work themselves. In 1916, three weeks after it had been redecored, the church was gutted by fire. In 1917 the parish utilized what was left of the old building, and spent \$16,000 in the construction of a new and much larger edifice.

Moving Picture Censorship—The Social Service Commission held a meeting at St.

Mary's Home for Children, January 21, when the matter of moving picture censorship, which was discussed at the last meeting, was brought up again by the secretary, the Rev. J. B. Haslam, and a resolution was passed recommending that the features to be excluded from the pictures be not left to the discretion of the censor, but be named by city ordinance. It was further recommended that the censorship should be taken out of the hands of the police and given to a special board of censors.

At the last meeting of the commission a Social Service Council was formed, composed of representatives of the several parish social service committees. This council met at the close of the meeting of the commission. A committee was appointed to draw up a list of respectable moving picture houses in the different sections of the city. The matter of the relationship between capital and labor was discussed, and the Rev. C. M. Andrews offered the auditorium of St. Timothy's Church for a forum to be held by the commission.

CHARLES L. STREET.

LOS ANGELES

New City Mission Chaplain—The executive board of the Los Angeles City Mission Society at its January meeting elected the Rev. A. F. Randall chaplain to the public institutions of Los Angeles city and county. Mr. Randall's previous experience qualifies him peculiarly for this position, he having been for several years chaplain of St. Luke's Hospital in Spokane and a member of the municipal Charities Commission. He thus brings to his work that rare balance of sympathy and judgment which is essential in the equipment of a social worker.

Work for Armenia—All the churches in the city of Los Angeles, including the Roman Catholics and the Jews, are devoting themselves to the Armenian and Syrian Relief campaign, for which they have accepted the entire responsibility. It was expected to utilize in this drive the machinery of the war savings organizations that had done such effective service for the Government. But when after the signing of the armistice it was found to be impossible to rally these organizations, the Armenian and Syrian Relief Committee frankly laid the whole burden of the cause upon the churches, and they, in turn, although inexperienced in such drives and lacking compact central organization, have accepted the challenge and set themselves nobly to the task. Three hundred thousand dollars have been asked for from the whole city, of which the sum of \$15,000 has been apportioned to the Episcopal churches.

The Happiest Parish—The happiest parish in Los Angeles at the present moment is St. Athanasius, which is about to occupy a new and strategic site, the gift to the parish of Miss Madeline F. Wills. St. Athanasius has been a somewhat migratory church. Nearly twenty years ago it left its first location on Court Circle, almost in the heart of the city, and went out to seek new opportunities at Custer Avenue and Temple Street. Here an important work was established and might have continued but for a progressive immigration of Jews. The generous gift of Miss Wills places this church at the very center of a thickly populated and growing section where there are large opportunities for religious and social work. Incidentally the location is the most beautiful church site in the city, a flat iron lot with almost three hundred feet frontage on each side, facing picturesque Echo

Park and its lake charmingly nestled among the hills. The church and the rectory have been moved and remodelled under the personal direction of Mr. Arthur B. Benton, well known architect and churchman, and a large space has been reserved for the greater church of "St. Athanasius by the Lake," which exists yet only in sketch and by faith.

THOMAS C. MARSHALL.

HANKOW

Thanksgiving—Thanksgiving Day was especially marked in Wuchang this year by a joint parade of Boone, St. Joseph and Trinity with more than six hundred students in line. The Boone Band also led the parade of the volunteers from church to consulate after the Thanksgiving service.

Bishop Home—The bishop reached home from his trip to Ichang and Shanghai on November 20. At both places the epidemic (influenza and malignant malaria) had abated, though the effects were still evident. The Heckang school is closed, several deaths having taken place among the pupils. The teacher is incapacitated and the catechist has had to retire to Shanghai to recuperate. The Rev. James Tsang accompanied the bishop to Ichang, and finding that traveling conditions were comparatively safe, he and Mr. Cooper started overland on November 20 for Shihna, where the workers have been in some distress for money. The latest word sent back en route showed that they had safely reached Lang Pin on November 23. Oftainable carriers were weak with disease. Food was scarce and many deserted dwellings were passed, but no other hindrance had been met.

Parents' Day—November 23 was observed at Boone as Parents' Day. A special invitation was sent to the parents of each guardian of each boy, and a fair number came. They were shown over the buildings; the Boy Scouts gave them a show exhibition. They saw a football game, and then they gathered in the library, where Mr. Ts'en explained to them the management of the school and tried to make plain just what were the legitimate expenses of the students.

For Victory—An American special service of Thanksgiving for the allied victory was held in St. Paul's Cathedral on November 28 and was in charge of the clergy, the bishop making a short address. Where practicable special services were also held in Chinese throughout the diocese. A prayer for use during this time of peace deliberation and reconstruction has been set forth for use in the diocese.

INDIANAPOLIS

Mobilization of Man Power—A movement to solve one of the practical problems of the Churches—the mobilizing of the "manpower" of the local church—took practical shape recently at St. Paul's parish hall, New Albany, when a group of active and representative men laid plans for the forming of a men's club. The keynote of the meeting was "efficiency" in service for men by men. Addresses were given by the Rev. Frank J. Mallett, rector of St. Paul's Church, and Mr. Edward C. Swigert, "Y" worker at Camp Zachary Taylor. F. B. Stotsenburg presided, and a committee consisting of William E. Coolman, Harry Marquis and Earle Embrey was appointed to draft a workable constitution and arrange for the adjourned meeting for men on Friday night.

BALTIMORE

Annual Convention—The 135th annual convention of the Diocese of Maryland, at the Memorial Church, Baltimore, January 29 and 30, was largely attended, business-like and harmonious. It was preceded by a mass meeting under the auspices of the Commission on Social Service at which effective speeches were made by Professor Vida D. Scudder, of Wellesley College; Bishop Lines and the Rev. Tinker, director of the City Mission in New York, the subject being "The Church and Reconstruction." There was speech-making than usual by members of the convention, but two especially strong effective addresses were delivered by speakers from outside. The Rev. Dr. Tinker produced a profound effect by his vivid presentation of the work of the City Mission of New York and the convention referred a project for the organization of a City Mission in Baltimore to the board, the trustees of the Cathedral Foundation, the Committee of Missions, the Social Service Commission with power to act. The Rev. Roy B. Guild was urged upon the convention that there should be a Council of Churches in Baltimore for cooperation in as many lines of religious and philanthropic work as possible and steps were taken in this direction. After an earnest presentation of the need of uniformity in Sunday School work, it was determined that a meeting of clergy should be held at an early date to the adoption of a uniform system of education in the Sunday Schools of the diocese.

One of the outstanding features of the convention was a rousing report from the Social Service Commission dealing especially with the responsibility of the Church in the reconstruction which is to follow war, which resulted in the adoption of the following resolutions:

Resolved, that this convention favors the formation of a league of nations to enforce peace and to secure justice to all nations, large and small.

Resolved, that this convention place its record as endorsing a minimum wage in industry, interpreted as a "community wage," an amount on which a man can bring up his family in wholesome decency.

Resolved, that we favor increasing application of the plan of cooperation of employees with employers in the working management of business enterprises.

Elections of officers resulted as follows: Standing Committee—The Rev. Drs. William Meade Dame, Edward T. Helfenstein, Hur B. Kinsolving, and Peregrine Wroth; Messrs. Herbert M. Brune, Henry Harlan, Joseph Packard and Charles Scull.

Deputies to General Convention—The Rev. Drs. Philip Cook, Edward T. Helfenstein, A. B. Kinsolving, John I. Yellott, Messrs. Edward Guest Gibson, Joseph Packard, Blanchard Randall, George C. Thomas. Alternates—Rev. Drs. Arthur C. Yell, Peregrine Wroth, William Page, and John D. LaMothe; Messrs. Glenn, Henry Barton Jacobs, Edward Rich and Arthur Thompson. Social Service Commission—Rev. Messrs. Romilly Humphries, Philip Cook, Richard W. Gue, E. Dering Evans, John D. LaMothe, E. T. Helfenstein, C. E. Perkins, C. L. Atwater; Messrs. John S. Fulmer, Daniel Randall, William F. Cochran, Anna S. Abercrombie, Mrs. Janon Herber and Miss Elisabeth Gilman.

Secretary—Mr. A. De R. Sappington, 1000 Building, Baltimore.

Treasurer—Mr. Blanchard Randall.

WYLLYS REDE.

English Church News

"Starving Clergy"—The Bishop of London has not yet got his £50,000 to relieve the pressing necessities of the London clergy, but he has passed the half-way mark, and he writes to the *Times* to thank that journal for the backing which it gave to the scheme, and to report progress. Very many of the richer clergy have contributed and many soldiers; indeed one colonel has spent his leave in acknowledging the checks, besides giving a handsome donation of his own. The bishop still hopes that the fund may reach the figure which he set, so that no incumbent shall have less than £400 for 1919, and no curate less than £250. He also complains that the public departments which have church patronage in their gift do not sufficiently recognize the claims of the chaplains—not the army chaplains, but those who had congregations of church people in various continental cities. These men have been ruined by the war, and the Bishop of London, under whose diocesan supervision they worked, has nothing to offer them, except one of the London "poor livings." He mentions, amongst others, the case of the Dresden chaplain, the Rev. C. A. Moore, who stood up to the Germans when they tried to fine him 4,000 marks, by telling them that they would have to pay 4,000 million marks when the war was over. He succeeded in getting back to England, to find that the only job open to him was an east-end London curacy. Another brave man, also named Moore, stuck it out as chaplain at Lille right through the war, and is at present unemployed. But doubtless the publicity which the bishop gives to these cases will remove the scandal.

The Central Fund—While the *Times* is printing letters on the subject of clerical poverty, the church press is discussing the proposal for a central fund. Archdeacon Peile's letters to the *Guardian* have brought a reply from the Rev. J. H. Ellison, vicar of St. Michael's, Cornhill, London, who has for many years been recognized as an authority on church finance, and is chairman of the Propaganda Committee. It is a very temperate letter: he does not reproach the archdeacon, but asks what alternative he has to propose? The present plan "has been thought out by the best brains the Church can produce: no one has yet suggested an alternative plan." He claims also that St. Paul himself would have used such a method, if a newspaper press had existed in his day. He would not have hesitated to make the straightforward appeal, "it's your money we want," when it was necessary to equip the church for new tasks.

The archdeacon, writing in the same issue, adds to his previous criticism by explaining that it was not his object to check the natural flow of offerings. But it should be a natural flow: not "an artificial pumping." He distrusts this central reservoir, because "centralization means oligarchy." There will be nothing really representative in the organization which administers the money: places at a distance from London will come off badly. He dreads the power of the purse in a few hands. And the appeal to the moneyed classes will give these people some right to dictate the policy of the Church of England. He quotes the "millionaire influence in certain American universities."

Bishop of Chester Resigns—In a few weeks there will be another vacancy to be filled in the episcopal ranks. Dr. Jayne, Bishop of Chester, has been in bad health for some time, and it is expected that when he completes his thirtieth year of office, which he will do next month, he will resign. He is seventy-four years of age. Another bishop who is getting on in years is Dr. Ridgeway, Bishop of Chichester, who has just given an indication that he is contemplating the same step. When these two resignations go into effect, the Prime Minister will have an opportunity of making a couple of "reform" appointments. The *Challenge*, in commenting over the appointment of Canon Pearce to the See of Worcester, is not enthusiastic. He will be a "thoroughly worthy bishop, who will preside with dignity over his diocese." He will do nothing rash: "but it is just rashness that we want upon the bench, it is bold experiments that we long for in the dioceses. The Church needs less chairmanship and more leadership. We fear that the last appointment has but added one to her well-filled ranks of chairman."

Pope and President—Dean Welldon, of Durham, still continues his habit of writing to the newspapers on anything that interests him. His latest discovery is that there is a peculiar interest in the meeting of President Wilson and the Pope. The Papacy and the Presidency are the "supreme embodiments of the democratic principle, as being the most exalted offices to which a man can rise, and frequently has risen, without any antecedent privilege of birth, or rank, or favor." The dean does not contend that both offices have been equally loyal to democracy, for the one has been "autocratic in spirit and influence, while the other has always been republican." That is all that the dean has to say: so there is not very much point in the letter, though he does recall the fact that a meeting was at one time proposed between the late Theodore Roosevelt and Pius X. But the meeting between the ex-president and the Pope did not take place.

"A Landslide of Moral Values"—Canon E. A. Burroughs is again speaking at meetings, having made a good recovery from his breakdown in health. Speaking at a meeting for Intercession at Queen's Hall, London, he said that the victory had not brought us nearer to peace on earth. "If you want to have this, you must have goodness." He maintained that there had been a perfect landslide of moral values during the war. Yet he was not without hope: there was idealism in the air, "but we have to get it from the air into the stuff of the nation." The general election had begun with the cry: "Make Britain better," and had ended with: "Make the Germans pay." So feeble is our Christianity that the State does not take it seriously. What we need in the Church is the spirit of Marshall Foch: "I can't hold on: well, then, I attack." On the proposal of Canon Burroughs, a message was sent to President Wilson thanking him for upholding before the world a high standard of Christian statesmanship, and assuring him that the Christians of the world will be solidly behind him.

JAMES CAIRNS.

BOOKS ON CHURCH ART AND ARCHITECTURE, SYMBOLISM AND HERALDRY

THE following bibliography contains only a few of many books on church art and architecture that might have been included, and only such books as are now in print. Those volumes published by the Oxford University Press form a series which in its entirety constitutes a good working library on church art and architecture. It is also to be noted that the articles in the Encyclopedia Britannica and in the Catholic Encyclopedia on ecclesiastical art are reliable and interesting. This bibliography has been prepared with the assistance of Mr. Wilfrid E. Anthony, the authority on ecclesiology in Mr. Bertram Grosvenor Goodhue's office in New York.

Architecture

- ARCHITECTURAL HISTORY OF THE CHRISTIAN CHURCH, A. H. Hill. (Gorham's, 70c.)
 GOTHIC ARCHITECTURE IN ENGLAND, Hermitage Day. (Gorham's, 70.)
 IN AND OUT OF THE OLD MISSIONS, James. (Little Brown & Co., \$3.50.)
 GOTHIC ARCHITECTURE, Moore. (Macmillan, \$4.50.)
 SOME OLD DEVON CHURCHES, Stabb. (Simpkins-Marshall.)
 ENGLISH CHURCH ARCHITECTURE, Francis Bond. (Oxford University Press, 2 volumes, \$18.50.)
 AMERICAN CHURCHES, Jos. McBaker. (American Architect, 2 volumes.)
 CHRISTIAN ART, R. A. Cram, Editor. (Brentano's, 3 volumes, \$25.00.)
 THE SPANISH SERIES. (John Lane, 10 volumes, \$1.50 per volume.)
 RECENT ENGLISH ECCLESIASTICAL ARCHITECTURE. (Caxton House.)
 PULPITS, LECTERNS, AND ORGANS IN ENGLISH CHURCHES, J. Charles Cox. (Oxford University Press, \$3.40.)
 BENCH ENDS IN ENGLISH CHURCHES, J. Charles Cox. (Oxford University Press, \$3.40.)
 THE CHANCEL OF ENGLISH CHURCHES, Francis Bond. (Oxford University Press, \$3.40.)
 SCREENS AND GALLERIES IN ENGLISH CHURCHES, Francis Bond. (Oxford University Press, \$2.70.)

Symbolism

- MANUAL OF CHURCH SYMBOLISM, Geldhard. (Mowbray-Gorham, \$5.00.)
 SYMBOLISM OF ANIMALS AND BIRDS IN ENGLISH CHURCH ARCHITECTURE, Collins. (McBride & Nast, \$1.75.)
 FLORAL SYMBOLISM OF THE GREAT MASTERS, Elizabeth Haig. (Dutton, \$2.00.)
 DEDICATION OF ENGLISH CHURCHES, SAINTS AND EMBLEMS, Francis Bond. (Oxford University Press, \$4.00.)
 HISTORY OF OUR LORD, Jameson. (Longman's, 2 volumes, \$7.50.)
 SACRED AND LEGENDARY ART, Jameson. (Longman's, 2 volumes, \$7.50.)
 LEGENDS OF THE MADONNA, Jameson. (Longman's, \$3.75.)
 LEGENDS OF THE MONASTIC ORDERS, Jameson. (Longman's, \$3.75.)

Heraldry

- HERALDRY FOR CRAFTSMEN AND DESIGNERS, W. H. St. John Hope. (Macmillan, \$2.25.)

HERALDRY OF THE CHURCH, E. E.

- Dorling. (Gorham's, 70c.)
 COMPLETE GUIDE TO HERALDRY, Fox-Davis. (Dodge Publishing Co., \$5.00.)

Furniture

- MEMORIALS AND MONUMENTS, Weaver. (Scribner's, \$5.00.)
 FONTS AND FONT COVERS, Francis Bond. (Oxford University Press, \$5.40.)
 ROOD SCREEN AND ROOD LOFTS, Dom Bede Cam, O. S. B. (Scribner's, 2 volumes, \$16.80.)
 WOOD CARVING IN ENGLISH CHURCHES, Francis Bond. (Oxford University Press, \$3.40.)
 ENGLISH CHURCH WOODWORK, Howard and Crosslay. (Scribner's, \$13.50.)

Glass

- WINDOWS, A Book About Stained Glass, Lewis F. Day.
 STAINED GLASS WORK, C. W. W. Hall.
 ANCIENT PAINTED GLASS IN ENGLAND, Nelson.

Miscellaneous

- CHURCH BELLS OF ENGLAND, H. B. Walters. (Oxford University Press, \$3.40.)
 GOTHIC QUEST, R. A. Cram. (Doubleday, Page, \$1.50.)
 RUINED ABBEYS OF GREAT BRITAIN, R. A. Cram. (Scribner's, \$5.00.)

A SUGGESTED ORDER OF SERVICE FOR ROOSEVELT DAY

THE following order of service is suggested as appropriate for use next Sunday, February 9, when the late Colonel Roosevelt will be remembered in many churches. The passage from Micah, suggested for the first lesson, was Colonel Roosevelt's favorite Scripture passage. Hymn 636 was his favorite hymn:

- PROCESSIONAL—Hymn 194.
 PSALM—91.
 FIRST LESSON—Micah vi., 6 to end of chapter.
 SECOND LESSON—St. Matthew xxv., 14-30.
 HYMNS—636, 505, 196.
 RECESSIONAL—Hymn 507.

FREE PEWS

The Rev. Henry Sloane Coffin, D.D.

THERE are two sorts of institutions with which a church may be compared. One is the club which its members support for their own benefit and that of their guests; the other is the public school, which is maintained by the community for the education of the children of the entire neighborhood. At first sight a church supported by the voluntary contributions of its adherents seems more analogous to the social club. It is maintained because the congregation desires its inspiration and teaching and fellowship for themselves and their families. And churches are an unusually hospitable form of club, offering their privileges to any who desire to receive them, bringing the dues down to the abilities of the poorest, and usually attempting to welcome strangers with friendly courtesy.

If the church be such a club, then special provision for the seating of its paying ad-

herents seems congruous with its nature; although even then it is to be hoped that the seats will not be graded with prices varying according to location, so that Dives lines the middle aisle while Lazarus finds a rear seat in the gallery—a method plainly at variance with the Christian ideal of fellowship and in manifest opposition to the explicit teaching of the Epistle of James.

But in reality a church is far more like a public school, erected and supported by a congregation for the benefit of its entire neighborhood. As Christians its adherents are more eager that the religiously indifferent and unenlightened shall be reached than that they shall themselves be further edified. Under such circumstances they cannot wish for themselves any preferential treatment in the house of God. They ought rather to prefer to stand, if necessary, that the casual attendant may be seated where he will hear most satisfactorily and be impressed with the courtesy and kindness of those whose guest he finds himself in God's name.

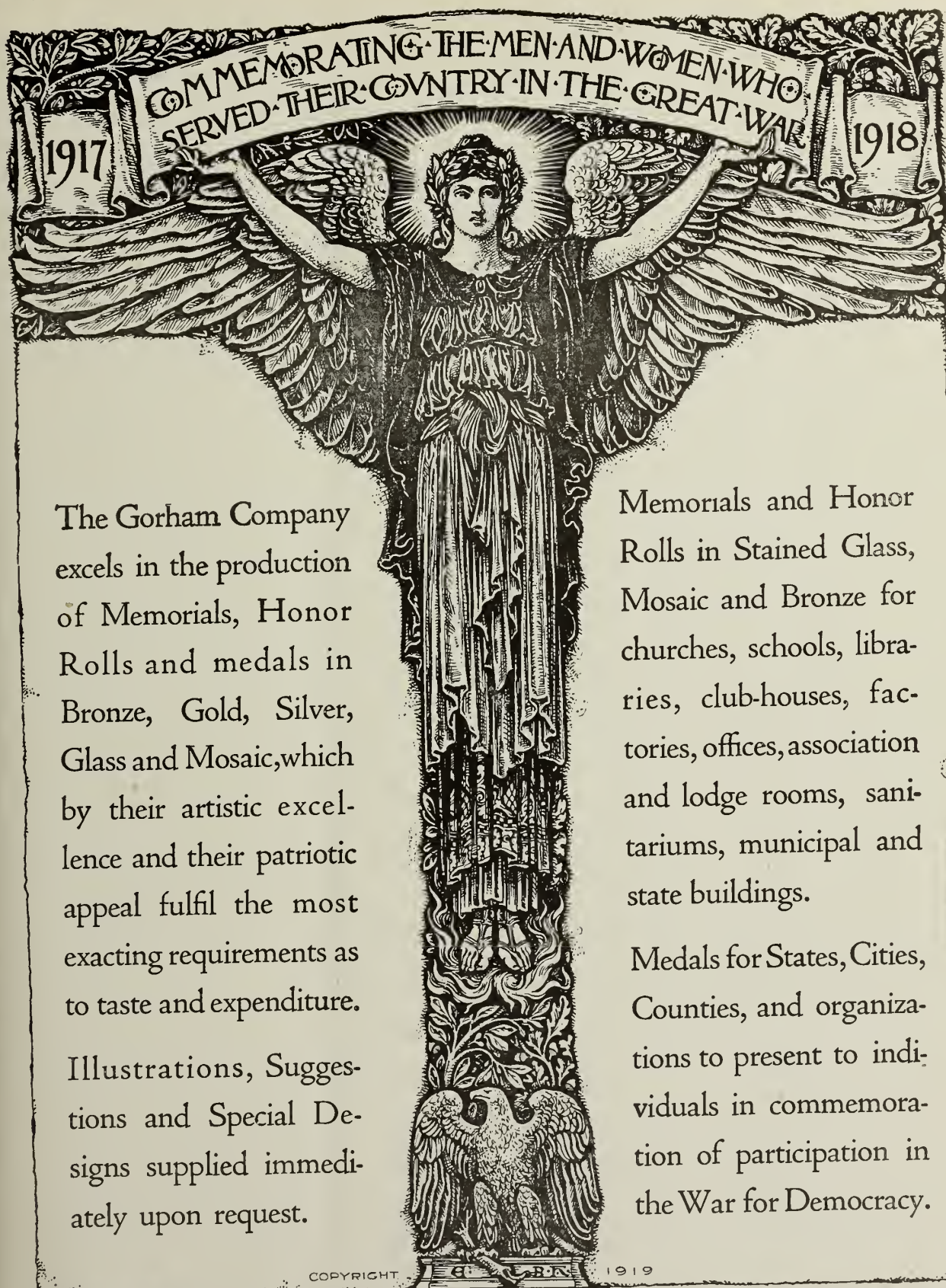
The main point in all matters pertaining to a church is that the church be kept true to its own genius as a fellowship of people meeting together as the household of God, and the custom of leaving the sittings free and unassigned seems to promote the family spirit and to give the entire company more readily a homelike feeling in this place of prayer.

Crusade Against Hearstism

(From a sermon by the Rev. Van Rensselaer Gibson)

THERE is a dangerous foe to our moral and national integrity in our midst. The Church is ultra-conservative—yet Jesus Christ's religion is the most radical thing in the world—so radical that it would be more dangerous than the evil we attack, were it not actuated by the Holy Spirit of Love. In spite of this, it seems more difficult to inspire action on a great moral issue of this character within the Church than elsewhere. The argument is that it is the Church's function to hold services, punctilious in their observance of all the niceties of ritual; to bury the dead and so on. This is an obvious absurdity. Indeed, it is pure camouflage, the real reason being indifference, lack of courage, or such a gross ignorance of what constitutes real religion as to be an unpardonable sin in this enlightened day. So far as I know no Church and few groups within the Churches have placed themselves on record as enemies of Hearstism. Certainly the Church has not been conspicuous in action protesting against this great moral and national menace, nor has it declared itself in strong terms of denunciation, in any way reflecting the withering scorn or echoing the vociferous invective of its Master in His unsparing attack on His moral enemies.

"No loyal citizen or group of citizens, friends of the sacred cause of liberty and righteousness, above all among those who name the name of Christ, should rest until this tremendously powerful internal enemy is rendered impotent, until this cursed thing we call Hearstism is crushed. The Kaiser is well on his way. What are you going to do with his friends here? Away with the whole tribe! Let us make a clean sweep of it! Along with the Hohenzollerns, along with the German militarism, along with German beer made in little Germany here, along with Boloism in France, along with ruthless and hateful kultur in its every form, this unspeakable Hearstism in America, too, must go! In the name of God, we demand its suppression, we demand its destruction, we demand its annihilation."



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The Open Forum

In Memory of Nova Scotians and Prince Edward Islanders

TO THE EDITOR OF THE CHURCHMAN:

In a few days there will be sent out by the Diocesan Women's Cathedral League, to every town in the Diocese of Nova Scotia—that is to say, to every town in the Provinces of Nova Scotia and Prince Edward Island—a circular letter announcing the beginning of a carefully planned campaign with the object of raising the sum of \$10,000 for the erection in the Cathedral of All Saints', Halifax, the diocesan church, a beautiful stained glass window as a memorial of all Nova Scotians and Prince Edward Islanders who, in the great war now so triumphantly ended, were content to die that freedom, truth and justice might live. The circular will be accompanied by a letter from His Grace Archbishop Worrell, heartily endorsing the movement, and bespeaking support for it, and by a short but detailed description of the design. It may here be stated that this will be in entire harmony with the purpose of the window, and that the latter will indeed be an "holy offering, rich and rare." Colored prints, giving some idea of the beauty of the window, have also been secured by the league and will be available by any of those who undertake the active work of collecting funds, should the latter think these would serve to stimulate interest.

Purchased with the voluntary offerings of a proud and thankful people, the memorial will, down through all the peaceful years which are to come, perpetually exalt the infinite sacrifice by which peace was purchased, and since it is not to be a memorial of members of the Church of England only, but of all the men of the two provinces who died, will silently but after an exquisite fashion also testify to and exalt the Christian principle of universal brotherhood. The names of all the dead of both provinces will be inscribed in a vellum book, which will be placed near the window, and which will be open to all.

The members of the league have, after due consideration as to the most effective method of procedure, decided to send the circular letter referred to, to one representative churchwoman in each town, to whom they will look confidently for leadership in the movement in that town, and to whom they will give all possible backing.

The window, the handiwork of a firm of worldwide note, will be a masterpiece of artist and craftsman, and will stand behind and overlook that holy table which is sacred to the "Blest Sacrament of Unity." There, in the cathedral church, it will perpetually exalt, before every worshiper and every visitor, the dignity, the loveliness, the triumph of that sacrifice which has indeed made holy ground of the battlefields of France and Flanders, and consecrated the waters of the sea to every Canadian worthy of his heritage.

"No calendar blazons their triumph

With service of vigil or feast,

And he that was greatest among them

Is even as he that was least.

For the fearless of heart and the fearful

Who trembled—but came at Thy call,

We bless Thee, we thank Thee, we laud

Thee,

We love Thee, O Father of all."

All who desire to contribute to the fund and wish to send their subscriptions direct are requested to forward them to Mrs. A.

H. Whitman, 63 Victoria Road, Halifax, and they will be promptly acknowledged. Let it be borne in mind that the window is to be erected with the voluntary offerings of all who wish to contribute, and let none be deterred from contributing by the fact that his or her contribution must be small. The small gift with the heart of love and loyalty behind it will be as gladly welcomed as the larger gift from the person of larger means.

Mrs. J. GILLIS KEATOR, President.
The Diocesan Women's Cathedral League,
109 Morris Street, Halifax, Nova Scotia.

Let Them Remain in France!

TO THE EDITOR OF THE CHURCHMAN:

I understand that it is the intention of our Government to remove the bodies of our soldiers who have died or who have been killed in battle over here, to the United States after peace has been declared. Such unfortunate action must be prevented, if possible.

At a meeting of the chaplains of the First Division a resolution was unanimously passed requesting the Government to allow these bodies to remain where they are now buried in France. We have American cemeteries in the French cities and villages and in these cemeteries the bodies of our men who died while fighting in France ought to remain. The cemeteries at the front were of necessity more or less hastily selected, but doubtless by this time the Graves Registration Service has gone over this area and arranged them in a decent and orderly manner.

After the battle of Soissons, General Mangin sent a message to the American troops who had taken part in that operation. He said in closing: "American comrades! I am grateful to you for the blood so generously spilled on the soil of my country. I am proud to have commanded you during such days and to have fought with you for the deliverance of the world." By all means let the bodies of our men, who were killed at Soissons, remain in the American cemeteries in that area to remind the world of their bravery and their valor, and as an honor to our country. Let the same thing be true of every front upon which we have fought. Let the bodies of the men remain near the field of battle in which they gave their lives.

I hope that such a sentiment against their removal will manifest itself at home that the authorities will allow the bodies of our dead to remain in France, a soil made sacred by their sacrifice.

OLIVER J. HART,
Chaplain, Fifth Field Artillery, A. E. F.
Headquarters Fifth Field Artillery,
American Expeditionary Forces,
U. S. A. P. O. No. 729, Germany.

An Important Matter

TO THE EDITOR OF THE CHURCHMAN:

Anybody who loves Christ wants to do all he can for Christ, and is thankful to be shown a way to do this. I write of what mine eyes have seen, and of some things I have handled so to speak, and I know my testimony is true. There may be fields more fruitful, though I doubt it, but I am sure none in all the missionary endeavor of our Church have been better prepared, tilled, or made more plenteous in all manner of spiritual store than our field in Brazil.

Nowhere where our Church goes to work for Christ are opportunities more abundant, workers more devoted, and fruit

more plentifully evident. A field that has furnished a missionary for the coadjutor bishop of a diocese like Virginia and has given to the world a translation of our Prayer Book, and the entire Scriptures into Portuguese, deserves consideration and approbation and generous assistance. Missionaries in Brazil are picked men, most of them native, all of them well educated men and recognized spiritual leaders.

Much of this is due, most of it indeed to the wonderful bishop whose cheery temperament, attractive attainments, impelling common sense, and genuine spirituality are everywhere in evidence.

On Epiphany, 1899, Lucien Lee Kinsolving, then a missionary in Brazil, was consecrated bishop of that extensive jurisdiction in St. Bartholomew's Church, New York. Members of that parish will remember this with becoming pride.

The Brazil Committee of the Woman's Auxiliary in New York wish to commemorate this anniversary. They ask for offerings to send him a fund of a few thousand dollars for his use in his great field. There are parishes, and schools, and mission stations, all of them supported somewhat by the natives, who fully appreciate these efforts for their good. There are places where, could missions be planted, churches would soon be built.

To get the fund started and push it to completion is the great consideration. I cannot refrain from telling others about it who, like myself, seeing a good thing want to help it along. I am not begging. This is not needed. I am giving good and generous people a great chance to show their gratitude to a noble, stirring, ideal bishop who is known all over Brazil, and indeed throughout South America, as a fine type of man, the right sort of citizen, the exemplary Christian and an enthusiastic patriot.

A list of contributors without the amounts will be sent to Bishop Kinsolving. Large amounts though welcome are not expected. Small amounts in large number will be sufficient. Checks or money orders may be made payable and sent to Mr. Joseph N. Blanchard, 1109 Madison Avenue, New York City, the chairman of the committee. Rectors can help us by making this project known through their weekly bulletins or parish papers.

GEORGE R. VAN DE WATER,
New York City.

Information Wanted

TO THE EDITOR OF THE CHURCHMAN:

Can any of your readers supply me with a picture of the Rev. Dr. C. F. Crusen, born of Danish parents in Philadelphia June 27, 1794, who died as librarian at the General Theological Seminary, October 18, 1865?

Does anyone know how old was the Rev. Dr. Solomon Halling, a Dane, surgeon in Washington's army, ordained priest by Bishop J. Madison in 1792, who died as rector at Georgetown, South Carolina, December 24, 1813?

R. ANDERSEN,
Our Saviour's Danish Church, 193-19 Ninth Street, Brooklyn, New York.

Breweries in China

TO THE EDITOR OF THE CHURCHMAN:

In your issue of January 11 you had an editorial, "China to Get Our Breweries." Can't you write stronger than that? Does nobody in America care—not even a Christian Church—about the degradation and corruption of the Chinese? I have heard as yet no strong word spoken in pulpit or press against this despicable venture for making money by ruining people whose ignorance and gullibility makes it easy.

Never suppose that the Chinese are to be sold any such non-existent thing as liquor of good quality. The classes most easily taken in by the intensive advertising methods of modern brewing interests will be able to afford only the worst of the bad whiskey, and all that goes with it will keep their nation down in the mire. On the shoulders of helpless China is shifted a curse that America with all her strength took scores of years to throw off! Do you and I regard this with complacency?

This sordid betrayal of another country's weakness *may* be something we have no legal means of interfering with, but we should not even refer to it in anything less than the most burning, stinging words at our command. The American (?) perpetrators of this "enterprise" should be made to feel the withering scorn of the Christian Church and awakened public conscience of their fellow-countrymen.

KINGSLAND CAMP.

Irvington, New York.

The Common Cup

TO THE EDITOR OF THE CHURCHMAN:

The total effect of so much recent discussion of exceptional ways of administering the Communion cup has been not to allay apprehension among the laity but rather to increase an entirely unnecessary sensitiveness and alarm in the matter. What really needs to be done is to show them that all this is largely due to imagination and without the least foundation in fact. Accordingly I am asking you to be good enough to give currency to these brief quotations from a little booklet containing an address some years ago in St. Augustine, Florida, by J. Ewing Mears, M.D., LL.D., an eminent Philadelphia physician and churchman. They are made with his kind permission. His address is 1535 Land Title Building, Philadelphia, in case any one wishes a copy of the little book itself.

BOYD VINCENT.

(Here follow the quotations)

The principle which controls the transmission of germ diseases is the same—the germs must, in order to infect our system, gain access to the blood, directly, as by wound, or through either the digestive or the respiratory organs. We must ingest them, or inhale them, or receive them directly into the blood. . . . It has been shown by experiment that the venom of the rattlesnake may be eaten with impunity, but prompt intoxication occurs when the snake injects the venom into a wound made with its fangs.

From the above information you will know in order that infection should enter the body through the use of the cup in the Communion service it could only do so by bacilli which may enter through the mouth. . . . The skin possesses very slight powers of absorption, and the mucous membrane is very similar to it in this respect. It covers the outer surface of the lips, and may be said to form a barrier to the ingress of deleterious or harmful substances. Against this surface of the lips rests the edge or rim of vessels from which liquids are taken into the mouth, and in this way anything which may rest on the rim comes into contact with a membrane which possesses low powers of absorption. . . . After each communicant has received the wine the priest should wipe the rim with the purificator or napkin, and rotate the cup in order to offer an untouched surface to the next communicant. . . . With these precautions the cup can be used in the Communion service free from any danger of disease-contamination. . . . I shall conclude by presenting the opinions of men distin-

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STATEMENT OF THE CONDITION OF THE	
ÆTNA INSURANCE COMPANY	
HARTFORD, CONN., U. S. A.	
On the 31st day of December, 1918	
Cash Capital,	\$5,000,000.00
Reserve, Re-Insurance (Fire).....	13,960,730.66
Reserve, Re-Insurance (Marine).....	891,707.72
Reserve, Unpaid Losses (Fire).....	1,238,954.86
Reserve, Unpaid Losses (Marine).....	1,064,352.22
Other Claims	1,015,000.00
Net Surplus,	8,904,032.69
Total Assets,	\$32,074,778.15
Surplus for Policy-Holders,	\$13,904,032.69
NOTE—The Security Valuations on which this Statement is based are those fixed by the Insurance Commissioners.	
LOSSES PAID IN ONE HUNDRED YEARS:	
\$174,703,814.16.	

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guished in the science of medicine, teachers in the great medical institutions of our country, practitioners of eminence in the special branches under discussion, and workers in laboratories of research. From these all there comes but the one opinion—and it is this—that no authenticated cases are on record in which disease has been conveyed through the use of the cup in the Communion service. Professor James Tyson and Professor John H. Musser, professors of the Principles and Practice of Medicine and of Clinical Medicine in the University of Pennsylvania, and Professor James C. Wilson, professor of the Principles and Practice of Medicine in Jefferson Medical College, all unite in this opinion, conveying the information to me by message. . . . "There are no authenticated cases of the transmission of tuberculosis in this manner." . . . "I know of no instance in which disease has been transmitted by the Communion cup."

Dr. W. M. Parker, Manchester-by-the-Sea, Massachusetts, contributes to the *Medical Record*, New York, date of March 5, 1892, a paper containing information upon the subject of the "Hygiene of the Holy Communion." He says: "Some eight years ago I sent out circulars to prominent clergymen and medical men in this country and in Europe. . . . In all of this mass of professional experience and of carefully prepared opinions, not one case could be found, either in this country or in Europe, where any injury had resulted of any kind whatever. Nor is there one instance on record of the transmission of disease to the clergyman who consumes the last contents of the chalice. Upon him would certainly fall the greatest danger, if it were present." . . . Dr. Howard S. Anders, Philadelphia, who has made a special study of the subject, . . . read a paper before the section on state medicine at the meeting of the American Medical Association, held June 1, 1897, in which he made the following statement: . . . "We know of not one bona fide instance of disease contracted from a common Communion cup."

Not Commissioned

To the Editor of THE CHURCHMAN:

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effect that I am a commissioned chaplain in the army and say that I am merely serving temporarily under the War Commission of the Church, in association with the rector of the Church of the Advent, Spartanburg, at Camp Wadsworth. I shall return to my missionary work in the convocation of Mobile as soon as the need for extra service here is past.

JAMES F. PLUMMER.

Acknowledgments

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A SOLDIER'S CHRISTMAS IN FRANCE

This charming letter, written by a young churchman now serving in the American Expeditionary Force, has come to the office of THE CHURCHMAN. We think that the narrative is worth sharing with our readers.—Editor.

I WOKE up Christmas morning most appropriately in a stable, lying on straw. Up in the lofts the men were calling their morning greetings to one another. The bugle blew and we fell in on the road in out little French village at seven o'clock, while it was still twilight.

After formation we had breakfast—prunes, bacon, bread and coffee. As soon as I had my mess kit washed I was off for my favorite town. I have already written you of it, "nestling down to the landscape," a mile away. When I entered the village church Mass had already begun. This church is a gem, with its low, rounded arches, discolored wood carving and stalls seasoned and rare, lovely standards, many flowers, banners, candles and a Christmas shrine. I wish you might have seen that shrine. It was as though the December greens from the hillside, a hundred yards up behind the church, had come in to the Christmas Mass and arranged themselves in wonder around the images of the cows and the holy three. Pine, mistletoe, white snowflowers, holly, moss wreathed themselves about the thatched roof; and on the green bank some disproportionately tiny sheep were sprinkled, suggesting the lovely old conceit of "flocks of stars." A tiny oil lamp with a red star in front of it all, hung on a delicate gold chain.

The whole town was present, the men, most of them, acting most formally, the women piously and the children naturally. The choir of shrill-voiced girls sang horribly, but sang "Noel" with such obvious delight and it was such a situation and such a carol that I must confess what I suppose the vivisectioners of our personalities would call a "complex," or something or other. At any rate I just about lost control of my eyes for the joy of it.

I walked back to my own town in time to go to another Mass—there is actually no other place to sit down, to say nothing of a place to go, but the church. In it—it was begun in 900—is a Dutch painting of St. Jerome at his studies.

Then came our company Christmas dinner, probably the most often discussed occasion of the month. Let me see. We had ham, cauliflower, mashed potatoes, bread and coffee, nuts, a box of cigarettes, and half a pound of chocolate.

Immediately after mess I determined upon a bold step. President Wilson was to be in Chaumont, seven kilometers off. Passes were not issued. Arrest awaited anyone who went there. But the prospects of Christmas night in an old and beautiful French city, decorated for a celebration, as against a dreary frozen time about the village, made me bold. I took a companion under my arm. This was, as it happened, something of a Christmas charity. The poor fellow is an over-sensitive, effeminate, self-pitying, self-conscious, timid, irresolute Jew, who has made life utterly miserable for himself in the army. The animal spirits of his comrades exercise themselves at his expense. As you may imagine, his sensitiveness gives him some redeeming features. He has rare taste in decorative art, which is his profession. I really am afraid for the fellow. At any rate it seemed only decent, and not particularly unpalatable to me either, to save him the misery of an utterly cheerless Christmas. So down the road we went to Chaumont.

On the way we passed Pershing's headquarters, the famous old Château Marne.

There were guards on the highway every ten yards and many Frenchmen from the countryside had come down to see Wilson and the general pass. We saw them. When we reached town it was getting dark. Our first goal was the cathedral. It is a fascinating monument of many styles and ages. The wood carving and the tracery of the side aisles and chapels of the choir are most memorable; also many antiques and some rare wood painting on little panels. I should think Dürer might well be contented with them. Some charming, merry French children who said they "belonged" in the church got hold of us and insisted on showing us the tower. The chimes were fifteenth century, mellow and soft. When we reached the top of the spiral stair one of the children pointed out a narrow window. I was all expectation, but never could I have expected a glimpse of anything so lovely. Beneath us lay the whole city with its winding streets and pointed, irregular roofs. A dense, large snow was falling and covering everything, half visible through the twilight and half by the glow of the festival lights of the city. Beneath in the town the chimes were ringing for vespers. The children were all excited but a little awed too, so they whispered eagerly to us not to miss a feature that made the full magic of the hour. Really I have not known many more happy scenes. Isn't there something sainted in such an experience?

We stayed in the cathedral for vespers. The choir was drilled by an artist, a real conductor. We sat behind the altar, where the candles were shining behind the flower pots and the organist, and he and his choir were in full view. Their earls and Evensong were of a sort I know would have been especially delightful to you.

Our next experience I know you cannot appreciate as we did. It was a real meal—napkins and all. We carefully selected our café and met at the table two very pious Y. M. C. A. secretaries, quite incapable to my mind of a single religious thought. They insisted on talking of the decadence of religion in the Church and the religious elements (among much of course "simply foolish") which we find in Socialism. There was also at the table an intelligent Frenchman.

On the way home we had a good talk. Also we got lost. We got in after taps, but the guards were good to us, for after all Christmas comes only once a year.

My mind had been running all day on the philosophy of Christmas. Isn't it a complicated thing? The reunion of friends, oranges and nuts, legend, carols, and many, many other ingredients combine. No day can compare with it in the popular imagination. The sum of it seems to be to be: Good will, cheer and a faith that somehow an ounce of good is worth a pound of shame. Even the selfishness of the commercial exchange, I mean presents, can't kill it. Even sentimentalism and, deadliest, even optimism can't kill it. It seems to me all great democratic ideals are like the sea. We may pour all our garbage into them, defile and desecrate them, but still they go on "in their priest-like task of pure ablution round earth's human shores."

When I got to the stable I brushed the snow off my overcoat, took off my shoes and went to sleep. I have seldom spent a merrier Christmas.

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Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisement inserted for less than \$1.00.

CHURCH NOTICES

Calendar for February

2. PURIFICATION OF ST. MARY THE VIRGIN
9. 5th Sunday after the Epiphany.
16. SEPTUAGESIMA.
23. SEXAGESIMA.
24. ST. MATTHIAS'S DAY.

Preachers for Next Sunday

FIFTH AFTER THE EPIPHANY

- CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), The Rev. Henry B. Washburn, D.D., 4 P. M., Rev. J. Howard Melish.
- GRACE CHURCH—Morning (11), the Rector (8) The Rev. Cedric Charles Bentley.
- ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rector.

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TRIBUTE

Tribute of respect and esteem to the memory of
WILLIAM R. BUTLER
by the Vestry of St. Mark's Church,
Mauch Chunk, Pa.

At a meeting of the Rector, Church Wardens and Vestrymen of St. Mark's Church, Mauch Chunk, Pa., duly convened for this purpose, January 29, 1919, the following resolution was ordered to be spread upon the minutes, and a copy of the same to be conveyed to the family:

Resolved that in the death of our Senior Warden, William Richards Butler, there is in all our hearts a sense of loss that cannot be put into words. He has been more to us than companion, guide, and familiar friend, for in all matters of parochial importance we have been in the habit of looking to him as a counsellor, and have depended upon him for wise leadership. Trained as he had been from childhood days in love and reverence for the Church, and being specially and continually identified with this, his home parish, he seemed to know instinctively what things were best suited to promote its best growth, and establish most surely its venerable foundations. He was not only a constant worshipper, a steady communicant, and an untiring worker, but a man of high education, broad, fearless, far-sighted, and thoroughly abreast with the times; a believer in prosperity, an advocate of cheer, and an exemplar of the true Christian spirit in all the affairs of life. Great for emergencies, and absolutely dependable for all ordinary duties, and routine obligations, he was indeed a tower of strength to us.

Bowing submissively to God's will in removing him from this present scene, we proffer to the family of our beloved Warden our heartfelt sympathy, and join with them in thankful remembrances of a noble life.

WALTER C. ROBERTS, Rector.

DAVID J. PEARSALL, Warden.

RICHARD S. RUDDLE,
HENRY A. BUTLER,
IRA G. ROSS,
CHARLES A. BLAKSLLEE,
OLIVER O. JARRARD,
I. MONROE CHURCH,

Vestrymen.

DIED

LONDON—Entered into life eternal, at her late home in Fernandina, Florida, January 11th, Mary Ker, beloved wife of Reverend John London.
"Blessed are the dead, who die in the Lord."

SPENCER—William Ambrose Spencer, January 19th, at Saranac Lake in the 34th year of his age, son of the late Lt. Colonel William C. Spencer and Mrs. Mary M. Spencer of Cambridge, Massachusetts.

NILES—Entered into Paradise on Wednesday, January 22d, at noon, The Rev. Charles Martin Niles, D.D., Rector of the Church of the Ascension, Atlantic City. A Requiem was said at 8 o'clock in the Chantry of the Parish Church by the Rev. Chaplain Edmund Banks Smith, U. S. A., on Saturday, the Feast of the Conversion of St. Paul. The funeral took place in the church at 2 o'clock, the officiants being the Rev. Arthur Lewis, curate of the Church of the Ascension, The Ven. Archdeacon Shepherd, representing the Bishop of the Diocese, who was unable to be present, and the Rt. Rev. Philip Rhinelander, D.D., Bishop of Pennsylvania. A large representation of the clergy from New York, Philadelphia and New Jersey were present. The interment was in the Atlantic City cemetery.
Eternal Rest Grant unto him O Lord, and let light perpetual shine upon him.

QUIET DAY

A Quiet Day, Saturday, February 22, at Trinity Chapel, 25th Street near Broadway, conducted by the Rev. J. Wilson Sutton. 8.00 A.M., Holy Communion; 9.30 A.M., Morning Prayer; 10.00, 11.30, 2.30, Meditations; 4.00, Evening Prayer. A simple luncheon will be served in the parish house.

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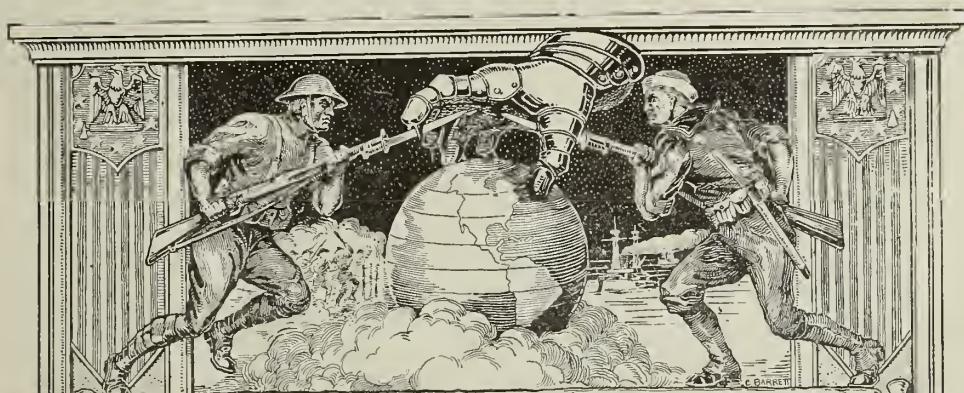
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A CHAPLAIN'S EXPERIENCES IN CUBA—II

By the Rev. E. Clowes Chorley, D.D.

I AM writing this article in the tent which serves at one and the same time for a bedroom, a study and a reception room for the men who constantly seek out the chaplain. It is my good fortune to be attached to the Seventh Regiment of the United States Marines aptly described by Kipling as "soldiers and sailors too." The marines are proud, and justly proud, of their record. It is second to none in the service and its prestige has been permanently enhanced by the way the "devil dogs" fought in France. These fine young men of the Seventh have had no chance to show their metal across the seas, but they have made a fine record for themselves in Cuba; their restraint under difficult conditions has been beyond praise.

About a year and a half ago the President of the Republic of Cuba offered facilities for the training of American troops on this island. That offer resulted in the sending of two regiments of marines. We are encamped around the San Juan Hill, famous in the annals of the Spanish-American war for the charge of the Rough Riders led by Colonel Roosevelt.

Work in a camp like this falls, broadly, under three heads.

The first line of work is social. Here are four hundred men drawn from almost every state in the Union and representing every social class in life. Banker's sons and artisans; lawyers and farmers are "bunkies"; that is, they occupy the same tent. Every company has its quota of college men and not a few were noted athletes. They have been linked in a common life from the same motive—patriotism. Every man is a volunteer; they did not wait for the draft. These men have a good deal of time to themselves. Long before sunrise the bugle calls them to the duties of

the day. When most people are asleep they are drilling in the green meadows, for this work must be done ere the heat makes it dangerous. Those who are not on guard duty or on special detail have practically finished the day's work by the hour of mid-noon. Under ordinary circumstances they have liberty to go into Santiago or whither they will, but that needs some expenditure of money, and money is rather a scarce commodity in a military camp. A good many men have allotted half their pay to the folks at home and most of them are paying the monthly premium on the government insurance as well as installments on Liberty Bonds. They have very little spending money left. Not a few of them are in the position of a bright lad from Calvary Church, New York, who confided to me that when all the charges on his month's pay had been met he had twenty cents left for himself. The practical result is that most men have to find their amusement within camp limits, and therefore social service looms large.

We have no army Y. M. C. A. work here at San Juan; indeed, none in Cuba. The Red Cross, however, has stepped in and nobly supplied the need. In the next tent to me there lives temporarily Mr. Walter Johnson, a field director of the Red Cross. Mr. Johnson gave up, for six months, the direction of the leading newspaper in Kansas to serve in the Red Cross. That wonderful organization has provided the lumber for a large recreation hall in this camp, also for a social center for the younger officers. It has equipped us with a piano, a pool table, a phonograph, baseball material and many sorely needed supplies for the hospital. In addition, it has supplied each post with a moving picture machine and arranged for a regular supply of films.

The recreation hall is a veritable god-send for the boys. The two long tables are amply supplied with writing paper and envelopes, for the marine loves to write letters and still more, to receive them. In our hall the number of letters written averages one hundred a day and the supply of paper is constantly giving out. Through the kindness of the Church Periodical Club I brought down four thousand sheets of writing paper. Not one sheet is left; it has all been distributed among the posts.

Equally in demand are the magazines and newspapers. Within two weeks I have distributed more than 200 magazines and papers, and I could use many times that number. When no railroad strike, as at present, cuts off our communications we have open air moving pictures three times a week, given to an audience which is critical but appreciative. By these varied means we seek to provide wholesome recreation and to minimize the desire to seek less healthy amusement in the adjoining city. For, let it be remembered, we are stationed on foreign soil. There is, and there can be, no law in Cuba forbidding the sale of liquor to men in uniform. Santiago is "wide-open," and the tropics have an insidious way of impairing one's power of resistance to temptation.

Our second line of work is the religious work. For some reason or other, the United States Government has not made any provision for detailing chaplains to the marine corps. Doubtless in time such provisions will be made, but until then the work must be done by civilian chaplains. Religious work in this camp was begun in the spring of this year by Dean Myers of Havana, who laid a strong and true foundation. Prior to my arrival it had been carried on most admirably by a young Methodist minister from Santiago, but he had also the care of an English and Span-

ish congregation. A resident chaplain is essential in a camp.

Of course we have all the denominations represented here. It is even whispered that there are some Mormons. We begin on Sunday morning with a celebration of the Holy Communion in the recreation hall at ten minutes before seven, and fifty minutes later the Roman priest has Mass. The service is inexpressibly beautiful. Outside the newly risen sun is bathing the mountains in light against which the tall palms stand out with arresting distinctness. Inside a little group of faithful boys kneel on the bare wooden floor and partake of that mystic food which is at once so awful and so sweet.

Our later service at ten fifteen defies all ecclesiastical order; it would make strict liturgists shudder, but it meets the need of a very varied audience. We always say the creed and I use the collect for the day and one psalm, but otherwise it is not very liturgical. The singing is led by a choir of six men, all of whom are old choir boys from cities as far apart as Philadelphia and Minneapolis. The address must be short and to the point and if one can succeed in doing that no more attentive audience could be desired.

I am trying one experiment which promises to be successful—that is, what has come to be called a “chaplain’s conference.” At seven fifteen the men gather in my tent to discuss some vital problems affecting life and conduct. Each man brings his own camp stool—for I am allowed only three—and practically everybody smokes. The first Sunday night seven men came and discussed the question, “What is it that makes a man a Christian?” Last Sunday night sixteen turned out and the topic for discussion was, “Why men stay away from church.” They talk with the utmost frankness. There is no beating round the bush; no attempt to spare the parson’s feelings, but at the same time there is a note of seriousness and many evidences of deep spiritual feeling.

Were it not for my wholesome fear of the genial editor’s blue pencil I should like to write much about the personal side of the chaplain’s work as I see it here. After all, it is by far the most important side. Take these lads here in Cuba—for lots of them are not twenty years old. They are away from home and all that home means. For two months the camp has been under strict quarantine because of the prevalence of influenza, both in camp and city; that means men have not been allowed to leave camp for that period, and liberty is not yet in sight. Every boy here enlisted with the understanding that the marines would be sent to France, and consequently every boy is most woefully disappointed. Now that the war is over these boys who enlisted “for the duration of the war” want to be discharged, but they can be held till six months have expired after the signing of peace. Added to all this, they are sick to death of life in the tropics. They have been in Cuba for sixteen months, and life here grows very monotonous. The temptation to “break camp,” that is to steal into the city in spite of the quarantine, is tremendously strong, and not a few men have succumbed.

Conditions like these afford a priceless opportunity for personal work. The men seek out the chaplain and pour out their story of woe. They get a letter from home where some difficulty has arisen, and they come and tell the chaplain; it is a relief to unburden their hearts. One boy—and a Roman Catholic at that—came into my tent a few nights ago and said, “Some fellows in my company are going to break camp and they wanted me to go with them,

so I thought I’d come and talk to you.” And so it goes.

I understand that the War Commission is shortly to make another appeal for funds to carry on its work. Pray do not get the idea that the necessity for such work has passed. Whatever good may be done by the chaplain in this regiment is due to the War Commission and its agent, the Church Periodical Club. All my equipment was found by them. They loaded me down with writing paper, Prayer Books, Bibles, games and everything else that seemed to be needed. The war is over, but the need is greater than ever. Our soldiers, sailors and marines were buoyed up with the great expectation; they were carried on the wings of a great exaltation. That exaltation has passed with the ending of the conflict. Now, there is nothing before them but the plain path of discipline and duty. If they needed the ministrations of chaplains and the comfort of the Church and the strength of the Sacraments in war time they need them ten thousand times more in the piping times of peace.

Books Received

Biography

THE ATLANTIC MONTHLY AND ITS MAKERS. By M. A. De Wolfe Howe. (Atlantic Monthly Press, Boston.)

EMINENT VICTORIANS. By Lytton Strachey. \$3.50 net. (G. P. Putnam’s Sons, New York.)

LETTERS OF IRVING TO BREVOORT. Edited by George S. Hellman. \$3.50. (G. P. Putnam’s Sons, New York.)

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BOYD VINCENT, D. D., Bishop of Southern Ohio.

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XII. The Wise Men.
XIII. Between the Testaments.
XIV. The Recollections of St. Peter.
XV. The Record of St. Matthew.
XVI. The Writings of St. Luke.
XVII. The Earlier Epistles of St. Paul I.
XVIII. The Earlier Epistles of St. Paul II.
XIX. The Later Epistles of St. Paul.
XX. The Five Sermons.
XXI. The Johannine Books.
XXII. The Library of the Grace of God.

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Our Contributors

THE REV. H. ADYE PRICHARD, M.A. Oxon., whose article, "The Uses of Diversity," appears this week, is the rector of St. Mark's Church, Mt. Kisco, New York.

KATE CHAMBERS SEELYE, Ph.D. (Mrs. Laurens Seelye), who reviews some recent books that have been published dealing with the problems of Armenia and the Near East, was brought up in the mission of the Congregational Church at Adana, Turkey, and has lived through several massacres. During her student days in this country she twice heard that her family had been wiped out in a massacre, but in both cases the rumor proved false. Mrs. Seelye has done graduate work in comparative religions. She hopes some day to return with her husband and little girl to Armenia as a missionary.

MR. RUDYARD KIPLING was asked by the Imperial War Graves Commission to choose an inscription for the great stone which is to be placed as a monument in each of our sadly numerous war cemeteries abroad. His choice will commend itself instantly to everyone. Nothing could be simpler, finer, or more appropriate than the phrase from *Ecclesiasticus* about famous men: "Their name liveth forevermore."—*The Spectator*.

The Churchman

Saturday - February 15 - 1919

CHASTITY

THE Treasury Department has addressed to the ministers of America an appeal to make a united attack on the menace of venereal diseases. The war and conscription have brought the whole problem into public view. A few years ago the subject of venereal disease would not be admitted for discussion in any American newspaper. Distinguished specialists, delivering addresses before medical societies upon the subject, could not get these addresses published in any daily paper, even when the articles were specially designed for publication in the press. Bishop Lawrence's notable address before a medical society in Massachusetts was the first of its kind to get into general circulation. It was printed in *The Living Church* and *THE CHURCHMAN*. The war has put a new face upon the whole subject. Governments when at war suddenly realize the value of healthy bodies. Unfortunately, governments have not always perceived that healthy citizens are a commercial asset in times of peace as well as in wartime. Tuberculosis, alcoholism, industrial casualties are a heavier tax upon the resources of a nation than are most of the wars upon which the nation embarks. Conscription convinced the Government that venereal diseases must be grappled with in the open. If America had never had conscription, the Treasury Department would not have addressed to the Churches of America an appeal to set aside a Sunday for a united attack upon this menace.

But from the point of view of the Churches, the whole problem is far more complex than the Treasury Department, perhaps, perceives. The Government is concerned with venereal diseases as a problem in national health and efficiency. The Church is also concerned with people's health, but it is primarily concerned with their morals. The Treasury Department has no theory whatever concerning the Christian virtue of chastity. The Church has such a theory and it holds that virtue to be inestimably precious. Because this is true, the ministers to whom this appeal is addressed by the Government, may view the problem altogether differently from the War Department. It is conceivable that a clergyman may believe, as did Dr. Münsterberg, that the sex problem ought not to be brought out into the light of day; that open discussion, especially among the young, is likely to destroy those sanctions and inhibitions which the custom of silence has hitherto provided. Such an attitude is by no means unworthy of the scientist's respect. Many a sound psychologist holds that view. There is certainly enough truth in it to cause us to be on our guard.

What the War Department is gravely concerned over is not sex morals, but sexual disease. It insists upon the prophylactic treatment. Christianity, on the other hand, insists upon chastity, because incontinence is a sin. It strikes spiritually and physically at the root of the family.

The war, which has brought the whole sex problem into the open, has also given a grave impetus to sexual

immorality. We are, without doubt, upon the eve of a period of the loosest sexual morals. This is the testimony of those who are conversant with the facts. It is natural that such should be the case. During the war we have openly taught the soldier how to avoid the physical penalty of what hitherto the Church and the family have regarded as a sin. It has been the business of the War Department to keep the body of the soldier sound. It could not concern itself with fine moral distinctions. But the moment the penalty of an abused appetite is made the chief concern, we have gone a long way to destroy nature's most delicate safeguard of the sex instinct, namely, shame. Now, if the Treasury Department believes that the Churches of America are going to attack the problem of venereal diseases in precisely the way in which the Government has been attacking it, they will be disappointed. In fact, Churches might well have been appealed to to use their influence to counteract the injury done to the nation's youth by the Government's method of attacking venereal diseases. The Government was wise, and was compelled by necessity to attack those diseases in precisely the way it did. It deserves unstinted praise for having promptly seized upon the most scientific and intelligent method of reducing the ravages and mitigating the consequences of syphilis. The Government is justified, and every city and town in the land would also be justified, in protecting the innocent, the foolish and the guilty. But because necessity compelled such a course, the problem of the Church is made tenfold more complex and pressing. Never in the history of the nation has it been more urgent that the Churches teach continence than at this hour. Sexual morality must be based upon something other than medical knowledge, or we shall breed a race which will sin skillfully and without shame.

Parents and educators are anxiously handling the problem of sex education. Better late than never; but there is a bitter disappointment in store for those who expect to derive purity from medical information. Christianity was the first religion to make chastity a popular virtue. It contrived to do so in one of the foulest ages known to history. And it did so by creating the conviction of the beatitude that only the pure in heart shall see God. After nineteen hundred years that conviction still remains a potent inhibition and sanctifying impulse. Anxious parents have not done their full duty by their children when they ask their family physician to have a talk with their boys. A knowledge of danger never made anyone love purity; a knowledge of God can. The Church still holds the key to the only effective deterrent of sex immorality. In the Gospels, light is flashed straight from the presence of God on the dark and fetid places where the sexual instinct breeds misery and shame. In all the literature of the world we can find no finer, more subtle handling of this problem than that simple narrative in the eighth chapter of St. John's Gospel. The restraint of the Master in this story is as marvelous as the wisdom of His remedy. A soul that

has sinned is made to feel the eyes of a living God. It was redemption that was offered; and the power to sin no more came from a mighty, surging desire in the sinner's heart to be like Christ.

WAR MEMORIALS

A GOOD deal is being said about war memorials. There is a desire to make them express the ideal of democracy for which the war has been waged. *Stone*, an architectural journal, in a recent editorial made the happy suggestion that New York's war memorial, instead of an arch of triumph, as has been so generally suggested, should be an open forum where the people of the city, thousands of them at once, could gather for popular meetings and discussion. The arch of triumph, *Stone* pointed out, was the symbol of imperial Rome, but the open forum was the mark of the republic.

In the smaller places no monuments to the soldiers who fell in the Great War will stand in village green or town square beside the statues of federal or confederate soldiers; instead community playgrounds, neighborhood houses, libraries, Little Theatres will commemorate the men and women who died to make the world safe for democracy.

Individual memorials might well strike the same note. Beautiful furnishings for the house of God, stained glass windows, rood beams will all bear testimony to sacrifice. And this is well; such gifts are to the glory of God. But there is another sort of memorial that seems more appropriate because living and creative—we mean endowments for carrying forward the work of the Church, especially the missionary work.

It has been said time and again that no other people have done so much to further a true spirit of internationalism as have foreign missionaries. What more appropriate memorial, then, for a glorious lad who has fallen in France than the endowment of a scholarship in St. John's or Boone in China or St. Paul's in Japan? What more beautiful monument to a young woman, dead in the service of her country, than a new building for that wonderful school maintained by Miss Ashhurst in Guantanamo, Cuba? Such living gifts would continue the gracious work of weaving the golden bonds of international love in which the heroes of the present war have gladly given their lives.

The Anglican Church in Canada is starting a fund for the creation of a permanent memorial to the fifty thousand Canadian soldiers (more than half of whom were members of the Anglican Church) who have died in the course of the war. This memorial will take the shape of an endowment fund for the maintenance of Christian missions amongst the Indians and Esquimaux who are scattered over the boundless tracts included in Keewatin, Athabasca and other dioceses of the Canadian Northwest. This is an example which our Church may well emulate.

THE ROOSEVELT ASSET

THE sermons throughout America on Roosevelt Day revealed the wealth of moral leadership which our people have had during the past quarter of a century in Mr. Roosevelt's public utterances and example. There was an abundance of themes to develop, founded upon incidents in his career. The things which the Christian preacher ought to have taught from the pulpit had been preached by Mr. Roosevelt for so long that it

was not till after he had left us that we knew what an asset he was to the Christian church. He taught the fathers and mothers of America, year in and year out, how sensual and indecent, how immoral and irreligious it is to shirk the obligations of parenthood. This theme has not grown threadbare from too much emphasis on the part of the clergy. We have dodged it disgracefully. We shall miss sadly Mr. Roosevelt's stinging rebukes to many a morbid, sickly New Thought with which our Bohemias steam and fester. He made the dilettante and the parlor Bolsheviks look foolish. We need today more than ever his clean-cut Americanism. The men and women who over their cigarettes and tea cups jauntily scrap the convictions that it has taken the race some thousands of years to write into its codes and sanction, are pretty numerous today. The Churches can learn a great lesson from Mr. Roosevelt's philosophy. He can teach the preacher how to make the homely moral maxims shine for boys and girls.

THE WEEK

Chronicle and Comment on Current Events

THE MAYOR OF SEATTLE

THE normal American who prefers even a faulty civilization to anarchy, will rejoice that Seattle during the recent strike had a mayor who knew his mind. Many a revolution has got under way in the past because somebody lacked nerve. The French Revolution was brought to a close by a young general who had the courage to train cannon down the streets of Paris. It is not unlikely that there will come a good many crises in America during the next few years when mayors, governors, and the President may be compelled to choose between anarchy and order. Wishing won't do it. Somebody will need to act. America for better or for worse is some sort of a democracy. It ought to become a better democracy than it is, but our Constitution provides the method of improvement and evolution. If labor union and the I. W. W. think that there are quicker ways to get what they think they ought to have; if some editors of polite journals of opinion believe that idealism can be given swifter feet than the ballot provides, then let them take the consequences. But the citizens who believe in law and order must have the courage of their convictions. They must be willing to fight for orderly evolution of law.

We believe in freedom of discussion and freedom of the press. It is a safety valve. It is not a natural right, but it is a safeguard of rights. But we also believe that the men and women who go about setting up amateur revolutions ought to be shot down at the first move. If a democracy believes in itself, not as a perfect but as the best way out, then self-preservation is one of its first laws. There is very likely to come a time when Americans will need to ask themselves, do we really believe in our country? If the answer is "yes," then prompt, united, forceful action against anarchy will be needed to back up the conviction. The Mayor of Seattle believes in American democracy. He was willing to use guns.

Some of us have a good deal invested in American history. Our ancestors paid dearly for their dreams and convictions. We know our country's faults; but, after all, it has been our country for a good many generations. We still have some fight in us.

A HINT FROM THE SOCIAL WORKER

THE report of District Attorney Swann's investigation of war charities made public last week is distressing reading. Millions of dollars given by the public for war work among soldiers and sailors, and for war relief, were stolen, and there was waste and loss occasioned, we are told by the *New York Times*, by the ambitions of "social climbers."

The revelation of these facts ought to be a wholesome warning to the Church. Not only in war times but in peace times as well church organizations have shown a marked gullibility in raising funds for parish and social service purposes. They have employed persons to "put on" entertainments, and have paid them percentages of gross receipts which have been little short of criminal. Fifty cents of every dollar the public gave for social service in such cases has gone to some man who came to town for a few weeks or days and went away with some hundreds of dollars which should have gone for welfare work.

Helpful lessons might be learned by the Church if it would study the methods employed in raising money for social service by such cities as Cincinnati. Under its Council of Social Agencies money for the major part of Cincinnati's social service work is raised each year at a cost of less than three per cent. In the old days, under the old system of money raising, the cost was from fifteen to twenty-five per cent, which social workers there have proved to be outrageously high. No wonder social workers shiver at the antiquated, morally questionable "fifty-fifty" method of many parishes!

MORALE FOR THE POOR

THE title is borrowed from as admirable an editorial as we have read in many a day, one recently appearing in the *New York Evening Post*. We should like to quote liberally from the editorial. No one, as it seems to us, can dissent from its teaching. The war among other things has taught us two practical lessons: our ability to finance any philanthropic undertaking if it have behind it the pressure of a great enthusiasm, and, second, that it pays a nation to keep its fighters in good fighting trim, otherwise called morale.

We are too optimistic to believe that what we have learned about the morale of a nation's fighting forces will be forgotten with the signing of peace. Civilization has other precious uses for morale than those of war. If a great city can raise millions to send comfort and cheer to the soldiers abroad, it can, if it sets about it, raise millions to cheer up and clean up its slums. Communities and various civic organizations are discussing the question of a memorial to Mr. Roosevelt. We can conceive of nothing more fitting to commemorate his spirit and his devotion to the interest of wholesome Americanism than a great nation-wide movement to erect community houses in the poorer districts of our great cities, liberally equipped with the means of building up morale. The war drives have taught us that we can always raise money if the heart is touched. The war has taught us that morale in nine-tenths of the equipment of a good soldier. It is also nine-tenths of the equipment of a good citizen.

Here are some illuminating passages from the editorial in the *Evening Post*:

In factory towns, desolate hill settlements, and in slums unnumbered people lead, as a matter of course, cheerless

lives. Civic pity seldom goes to the extent of supplying them with the practical aids to morale which we have energetically sought to give our soldiers and sailors. . . .

The soldier has his theatre, the sailor his all-night canteen, and there is no reason why shoeless children should not have a playroom with a phonograph. If they can be kept in reasonably good spirits by an occasional party, they may be inspired to dig their gradual way out of the slum. Morale has never had an honest trial here, because it is one of the recent discoveries of the war. Moralizing has been its depressing substitute. . . .

We have expected the poor, who have often to fight sickness along with poverty, fairly to scintillate gratitude and fresh courage upon being presented with a sack of coal. Bread alone will not give the soldier endurance, and every nation has been careful to supply him with chocolate, cigarettes, and moving pictures. Yet if men who are supported by the consciousness of a great mission and the knowledge that it is brief and therefore possible to be borne need these things, the unfortunates who have never since birth been in fighting trim must find it hard to contend with fate in places where morale is not a subject of concern, and warmth, food, and clothing are only to be had through unceasing struggle.

FRIENDS' GREETING TO MR. WILSON

THE Society of Friends, upon Mr. Wilson's arrival in England, addressed to him a greeting which reads like a benediction over the Peace Conference in Paris. We have not seen it quoted in this country as widely as its fine spirit deserves. This is the greeting:

We thank God for the stand which we believe you are making for the fuller expression of the spirit of Christ in international affairs. We believe your task in the forthcoming conferences is essentially a spiritual one, and we desire to support you in it by our prayer and faith. We are confident that the Spirit of God our Father, working in the hearts of men and women in all nations, is leading us to break with an evil past, marked by secrecy, suspicion, and opposing alliances, and to create, in brotherly love, a new order based on generous trust and true reconciliation. Such an order, expressed in a federation of free, disarmed peoples, working through open diplomacy and unhindered circulation of truth, is the hope of countless common men and women like ourselves. May God help you as you seek, in co-operation with your colleagues, to realize this splendid hope for humanity.

MR. HUGHES ON BUREAUCRACY

MR. HUGHES has given, as it seems to us, few wiser words of counsel than those which he spoke before the Bar Association of the State of New York in reference to the conduct of the minor courts in America.

I never speak of this work of our higher courts without the reflection that after all it is the courts of minor jurisdiction which count the most, so far as respect for the institutions of justice are concerned. . . . If our Bar Association would create a sentiment which would demand that in all our cities the police courts and minor civil courts would fairly represent the Republic as the embodiment of the spirit of justice our problem of Americanization would be more than half solved.

A petty tyrant in a police court, refusals of a fair hearing in minor civil courts, the impatient disregard of the immigrant's ignorance of our ways and language, will daily breed Bolsheviks, who are beyond the reach of our appeals. Here is work for lawyers. . . . Look after the courts of the poor, who stand most in need of justice.

There have been a good many petty tyrants in police courts. It has been known to be the case that ignorant foreigners, strangers to our language and ways, get scant justice in some lower courts. Americans have been proud of their higher courts. They have jealously guarded their integrity. But citizens have been too little concerned with the type of men who are appointed or elected to sit as judges in the minor courts. The social service experts and workers have done what they could to arouse public interest in these matters; but they have had a pretty apathetic public to deal with.

SATURDAY NIGHT SERMON

The Voice Out of the Whirlwind

BY THE REV. GEORGE THOMAS DOWLING, D.D.

Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.—Job XXXVIII—1-4.

I HAVE met men foolish enough to throw away Christianity because of the mysteries of religion; but I have never met one foolish enough to throw away life because of the mysteries of life. Mystery is only another name for our ignorance. And the mysteries of your experience during the next twenty-four hours, will be just as deep and unfathomable as any which are found in the Bible.

You say, if that is God's Word why does He not explain the things that we want to know? the exact conditions for example of the life, which the Scriptures tell us is to come; why is it we so often see the bad man getting rich and the good man getting poor?—and a thousand other questions which we all ask, but which are never explained?

Well here is one answer: Henry Ward Beecher in one of his prayers in Plymouth pulpit said, "O God, we ask Thee for what we want and Thou dost give us what we ought to want." But are you sure that even if our Maker wanted to reveal to us these mysteries, He could do it?

How old are you? If you are an old man you are seventy years of age; if you are a very old man you are eighty or ninety. Read the whole chapter containing this text, and realize what a babe you are. How old is this earth? Millions and millions and millions of years. Why in comparison with what you see about you, you are not even a youth; you are only an infant, "muling in its nurse's arms."

Now has it never occurred to you that it might be just as impossible for you to comprehend these problems, even if they were explained, as it would be for your little child to comprehend a proposition in Euclid? That is the meaning of this chapter; it is the meaning of this entire Book of Job; the most sublime poem this world has ever known. God can be *apprehended* by the simplest soul who has learned to trust; but *He cannot be comprehended by anybody, not even by you.*

How much can we comprehend anyhow? How much will this little thimble of ours hold, even when it is full? Let us see. Take, among a thousand illustrations, the measure of distances.

You know what a mile is; perhaps you have circumnavigated the globe: twenty-four thousand miles. But tell me, do my words have any meaning to you or to me, when I remind you that the planet Herschel is 1,800 millions of miles from the sun, and that the nearest fixed star is twenty *billions* of miles away?

We speak of the sun being distant from the earth about ninety-three millions of miles, and the words trip from our tongue in a moment. But do you know what they mean? They mean this: suppose that you had an arm long enough to reach to the sun. You know how quickly, when you burn your finger, the sensation of pain is

carried along the nerves to the brain. If you were to thrust your hand into the sun, you would not know that it had been burned for one hundred and fifty years. It would require that length of time for the message to run down your nerves. "Pull!" And for a century and a half there would not have been anything there to pull.

Now see whether it means anything to any of us when I say, further, that the star Sirius, the brightest star in the heavens, said to be a *thousand times bigger than the sun, and a million times as far away.* Can you comprehend that, O babe of seventy winters?

Here is something more wonderful still. Suppose a locomotive were invented which would go from New York to Chicago, a thousand miles, while your watch was ticking *one second.* Lay down this article for a moment and try to conceive what that means. That would be marvelous would it not? But I know of something that travels faster than that. Suppose that locomotive could go to Chicago *and back again* in one second. Well I know of something that travels faster than that. Suppose that locomotive could go to Chicago *and back, one hundred times in one second.* Have you enough gray matter in your brain to enable you to think a thought like that and have it mean anything? *Light travels that fast.* Can you grasp that fact, or I, with any real intelligence?

Here is something more wonderful still. See whether you would willingly believe this, and yet it is true. Although it flies so fast that in each second it speeds eight times the distance around our globe, the light by which the mariner tonight may steer his bark, left that North Star forty-five years ago, and that which is leaving it at this moment, will never reach this earth until you who are today in middle life, shall have become nonagenarians, aged and feeble and tottering upon your staff, forty-five years hence. And there are stars yonder, the light of which, if they were destroyed tonight, would be seen by your great-great grandchildren one hundred years from now, for that light will arrive at just about the same time they do.

Now these are facts, established; and yet the man does not live, and never has, to whom these statements can mean anything more than when the child stretches out its baby fingers expecting to grasp the moon.

Then "O man, who art thou that repliest against God? Shall the thing formed say unto him who formed it, Why hast thou made me thus?" Well may the Master ask "If I have told you of earthly things and ye believe me not, how shall ye believe if I tell you of heavenly things?"

Surely the wise man is he who in humility will exclaim with the psalmist, "Such knowledge is too wonderful for me; it is high; I cannot attain unto it"; and concerning these questions of divine government, the answer to which we can never in this life comprehend, because God is so great and we are so little, shall say, "My Master, I leave it all with Thee. I will be satisfied to be thy disciple and sit at thy feet. I will trust thy guidance and thy love. Lord, to whom shall we go? Thou hast the words of eternal life."

Thus shall we find, amid all the perplexities of this strange life of ours, the fulfillment of the Apostle's benediction: "The God of hope fill you with all joy and peace *in believing.*" It is the only way.

WHAT HAS HIT MASSACHUSETTS?

BY A MEMBER OF THE STAFF

THAT there is something stirring in the Church in Massachusetts has been evident for some weeks past. People in New York have felt the groundswell and wondered. People in the Middle West and even out on the coast have been pricking up their ears and straining their eyes eastward to the staid Commonwealth where strange things in the realm of religion have been known to happen.

And so I packed my bag and went to see what it was all about.

To say that things are happening in the Episcopal Church in the Diocese of Massachusetts that have never happened in the Episcopal Church before is a pale pink statement. When Bishop Lawrence issued what is known as "the bishop's call to the diocese," he naturally expected a response. But I have it on perfectly good Massachusetts authority that even at the maximum wave of his normal optimism the bishop never pictured these thousands upon thousands of Church people leaping up to follow his every wish as they have done from the first day of the Twenty Weeks' Campaign.

It would be utterly futile to attempt putting the meaning of this thing on paper. If it were a matter of dollars and cents one might give statistics. The Church outside of Massachusetts has grown accustomed to thinking of Bishop Lawrence in terms of dollars and cents—if one may say so without being misunderstood. He has "put over" the biggest drives for money the Church has ever had. And I am not altogether sure that the bishop has been entirely happy in the consciousness that the Church has thought of him primarily in these latter years as a getter of great sums of money. At all events he has now "put over" something immeasurably bigger than anything he has ever done before—and no columns of figures can tell the story.

Strange things are happening over there in Eastern Massachusetts these days. There is a specialist tucked away somewhere in one of those Boston streets who is kicking because the conversation in his office has suddenly turned to one theme—the Bible! A dentist asked a patient the other day, "What's this twenty weeks thing everybody's talking about? People come in here and talk, talk, talk—about the Bible." I was told, though I had no opportunity of verifying it, that one of the best-known bookshops in Boston sold more Bibles during the first week of the Twenty Weeks' Campaign than it had sold in the whole year previously.

A man went into a bookshop one day and told the clerk he wanted a Bible for his chore man. "Why are you buying it for him?" asked the clerk. The buyer said that the chore man had come to him and said he had thrown away his Bible the year before because it wasn't of any use to him. "But I've got a message from the bishop and he wants me to read the Bible every day, and I've got to have one," said the chore man.

I talked with clergymen and laymen and church women. I asked them why it was that everybody in the Episcopal Church in Massachusetts had suddenly taken to reading the Bible every day and saying their prayers—I suppose not everyone had before. "Because the bishop has asked us to," was the inevitable response, in one form or another.

"You see," said a layman who is very well known in the Church outside of Massachusetts as well as inside,

"you see, there's a tremendous loyalty to Bishop Lawrence here. He's asked us to do these things and we are doing them. The bishop is one of the most democratic men who ever lived. He knows all the most prominent and cultivated people in and around Boston, but he's just as friendly to me or to any other layman as he is to any of them. And he hasn't any of this," said the man elevating his chest, and being as pompous as possible. "Unfortunately a good many of our bishops seem to get that with the episcopate. Those little booklets that the bishop got out with daily readings are perfect wonders. He showed his common sense in making it simple enough for everyone. I suppose I'm like the average layman. I've read the Bible before, but I confess that I never read it with any regularity, and I never read it very intelligently. But every night my wife and I sit down and read the passage for the day—sometimes just three or four verses—and say the prayers. And by the way, those prayers are wonderful."

My friend reached into his pocket and pulled out a card. On it were pasted three or four of the prayers which he had clipped from one of the booklets prepared by the bishop. "Isn't this a beautiful prayer, and this?" he added.

And sitting there in his dingy Boston office I listened as he read two of Robert Louis Stevenson's prayers. "I look them over sometimes during the day," he said.

I talked with two of the women on the bishop's central committee. One of them told me, as an illustration of another phase of the interest in the movement, of her trip to a little town where she supposed there would be a small gathering to hear her exposition of the campaign. "When I got there the church was packed," she said. "And people were intent on every word I said. And it has been so wherever we have gone to speak."

Another woman told me of a family whose names were on the books of a certain parish, but who hadn't been to church for years. In the course of events she received, in common with every listed person in the diocese, a copy of the bishop's booklet containing his call and the prayers and Bible readings. In a few days she turned up at the church, and asked for four more copies. "I want them for my husband and the children," she said. "We are reading the Bible every day." And similar stories are told of many families.

When the campaign was planned Bishop Lawrence knew that it was necessary to have very careful preparation on the part of the whole diocese. A small, sixteen-page booklet was issued, the first of a series of three, the third of which has not yet appeared. It was called "A Message from the Bishop to ———," a blank being left for the name of the person who was to receive the booklet. In it the bishop said that the Church had to get ready for the boys who were coming back. A few helpful books were suggested, and then, for the first week in Advent a series of very short daily Bible readings, and for each week thereafter up to the first of January.

These little booklets, together with the amazing loyalty to the bishop, seem to be the inner secret of the startling success of the campaign. The bishop and his committee saved themselves from making the first blunder too often made by church people in getting out booklets. They did not try to save money on printing. The result was a booklet not only rich in material wisely selected and

arranged, but a booklet so attractively printed as to immediately lure any sane person to read.

"I laid out twenty dummies for the bishop on that first booklet," the printer who did the job told me. "As soon as I put them before the bishop, he reached out his hand and said, 'That's the one.'" If I were a person given to slang I should say that the bishop made a safe bet.

In the middle of the booklet were seven short prayers. Beyond these were some pages printed in red for the children, with Bible readings, some wonderful little prayers and a message from the bishop to the kiddies. On the last pages were a children's pledge and a pledge for the grown-ups. The latter pledge was as follows, with a space along side each item for the mark of the person making the pledge:

Before God and my own conscience I will try to keep true for eight weeks to the promises which I make herewith:

I will read the Bible selection each day.

I will use one or more of these prayers each day.

I will go to church each Sunday.

I will be faithful at the Holy Communion.

I am sorry that I have not been better in the past. During the next weeks I will try to be more pure and sincere, more considerate of others and altogether better and finer than before.

I will study definitely during these weeks some subject which will make me a more intelligent Christian and a better citizen.

I write a cross against such promises as I make, and sign myself.

And here again the bishop and his committee showed a rare use of common sense. As a layman put it to me, "You see the pledge wasn't to be handed in to anybody. It was to be a pledge between a man and God. I am sure that this has been one of the elements of success in the campaign. A man will make a pledge like that when he wouldn't even consider the other kind because he might feel himself to be some sort of a hypocrite."

The second booklet, headed "A Call to Service," followed the same general design. There is a theme for the week, with related Bible readings, and the suggestion to the clergy that on the following Sunday they preach on a related subject. For example, the seventh week has for its subject, "The Christian in Social Life." The subject for the sermon on the following Sunday is "Faith without Works is Dead," St. James 2:14 to the end. The suggestion is made for that Sunday also: "A. M. Gather the workers of the parish at the Holy Communion." The suggestion at the end of the week on religion in the family is: "Let this be a day when all the fathers and mothers and children come to church together." Some such suggestion is made for each Sunday.

The first message was delivered personally to everyone on the parish lists by committees who went from house to house. The rector of one of the Back Bay parishes said to me: "If anyone had told me fifteen years ago that I could get sixty men, among them, supreme court judges, professional and business men, to take out a message like that I should have thrown up my hands." I was told by another person that one of these men who is very well known in Boston had an amusing but disquieting experience that afternoon. His district was South Boston. The first door bell which he rang brought no

response. He rang again and waited. No response. His third jerk at the bell was not over tender, nor was the response which came immediately in the words: "What the hell do you want?" "I have a message from the bishop," said the layman. What happened after that I didn't hear, but, judging from what is happening in Massachusetts these days, I should say that the person who answered the bell is reading the Bible every day, and saying his—or her—prayers.

One of the most appealing results of the campaign is found in the letters which the bishop has received from children. In the second booklet Bishop Lawrence said to the children: "Write me a letter giving your own idea of how you can do something to please Jesus Christ." Over 300 letters have come to the bishop. I saw some of these with their queer little scrawls. One boy wrote: "Dear Bishop—Being kind and not taking pennies for it." Another said: "Dear Bishop—To please Jesus Christ you ought not to tell lies or steal." Still another began: "I am writing to tell you about religion as it ought to be."

Of the first message 105,000 copies were distributed. Of the second, based on requests for the booklet,—and this is the remarkable side of the story—104,000 were distributed. Clergymen who failed to answer letters in connection with the campaign sent out from the central office got a series of telegrams, collect. It took five such telegrams to get an answer from one clergyman—but he answered!

Nothing that has been printed during the campaign has been more in demand both inside and outside the diocese than the pamphlet called, "Suggestions for Service," prepared by the bishop. As its name implies its pages give, under carefully prepared divisions, a comprehensive program for Christian service in the parish, the community, the nation and the world. It tells very definitely what the men may do, what the women may do, and what the children may do. It gives a list of organizations which offer opportunities for service. Under the division devoted to education are listed not only the classes which are being held at the cathedral and other places in connection with the campaign, but there are suggestions of books to read, and various kinds of classes to be held in the local parish. Again, the demand for this booklet has shown the wisdom of being concrete.

I saw letters from all parts of the country asking about the campaign. I saw statements from the chairmen of parish committees ninety per cent of which said that there was a marked increase in church attendance, sometimes amounting to fifty per cent. Every person to whom I talked said that the vast majority of the hundred thousand people were reading the Bible daily and saying the prayers. Some day the whole Church will have the same kind of campaign.

A PRAYER FOR CHILDREN

BY BISHOP FISKE

BLESSED JESUS, Who for our sake didst come down from heaven and become a little child, make us to be pure and holy like Thyself. Help us to be good and kind and obedient. Guide and guard us and all our relatives and friends. Give Thy holy angels charge over us, to keep us in all our ways: Who livest and reignest, with the Father and the Holy Spirit, ever one God, world without end. Amen.

THE USES OF DIVERSITY

BY THE REV. H. ADYE PRICHARD, M.A., OXON.

WE are most unfortunately compassed about by a number of reformers who, whatever their private beliefs, act on the apparent assumption that external uniformity is the one and only requisite for success in all spheres of endeavor. These are the reformers who, when it stirs their ardent souls to uplift a community of button-makers, begin, and usually end, their laudable endeavors by building rows of little pink villas exactly alike even to the blue tiles in the bathroom, in which to locate whole families of button-makers whom they have dragged, protesting and recalcitrant, from their erstwhile happy homes. The theory is, we suppose, that as each button-maker will own a house exactly the same in all respects as every other button-maker, the wanton seeds of envy and jealousy will be removed, and, with these insidious passions safely out of the way, the general standard of button-making will be vastly improved. This may be so. But the reformers do not stop there. They insist that the occupants of their artistic villas, and the occasional users of the blue bathtubs, will not only be better button-makers but better men. There we thoroughly and categorically take issue. We see no moral value in uniformity as such. The neighboring Episcopal rector affects a traditionally flat clerical hat; it puts to shame our mottled cap with the scent of Scotland in its fuzziness. But we refuse for one moment to allow that he is the better Christian.

We believe with all our heart that in unity is strength. The only thing, therefore, to decide in order to be strong is exactly what we mean by unity. What is unity at the front? Not the fact that our armies are dressed in approximately the same costumes, go through practically the same training, and perform their manoeuvres in identically the same way. It is the fact that, in the hearts of the individuals that compose those armies, there burns the same flame of devotion to one cause. We need an internal, not an external, bond. There is a popular superstition to the effect that the bestowal of an enameled pin, the recital of a husky shibboleth, and the painful execution of an elaborate handshake will weld men into the fellowship of brotherhood. We fondly imagine that we have unity in our societies and organizations. The only unity is a uniformity of superficiality. Deep down below must lie the real unity, which requires no vows of fealty for its display.

What is unity in the Church? Of course, that is essentially debatable ground. Why, you say, reopen the discussion? Simply to inquire if there may not be some solution in the logic of analogy. The Church's unity is no different from any other unity. Why not learn the lessons of other spheres?

Many of those who have spoken most windily on the subject of church unity came undoubtedly from the ranks of the reformers who build cottages for button-makers. They aim at an entirely superficial uniformity. We are all to worship in churches called by the same generic name, to believe identically the same in matters of doubtfully essential doctrine, to aim at a carefully prearranged similarity of mode and practice. By this, although they do not usually say so, we must imagine that they hope to

make us better Christian men and women. It is curious that so little is ever expressed about the moral or spiritual value of so-called church unity. We have been brought up to believe that the churches exist in order to spread the spirit of Christ, irrespective of external and artificial conformity with the dictates of men. But it would seem that the fallacy is obvious. Unless it can be shown that these schemes for a uniting of Christendom actually benefit the work of Christ to an extent to make the upsetting of tradition worth while, they are in no sense schemes of Christian unity, though they may be schemes for denominational unity.

We need to go deeper than that. We need to inquire whether any moral or spiritual good would really be done by the various alignments they suggest. If not, why waste our time?

In the first place, let us seek the analogy of history.

The world has progressed to our historical knowledge for a period of at least three thousand years. During that time its inhabitants have groaned and died, have laughed and grown fat, under every conceivable form of government. Kings have slipped from their thrones, and the mob has sat itself down on soap boxes, and then resurrected the thrones again and shouted itself hoarse in monarchical adulation. Peoples have been ruled by old savages in sheep-skin tents, and by illegitimate princesses in cloth of gold. Prelates have put their jeweled hands on the helm of state, and clowns have laughed to see an empire tumbling in ruin. But no one has ever yet dared to say that he has found the perfect form of government for all the world. We talk of democracy, we believe in democracy; but there are a myriad forms of democracy. England is democratic under a king, and the United States under a president. He would be a far-seeing statesman who should say that, for the excellency of government, we must have so many representatives elected in a certain specific way, and endowed with certain unequivocal prerogatives. Why then should we presume to demand this exactness of government for the Church? Because there is more implied in that case than mere decrees or policies?

But is there? If we really believe in the spiritual life of the Church, as coming from God, and existing through the agency of the Holy Spirit, we are surely confident that that life will go on under whatever external authority it may be directed. No government, however bad, can destroy the life of the race it governs. And even if it could there is no proof that any of the existing forms of church government are intrinsically bad.

If it could be proved that the true life of the Church could only be continued through a certain type of government—a type, let us say, handed down through the centuries since the Church was organized in an unbroken line of descent, the above argument would most certainly fall to the ground. Our premise from the first has been that we should discover what is best suited for the moral and spiritual needs of men. If it could be proved that this—let us call it—apostolic type of government universally fulfills this requirement, then there is nothing further to be said. The sense that a clergyman of the

Episcopal Church is a member of a traditional and historic organization, in control of such powers and prerogatives as have been in the possession of his spiritual ancestors for sixty generations, fills him with a comfortable feeling of authority and security. It adds weight to his word, distinction to his act. But if it leads him to deny that his Presbyterian or Methodist brother across the way is truly and sincerely helping to foster and continue the life of the Church, his very apostolicity has become a grave stumbling block to his Christian charity. When the Nonconformist bids the members of his flock join in a commemoration of the Lord's Supper, am I to accuse him of committing an impious and fraudulent act? Is there no spiritual value in his sincere and devout celebration? We gloss over these things, even at a meeting of our own church and cloth. Is it fair to the Apostles or to future converts in China that we should gloss them over any longer?

Historically speaking, then, there would seem to be small objection to diverse forms of government.

In the second place we find food for reflection in the analogy of science.

It was Herbert Spencer who put into words the famous expression of evolution which states that "matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity." We believe that the Christian Church is following suit, as it should. Its eventual form, speaking again externally, for the inner bond has still to be discussed, will be a definite, coherent heterogeneity. In the earliest ages it was an indefinite, incoherent homogeneity. The Apostles, and their immediate followers, were as indefinite and incoherent as any body of men could very well be. As to their indefiniteness, they had little conception of the relative moral values involved in going to the Holy Communion in a state of intoxication or eating meat offered to idols. As to their incoherence—the fact that they were cut of such different cloth that they could not even be used to mend the same garment without showing unseemly patches—we need only remember that converted Jews and Gentiles could not join in the same prayer meeting without quarreling. And yet they were homogeneous. They observed punctiliously the same Christian rites and ceremonies because the ones they knew were the only ones there were. They were externally uniform, superficially united. Their spiritual conceptions were undoubtedly as multitudinous as the sands of the sea, as varied as the leaves of autumn; and yet they subscribed to one symbol, and in that their homogeneity consisted.

But, as any student of church evolution will tell us, this state of things did not last for long. Gradually, through the transforming passage of the centuries, the Church became beautifully and radically heterogeneous. Sects, taking as their fount or origin this or that oracle of law or metaphysics, almost imperceptibly arose. But the astounding thing is that, in all essentials, in proportion to its growth in heterogeneity, its definiteness and coherency increased. It may be taken as a historical fact that the point of view of Christendom is far more united today than it was in the year of the Council of Nicea. Even in so intimate a matter as the Creeds almost all the various Christian denominations are in agreement. Our differences are infinitesimal when compared with our similarities.

Why, then, if we are definite and coherent on all the points that seem to bear on the avoidance of sin and the furtherance of love, should we worry about the fact that we are heterogeneous in externals? To use our former analogy, those who sit absorbed by night and worry about such things are in precisely the same position as those who would maintain that button-makers are not good workmen because they are not carpenters. There is room in this world for those who are cheered by the inspiration of the possibility of immediate conversion, and those who prefer to take that conversion in small, educational doses; in the same way as there is room in this world for those who admire grand opera and those who prefer chamber music. *De gustibus non est disputandum*. We maintain that the adherents of the various so-called denominations are advocates of different degrees of taste. And we should hesitate to dogmatize on the subject that one taste is better than another. Billy Sunday has undoubtedly brought some souls to a communion with God; Father Officer has incontrovertibly brought others. Is Billy Sunday a heretic because he does not wear a cassock, or Father Officer less of a Christian because his language is that of a gentleman? Heaven forbid! They both love God and love their neighbor—and go about doing good. Do we require any more? Or, what is more important, does God call either of them unprofitable servants?

Is not the fact that there are different sects an encouraging sign for the future of Christianity in that it shows that people care enough to disagree? One can picture the spiritual stagnation in this small village if its entire population were enveloped in the paternal fold of one only church. Do we not gain immeasurably by the fact that, as the old ladies we constantly visit are in the habit of reiterating, we are all going to the same place though it be under different auspices? We have church unity now, if only we knew it. We all worship the same God in much the same way. We are all stirred by His spirit, swayed by His command. We are all allied for the same cause, though under different standards. We are all uniform with the greatest uniformity there is—an underlying bond which knits us close together in the mystical body of Jesus Christ, our Lord. We are all workmen, in different capacities, on the same building, of which He is the cornerstone.

The only trouble is, my brothers, that we are jealous in the small things. When a family leaves my church to go to yours, I do not speed them with words of love—unless they were particularly troublesome members of the flock. I look at them reproachfully, and tell them, in polite and equivocal language, that they are going to hell. Why should I do that, any more than I should consign my friend who differs from me in preferring a home in Europe to one in America to the same nebulous destiny? How many of us teach our people that there are as many manifestations of God in the world as there are men and women, and argue with them not to be reproachful if those of somewhat similar views prefer to worship together? How many of us teach the love of God as a love that is offered to all alike; the faith in God as a faith which is tested only in its results; the working of God as a work which no human mind can follow or understand? We worship different gods; but the promise of universal salvation lies in the fact that we all worship God.

There is only one rock to be afraid of—and that is the rock of Holy Communion, upon which so many ships of the union have been dashed to pieces. But, in view of that rock, we take so much for granted. Let us confess, frankly and sadly if we will, that there are only a certain few people in the world with a sacramental instinct. They may be the elect; they probably are; but the lack of what makes their election cannot constitute damnation for the rest. “Do this in remembrance of me” are precious words, precious beyond measure to those of us who seem to understand. But they are not words of universal appeal. Active remembrance is a comparatively rare trait in any walk of life. Active gratitude is rarer still. There must be ways of salvation in God’s uncovenanted mercy which are independent of Holy Communion. We can try, as we do try, to awaken in all a response to its vivid appeal; but, when we fail, as we

so often do fail, there is no need to be broken-hearted. In some other form the vision of God, and the sacrifice of Jesus, is opening before the sinner; and we can safely leave its glory in His hands. We must try; but God never guaranteed success.

If we would all unite in preaching the love of Jesus, the will of Jesus, the power and forgiveness of Jesus as the Son of God, and forget the churchly quibbles by reason of which that love and will and power and forgiveness is nullified, the Christian Church would suddenly rise in a new life. If we would tell Christians that the bond of their fellowship is Christ, and forget whether it is the Christ of the cathedral or the Christ of the evangelist’s tent, we should meet together with something real to bind us each to each. It is we who are to blame for the disunity of Christendom, because we have never preached the unity that is our present heritage.

THE WINTER TREES

BY E. D. WARD

O WINTER Trees, O Winter Trees!
Sing me your glorious song.
How bravely you hold your branches up!
How sturdy you are and strong!
“Care not for the fallen leaves,” you sing,
“Look up to the Heavens above.
God, God is about us everywhere,
God, and His name is Love.”

WHAT OF THE SALOON’S PATRONS?

TO THE EDITOR OF THE CHURCHMAN:

IN the near future the public and lawful sale of alcohol in the United States will cease. At the moment when the prohibition law goes into force tens of thousands of saloons and drinking places will go out of business and close their doors, turning out their frequenters and patrons.

Where will the men who have made the saloon their meeting place and common emporium of democracy go? With all its evils, the saloon has contained certain elements of good. Within its precincts all who had money to buy stood on an equality. It was there that politics and family affairs were discussed and there that employer or person sitting in high or low place was criticized without fear or favor. Combined with these elements of freedom and democracy was much evil, for it has been aptly said that alcohol is the spiritual counterpart of the blood and tears of women and children.

A splendid opportunity is within the grasp of the Church. Can she reach out and take these men and transform them into citizens within her borders? Can preachers and teachers lay aside during the transformation period their technical religious speech and simply bring these people in by offering them proper social recreation, trusting to so endear her to them that in the course of a few months or years they will willingly and of their own volition seek the greater gifts she has to

offer in the priceless truths of Jesus Christ? There will be, of course, those who are so rotted with alcohol that nothing can be done with them, but the vast number are good men.

The continuation of the war work communities will partly take care of this work, but there is a greater work for the parish house and the men’s club. Preachers and teachers ought not to expect from these men who will come from the saloon a too-great delicacy of speech. It will take time for the ribald song and racy story to die out of our folk-tongue. But here is the work of the Church.

How can it be done? Send out your wisest men during the coming months into the saloon. Let them listen much and speak little. Let them learn who frequent the saloon, so that later they may know whom to greet on the street with the invitation to the church club or activity. Let them forbear for the time being to speak of religious matters.

If the Church does not do this work, the “Blind Tiger” and the “Speak Easy” will do it, hiding away like venomous serpents among the rocks, and will exercise, through the attraction of secrecy and vile, unspectated liquor, an influence infinitely worse than that of the comparatively clean and orderly saloon as we know it today.

H. D. VAN BENTHUYSEN.

Nepperhan Height, Yonkers, New York.

THE CHURCH IN THE YEAR OF WAR

BY BENJAMIN W. WELLS, PH.D.

SOME reaction of the war on the Church was inevitable. That great social and moral upheaval could not but leave its mark on every national institution that had any claim to be alive. There has been anxious questioning what for us that effect might prove to be and no doubt many have turned to the pages of diocesan statistics in our *Year Book* for guidance and they have, perhaps, turned away from them again with a quite unjustified dismay. The figures have indeed a story to tell, but there are cross currents and shoals in them for the unwary. To one of the chief of these the editor of the *Year Book* himself calls attention in his preface, as was done in the same case last year in this journal. The dioceses have all undertaken to conform to the injunction of the General Convention to base their accountings on the calendar year, but they have made the adjustment each in its own way. So there are a number of dioceses which report this year for less than twelve months and naturally have proportionally fewer Baptisms, Confirmations, and the like, to record. Quite apart from this, however, it was inevitable that where many of our bishops were deeply engaged in war work of vital import to the nation, often in service abroad, Confirmations should be comparatively few. Where many of the most energetic of our clergy had found their mission near the battle front there would of course be fewer infant Baptisms. Our questioning should not be on which side the balance inclines, as between loss and gain, but rather how much—let it be said immediately, how little—is needed to swing the scale the other way and restore normal conditions to the Church.

What then are the figures? The tables give us fourteen items for comparison—the number of clergy, of Ordinations, of candidates, of postulants, of lay readers, of Baptisms, infant, adult and without classification, of marriages and burials, of Sunday School teachers and scholars and of contributions. There is a loss in every one of these items—except (who would have supposed it?) in Ordinations. These have gained by ten. But the war has taken its toll of our clergy, directly and indirectly, and the total is less by eleven. That candidates should have decreased only from 377 to 340 is, in view of the circumstances that attended the gathering of the nation's youthful strength for the upholding of our country's honor and ideals, as much as could be justly asked or expected, the more as postulants show a falling off of but nine, lay readers of only 253. There were many more than that who left their places in the parishes vacant to answer the greater call, but they did not go, not till others had been found to take up for them the work at home. Infant Baptisms, when the figures printed are correctly added, show a decline of 7,145, or about one-seventh. Adult Baptisms have decreased in almost exactly the same proportion. The total is 8,587 less than last year, 53,972 in place of 62,559, which, considering the dislocation of families through the demands of war work, war industry and the draft, is hardly as much as would have been anticipated had the reckoning been for a full twelve month. The itineraries of our bishops make any further explanation of a decline in Confirmations from 52,099 to 42,946 quite unnecessary. The com-

municant figures seem to show a decline of 16,973. Of this more presently. Of marriages there were 331 less than last year. This again is less than would naturally be looked for.

How far the totals are affected by the shortened period of report appears strikingly in the burials. The national death rate last year was exceptionally high. Those whose friends seek the consolations of a churchly funeral were not spared above others. There would naturally have been more burials than in 1917. There were when the figures given are correctly added actually fewer reported by 4,631, a decline of full 10 per cent. If like allowance were made in the other cases all our losses even in this war-time, would be turned to gains. Sunday School teachers are fewer by 4,377; scholars by 33,876, after the rectification of an error in addition. The causes are obviously in transitory social conditions. That contributions should show an apparent decrease of a bare 6 per cent from \$20,709,610 to \$19,422,028 is, when the conditions are taken into account, encouraging.

So much for the Church at large. But let us look at the matter a little closer. What part of the country has been most affected by the war? Of course the seaboard states and above all those whose dioceses make up Province II. But this province led all the Church in 1918 with a gain in 9 out of the 14 schedules. Then came IV and VI with gains in 7 and VII with gains in 4. Only III, V and VIII showed a general decline. But of course these fourteen schedules are not of equal import. We are rightly most concerned with the figures for Baptisms, Confirmations and communicants. In Baptisms II alone shows an actual gain, 902. The others show an aggregate decline of 9,489. The greatest loss is 2,960 in III. In proportion to numbers the decline is least in VI and ascends through IV, I, VII, III to VIII where, with least to disturb on account of the war, it happens to be proportionally largest of all.

Turn now to Confirmations. Here again II alone registers actual gain, a goodly figure too, 598. Elsewhere the declines range from 3,895 in III to 489 in IV and VII. The ranking of the provinces in this field is II, I, IV, VII, V, VI, VIII, III. But what of the 16,973 fewer communicants? Once more there was gain in II. It amounted to 896. There was gain also in IV of 221 and of 718 in VI (the comparison in every case with last year's figures. The *Year Book's* statement of losses and gains seems based on other authority or, as with Pennsylvania, on an exchange of plus and minus signs). Declines from last year's figures as printed range from 304 in I to 14,612 in III. The ranking of the provinces on the face of the returns is VI, II, IV, I, VIII, V, VII, III. But where the figures presented show, as with Pennsylvania, a falling off in communicants of some 8 per cent in a single year, or, as in Maryland, of over 22 per cent, the only possible explanation is that the facts are presented in these cases too inadequately, if not too inaccurately, to call for any explanation, though they are certainly not presented in a way to avoid comment and occasion of possibly misdirected reproach.

With peace ahead and a full twelvemonth the figures next year should have a quite new story to tell.

BISHOP BRENT'S INSTALLATION ADDRESS

MY friends of the clergy and laity of the diocese of Western New York, I give you greeting as your chief pastor.

* * * *

I wonder if, in the history of our church, any bishop has ever been treated with the same generosity and trust and loyalty as has characterized your relation to me during the extremely trying months of the past year. It may be that you knew that it would have been quite impossible for me to have borne the burden of responsibility which was thrust upon me in behalf of the Church and the nation, without the kind of support which you gave me. That wonderful message that came across the seas, at a moment when the whole situation was dark even unto night, was just the inspiration that I needed to carry me on and enable me to face the worst with determination, that, even though there might seem to be a victory on the part of the foes of righteousness, there would be no victory over the purpose and over the vision which God had given to me in common with all defenders of liberty.

My friends, I gather all the gratitude of an humble heart and of a wealth of affection in the simple words "I thank you."

My friends, I give you "hope," that glorious gift that God has given to us human beings, to us who are like little children, so easily depressed, so easily overborne by the events and circumstances of the moment—but, even in the darkest night, God keeps burning the steady star of hope, and now that star is brilliant in our sky.

It is true that the cessation of hostilities is not the same as peace. It is true that victory is only a single step in the direction of that settled condition of human life which is called peace. None the less, we have at least proved to God that we were loyal to His vision even at the cost of the most precious thing that there is; I mean the cost of human life.

And now, although we stand on the threshold of a new era, all about us is ruin. Not only are there shattered towns on what was once the great western battle front, but there is a shattered society. Only men inspired by hope can secure sufficient courage to enable them to lay their hands to the work of reconstruction, of rebuilding this world that is now, as we are told, as the physical, the material, world was at the very beginning, in all conditions waste and void. But the spirit of God is moving on the face of the deep. God is asking us to co-operate with Him in this tremendous undertaking. And what a wonderful expression of trust in human life God has given in appointing us—appointing you and me—as His co-workers in this task of new creation. Remember that God, with all His almightiness, is powerless to remake human society unless human society looks for the will of God and for opportunity to co-operate with Him. It is not so much God with us as we with God. And so it is with a triumphant note that we would march out into the future, you and I, hand in hand, grateful for the past, hopeful for the future.

* * * *

This is not a moment, my friends, for me to make any extended survey of the conditions of the diocese, or to lay plans before you as to the exact character of the work which I propose to take up, but I do wish to lay stress on two fundamental principles which, God helping me, will be the foundation of my life as your chief

pastor. The first principle is that we must, in an active way, recognize in all phases of life and in every department of society, we must in a practical way recognize the fact that our God is a God who knows human life from the inside and who has identified Himself for all time with the human race. There is absolutely no ray of hope for mankind without the towering fact for the individual and for society—society in its industrial phases and its political, as well as its more restricted religious aspects—there is no hope for society without the incarnation as a living force in the life of each one of us. What can the sufferers today do without a profound belief in God, Who so loved human life that He could not be kept outside of it, and Who could not do anything less than come as man among men to reveal the glory of the Godhead and also to reveal the glory of manhood. What would we think of a God Who had had no actual, personal experience in the suffering which you and I know so well because we have been passing through its fierce furnace? What would we think of a God who, standing outside the world that He made, living in the bliss of a distant heaven, looked down and managed His creatures as though they were puppets and part of a great mechanism? It is no such God that you and I worship. The God we worship is one who has so completely identified Himself with human life that every pang that shoots through our heart also shoots through His heart.

* * * *

This brings me to the second fundamental principle. God was made man in Jesus Christ—He was not made "men," He was made "man"; therefore, the individual has a care in God's sight, is cared for by God, as though each one were the only one; none the less, we are cared for not as individual units, separated from one another and not organically united, we are cared for as members of a body, as part of a social whole—and that social whole is the family of mankind.

A short time since, such a phrase as that would have been left chiefly to the missionary, the missionary who was supported generously by a few tolerated by a considerable multitude, despised by many and ignored by the majority—but to-day the missionary principle is proclaimed from our high places, and men are saying, "We can no longer live a merely individual, selfish life, we have to live with the practical recognition of our relationship to the whole commonwealth of mankind. No more can America move back into her aloof position; no more can we busy ourselves with mere petty nationalism; all that we think and all that we do must be colored by the fact that our nation is related to all the nations of the world and is, in a measure, responsible for their wellbeing. If that is true of national affairs, much more is it true of the Kingdom of God—and I beg of you to take your stand by me and make missions throughout the world your chief interest as a diocese. In so doing there is not the least danger of your impairing your own influence on your deepest interests; on the contrary, they will flourish anew. The more vigorously you give yourself to those far interests, the more truly will the light of God's wisdom and love shine upon you and your homes. I am not thinking of money—God forbid! I am thinking of the gift of human life to the Cause. While ago the bugle called

men to be led to lay down their lives in order that the world might be made safe for democracy. We counted democracy such a precious thing that we were led to give our lives for it. But there is something still greater than democracy to give life to. There is the Kingdom of God that must be spread throughout this world, and, until it covers the world as the waters cover the sea, even a league of nations, however wisely organized, cannot hope to maintain stable and righteous peace. The missionary, the despised missionary, is the greatest candlestick of God in the whole world at this present time, as he has been in the past and must be in the future.

* * * *

And I wish—this I say in conclusion—I wish to establish a link to-day between America and Europe. I hold in my hand a piece of marble which, with another relic of Europe—part of a stone pillar—I wish to present to this diocese with the request that they be inserted in the walls of this central church of Buffalo with suitable inscription. And we will always think of them as binding together in spirit the old and the new. This is a fragment of the shattered altar of the cathedral at Rheims. I was permitted to take it and now I present it to this diocese; Rheims that speaks of the splendor of its shattered glory, of the whole history of France and of the valor of the French in the defense of the liberties of mankind. And when we speak of Belgium we speak of one of the most heroic, though one of the smallest, countries of Europe. This is a piece of one of the pillars of the church hall of Ypres, that was picked up immediately after the pillar had been shattered by a shell, and which comes to us fresh with the marks of the vandalism that destroyed that glorious city. The courage and faith of France and the courage and the endurance of Belgium! Through these stones they speak to us and bid us to be as brave and as true in times of peace as France and Belgium were brave and true in times of war.

This, then, is my message to you to-day; and I pray God that, before many months, I may be released from my military responsibilities and allowed to come and share with you my life as long as God gives me life.

NOT long ago, I was talking to an American about this ending of war by internationalism. He said: "If two great peoples would agree to it, it could be done; and if your country and mine would agree to it, it would be done." Don't think me a dreamer, an idealist, a pacifist. I am for the common man and woman, whose tears and blood pay for war. And in that matter of payment, the poor German pays, equally with the poor Belgian. He pays with all he has. On the battlefields of this war I have seen the men who paid. I have seen enemy dead, and Turk dead, and French dead, and English dead, and every dead man meant some woman with a broken heart.

Those men had no quarrel with each other. They lie there in the mud, because man, who has conquered the black death and typhus and smallpox, and the yellow fever, has not conquered the war fever. And the war fever takes him in the blood and in the soul and kills him by the hundred thousand.—From *The War and the Future*, by John Masefield.

NEWS OF THE CHURCH

BUFFALO GIVES ROUSING WELCOME TO NEW BISHOP

Citizens Extend Hospitality at Mammoth Popular Meeting

BUFFALO, NEW YORK.—Bishop Brent was cordially welcomed at a reception held in his honor on the evening of February 6 in the Elmwood Music Hall. It was a notable occasion. Bishop Brent himself struck the keynote of the welcome and the beginning of his work here as citizen and churchman in the phrase, "unity of understanding and enlightened sympathy," in his address at the close of the enthusiastic meeting. Seldom has a churchman or a layman begun his work in Buffalo under more auspicious auguries for a service of wide influence and helpfulness.

Bishop Brent was welcomed as a soldier of the republic who has won the praise of General Pershing. He was welcomed again as a son of Buffalo who after years of missionary and other service in far off lands has returned home to lead his people in a great diocese of his Church. From the city council, he had welcome as a citizen with many gifts of leadership. As a churchman of international renown, he was welcomed to Buffalo by the Roman Catholics and others not of his faith because of his sympathetic toleration and his force as a strong religious impulse for the moral uplift of peoples. He was welcomed as brother and friend by the ministers of faiths other than his own.

Responding to these many gracious, sincere tributes to his personal qualities, Bishop Brent aroused the great audience of some 5,000 men and women to repeated outbursts of applause by his declaration of faith, the working creed with which he closed his address.

This was as follows:

"I have been speaking about great unities. We must have a large background for our life even though our life be but a little thing. Now I think of the unities that this great city and this great diocese which has been committed to my charge may be able to develop.

"Yes, I wish, in thanking the mayor and council for their kind welcome to me to-night, to pledge to them my loyalty in every attempt to develop good government in this great city of Buffalo.

"In thanking those who have welcomed me in the name of the citizens of Buffalo, I want to say that I consider that because a man is a bishop he is not the less a citizen. He is all the more. I wish to stand by the side of the humblest and the lowliest in order to fulfill anything that I may do in service that will make citizenship a cleaner and a finer and a nobler thing.

"And I wish to say to my friends of the other Churches whose hand of fellowship I shall never let loose that they can always count on me to labor by their side for the kingdom of God, and if sometimes we may find that our convictions do not allow us to do some of those things that sentiment would perhaps advise, then the difference will be not the difference of antagonism but the difference of friendship."

Every seat in Elmwood Music Hall was filled a half hour before the time set for John Lord O'Brian, the chairman of the night, to open the reception. Hundreds

had to be content then with such standing room as the narrow aisles permitted along the east and west walls. Sometime after 8 o'clock, three young men in the choir vestments of the Church moved up the center aisle, carrying the American flag. Behind them slowly paced more than 500 little boys, older girls and the young women and women of the vested choirs of the Episcopal churches in Buffalo. All wore the long black cassock and the white surplice except the girls of St. Paul's choir, who gave a brilliant touch of color to the procession as they walked forward in their long red capes.

There was a great outburst of applause as Bishop Brent came forward to his seat on the stage, escorted by Mr. O'Brian. The great crowd of 5,000, many of them looking at the broad-shouldered, gravely serious man who could smile so sunnily and charmingly, liked him then and there. And they became his firm friends, if one is to judge by spontaneous applause and hearty laughter, as they became acquainted with the humor and wit of the man and his ideals of service as citizen and churchman during his first speech before a Buffalo audience in some thirty years. The crowd was quick to note and comment on the gracious courtesy of the senior chaplain as he acknowledged from time to time the remarks and observations directed to him by the various speakers.

But there was one occasion of the climax which marked a unity of Christian brotherhood and the applause continued then for several minutes while the children and the

(Continued on following page)

BISHOP ISRAEL HOME FROM WESTERN FRONT

Cannot Think Soldiers Would Vilify Y. M. C. A., He Says

PHILADELPHIA, PENNSYLVANIA.—Fighting for the same principles and enduring the same hardships the men of the American expeditionary forces have broken the barriers between the various religious sects and as a consequence will lead more moral lives when they return to this country, according to the Rt. Rev. Rogers Israel, Bishop of the Diocese of Erie, who arrived here on the *Espagne* last week.

Bishop Israel had been in Europe for eighteen months. During the first year he was a Red Cross chaplain.

"A great deal of good will come out of this war," he said. "I found that the men, when in the front lines, sought solace in prayer, and looked to the chaplains for words of cheer. The boys coming out of the fight are men—real men.

"Wherever I went throughout France I received the hearty co-operation from the chaplains of all creeds, as well as the officers and men, and I hope that this spirit will be manifested when they return."

The bishop, during the last six months, was associated with the Y. M. C. A. and he said it did not seem conceivable soldiers would vilify the efforts of the men who would have sacrificed their lives to aid them. He said the boys had the idea the Y. M. C. A. would distribute goods and entertain them gratuitously and it was difficult to alter this thought.

BISHOP BRENT INSTALLED IN WESTERN NEW YORK

At Request of Diocese Withdraws Request for Coadjutor

BUFFALO, NEW YORK.—The adjourned meeting of the Special Council of the Diocese of Western New York convened in St. Paul's Church, here, at 11 o'clock on Thursday morning, February 6, with a very large attendance of both clerical and lay members. Immediately after the processional the Standing Committee retraced their way down the main aisle and escorted Bishop Brent to the choir entrance, where Dr. Sills in behalf of the diocese read an address of welcome and delivered to the bishop the pastoral staff. When the prayers for the newly installed bishop and for the diocese had been offered Bishop Brent was escorted to the Episcopal Seat and the great congregation sang "Christ is made the sure foundation, Christ the head and corner-stone."

Bishop Brent's message to his people, which appears on another page, was full of hope and affection. The bishop presented to the diocese two religious relics of the great war—the one a portion of the altar of the cathedral at Rheims, the other a splintered fragment of the town hall at Ypres.

At the Holy Communion service which followed the installation Bishop Brent was assisted by the two archdeacons of the diocese and the members of the Standing Committee, and only the members of the council partook.

The important matter before the council was that of electing a bishop coadjutor. In view of the strong probability that Bishop Brent will be released from his duties as senior chaplain of the American Expeditionary Forces within a few months, the members unanimously passed a resolution introduced by Judge Seldon Brown of Rochester as follows:

"Resolved, That this Special Diocesan Council do hereby respectfully ask the Right Reverend Charles Henry Brent, D.D., Bishop of the Diocese of Western New York, to withdraw his request for the election of a bishop coadjutor.

Bishop Brent consented to do this.

This long-discussed matter having been disposed of to the great satisfaction of everybody concerned, other items were taken into consideration and the council voted to set about immediately to increase the Episcopal Endowment Fund of the diocese to \$200,000.

Dr. Goodwin made a strong plea for an advance step in our missionary giving—as a suitable mark of thanksgiving for our new bishop and a pledge that we would follow his strong missionary appeal of the morning—and the council voted to ask every parish to endeavor to give at least 25 per cent more than its apportionment from now on, its apportionment being the minimum and often far less than a parish could give to the Church's mission.

The council empowered a committee, of which the Rev. Walter Russell Lord was chairman, to cable a message of love and gratitude to all our Western New York chaplains serving abroad.

February 15, 1919

FLITTING CLERGY SHOULD NOT HAVE BEEN ORDAINED

Bishop Hall Makes Stirring Address on Anniversary

BURLINGTON, VERMONT.—In his convention address last week, on the occasion of his twenty-fifth anniversary, Bishop Hall said in part:

The whole number of clergymen who have been under my jurisdiction is one hundred and seventy-four. At the present time we have only thirty-seven priests, and of these only twenty-eight are actively employed in the diocese. This, I trust, is our low-water mark. Our high-water mark was fifty-five.

Averages are not of much value in the matters of terms of service in the diocese or of the length of pastorates (nor with regard for stipends), for one or two figures exceptionally high or low will upset any calculation of what are the ordinary figures. It will be more illuminating to give the number of settled pastors that the parishes and mission which were in active and independent existence in February, 1894, have had between that time and this. The first group consists of five parishes (Bellows Falls, Burlington, Montpelier, Rutland, and Shelburne). Each of these now has its third rector. Bennington and Windsor have had three, the latter with a long intermission during which the parish was served by a clergyman from outside the diocese. Swanton has its fourth pastor, but the first did not begin till 1895. Four parishes have their fifth clergyman. Six have their sixth, while five more have had six and are now vacant. Four have their seventh, with another vacant. One has its eighth, with two more vacant. One has its ninth rector, and one has had nine and is vacant. Two missions founded since 1894 have had respectively nine and eleven pastors.

This is a truly deplorable record, heart-breaking for the bishop, damaging to the unsettled clergy, and sadly unprofitable for the people.

What is to be learned from these figures? Three lessons, I think: 1—The need of a sifted, prepared and devoted clergy; 2—The necessity of adequate stipends; and 3—of a reasonable and worthy field of work. On each of these I propose to say a few words.

1. The need of a *sifted, prepared, and devoted* clergy. Some of the men who have flitted through Vermont ought not, I am sure, ever to have been ordained, or not until they had been better prepared and fitted for the ministry. There have been cases of incompetence, of uncontrolled temper (than which in practical experience there is hardly a more fatal fault in a minister, save perhaps carelessness about debts), cases too of sheer laziness and of want of consideration for others. By consideration I mean something more than the questionable qualification of tact.

One reason why at different times we have had more than a due number of unemployed clergymen on our roll has been that I would not, could not, recommend for work elsewhere men who had been tried out here and distinctly proved unfit. Honesty and regard for the interest of the Church must in such cases outweigh mere kindness to individual clergymen. Formal letters dismissory a clergyman is of course entitled to if he is good standing.

Looking wider afield, we ought to be ready to join with persons of all creeds and religious organizations in efforts for

civil and social betterment, and to speak to any congregation of people, so long as we are given perfect freedom to declare our message (with trust in our judgment as to the manner and time), and so long as there is no action which would imply the recognition of ministerial equality between those we believe to have been regularly commissioned and others.

My own hopes of reunion, or of definite steps towards it, met with two crushing blows in Burlington. One was the deliberate admission, in spite of protest, to full membership in a Congregational Church of a person debarred from Holy Communion in our parish on account of a marriage which could not by any stretching be reconciled with New Testament (Continued on page 227)

BUFFALO GIVES ROUSING

WELCOME TO NEW BISHOP

(Continued from preceding page)

other members of the choir enthusiastically waved the small American flags they carried.

The Rev. Dr. Holmes was speaking. He was speaking for the ministers of faiths other than Bishop Brent's, and he had commented on Bishop Brent's success in the Philippines and in other communities in bringing together men of all communions in co-operative effort. He said:

"Buffalo needs men of your largeness of view and your clearness of leadership. We have become tired to death with the stressing of the things that have been keeping us apart and with men of your type we are glad now to go along together as good citizens, stressing the lines of thought and the lines of effort where we can work together. Men of many faiths and creeds are here to-night. That is significant. Significant in that it is the unity of spirit we have in Jesus Christ and our co-operative effort for His kingdom. We can all rally to help and serve a broad, constructive Christian leadership."

Turning then directly to the bishop chaplain, Dr. Holmes said after a pause:

"Bishop Brent, I was not nor were those I represent ordained under your episcopal hand, but here for myself and them, I am proud to extend to you the hand of Christian fellowship."

Smiling his keen appreciation, the soldier-bishop arose quickly and grasped the speaker's hand extended over the table. And thus they stood, in strong handclasp, while the audience burst into cheers.

John Lord O'Brian in introducing Daniel J. Kenefick read a telegram from Mayor Buck, regretting that illness in his family prevented him from attending and extending his cordial welcome.

Judge Kenefick was applauded as he faced the audience, and applause frequently interrupted his remarks of welcome. "We who are not of his communion," Mr. Kenefick said, "appreciate that this great gathering is primarily one of joy and thankfulness of his own people that their own chosen shepherd has returned to take charge of his flock; yet we would have him feel that all citizens of Buffalo, irrespective of creed, are not indifferent to so noteworthy an event as his installation. No matter how we may differ in religious tenets, I think all of us recognize the value of a powerful religious impulse in civic life."

"We recognize the spiritual, beneficent and moral influence of your new bishop. We esteem the unselfish devotion of the new bishop to his fellow man at home, in far off lands and in France during the war, and we feel privileged to pay him now our tribute of respect."

DR. MCGIFFERT EXPLAINS

TUITION CHARGE AT UNION

Dean Would Have West Point System at General Seminary

When asked by a representative of THE CHURCHMAN why Union Theological Seminary had decided to charge tuition of all students entering that institution after the first of next September, as announced in these columns last week, Dr. A. C. McGiffert, president of the seminary, said that perhaps the primary reason for making the change was that theological education might be placed on the same level of dignity with other departments of education.

"Union has been desirous of making the change for some years," said Dr. McGiffert, "but wished, if possible, to have all seminaries adopt the same custom. A meeting of ten of the leading seminaries was held about a year ago, when the matter was thoroughly discussed. The other institutions, however, felt that there were very real difficulties in the way. In spite of the fact, which we all recognize here, that our student list may be cut, we felt that we ought to make the change. While I recognize some of the difficulties which other seminaries face, I believe that the same change could be made in most if not all of them. We wished also to have the seminary, which is affiliated with Columbia, stand on the same basis as the other schools which have the same relationship to that university."

Dr. McGiffert believes that splendid things are to be achieved through the appointment of a director of student field work, who will supervise the work students are engaged in in certain churches and other institutions during their seminary course.

"Students have always done field work, but that work has never been organized as it will be under the new system," said Dr. McGiffert. "It will now be treated as a clinical department, and so organized as not to interfere with the work of the classroom."

When Dean Fosbrooke, of the General Theological Seminary was asked to express an opinion on the adoption of the tuition system at Union Seminary he said that he was very much interested in the experiment, and believed that Union had acted wisely in adopting it. He felt, however, that the problem at Union, owing partly to its close affiliation with Columbia and partly to its emphasis on post-graduate work, was somewhat different from that at the General Seminary.

"We have a good many endowments here at the seminary which were established for the purpose of aiding students who wished to take orders," said the dean. "That is one of the difficulties, even if we should think it advisable to charge tuition."

Dean Fosbrooke hopes that sometimes a system may be adopted at the General Seminary similar to that in vogue at West Point. By this method a student would be appointed to the seminary under a system of very careful selection. Not only would he receive his tuition, but all other expenses would also be provided for, including clothing and board.

"But this would mean, of course, that the student, after his graduation," continued Dean Fosbrooke, "would be at the disposal of his bishop, to be sent to any field to which the bishop wished to send him."

INTER-CHURCH SERVICES WITH PEACE INTERCESSIONS

Six Weeks' Services Held at Old St. Luke's, Rochester

ROCHESTER, NEW YORK.—The series of prayer meetings that are being held for a period of six weeks at St. Luke's Church, the Rev. Samuel Tyler, D.D., rector, under the auspices of the Rochester Ministerial Union, including all Protestant ministers of the city, is a marked success. The services are held daily from 12:30 to 12:50 P. M., under the name of Inter-church Noon Day Prayer Services. There is in use a specially prepared leaflet of prayers and a form of litany, together with a list of daily Bible readings. The services were planned as services of intercession for the Peace Conference, and the general topics running through the series are: National Repentance and Humility; Internationalism, a Call to Sacrifice; World Brotherhood and Co-operation; Faith and the New World Order and Social Justice, the Supreme Challenge of Today.

The church is in the heart of the city, and thus it is possible for many business people to drop in for the short service. It was this fact, together with Mr. Tyler's activity in inter-church matters here, that lead the Ministerial Union to ask the vestry for permission to use the church. The clergy of St. Luke's have no connection with the series, except as they are scheduled to conduct the services.

Personals

THE REV. FREDERICK BURGESS, JR., has accepted a call to the rectorship of the Church of Zion and St. Timothy, West 57th Street, New York.

Mr. Burgess is a son of the Bishop of Long Island. He has been curate at the Church of Zion and St. Timothy for several years, and for some months past minister-in-charge. He is a graduate of the General Theological Seminary, Chelsea Square, New York.

THE REV. LOUIS T. HARDIN, from the Diocese of East Carolina, has entered on his duties as rector of St. Paul's Church, Plymouth, Wisconsin.

THE REV. GEORGE J. STURGIS has entered upon his duties as vicar of Trinity Church, Waupun, Wisconsin.

THE REV. A. WORGER-SLADE is now rector of St. Mark's Church, Waupaca, Wisconsin.

CHAPLAIN OLIVER F. CRAWFORD, who has been with the 337th Infantry has now been assigned to the 85th Division, American Expeditionary Forces, as senior chaplain on the staff of Major-General Chase W. Kennedy.

THE REV. D. C. HUNTINGTON, formerly rector of St. Paul's, Grand Rapids, Michigan, has been called to the rectorship of the Church of the Good Shepherd, Barre, Vermont.

THE REV. J. ELMER MCKEE, who has been assistant rector of St. Peter's, Bennington, Vermont, has been elected to the rectorship of the parish.

THE IMPORTANT parish of Trinity, Hannibal, Missouri, has recently called to the rectorship the Rev. W. S. W. Raymond, for the past five years rector of Trinity, Hoquiam, Washington, in the Diocese of Olympia.

THE REV. FREDERICK A. COLEMAN, who has been rector of Trinity Church, South Norwalk, Connecticut, for over eight years, has resigned and accepted a call to become rector of St. Paul's Church, Newark, New Jersey. He will take up his new work on March 1.

THE REV. HERBERT B. GWYN, rector of the Church of the Holy Comforter, Kenilworth, and editor of *The Diocese of Chicago*, has been appointed by the War Commission civilian chaplain at Fort Sheridan, which is now a hospital for sick and wounded soldiers, many of whom have seen service overseas. Mr. Gwyn served at Fort Sheridan as volunteer chaplain during the First Officers' Training Camp, in the summer of 1917.

An Appreciation

SOME time ago *The Churchman* appealed to its readers for contributions for a fund with which to supply missionaries and others with subscriptions to the paper. The response, while inadequate to meet the great needs, was sufficient to supply several persons with subscriptions. Among the letters of appreciation received is the following:

Mr. E. R. Spaulding, Business Manager, *The Churchman*, New York City.

Dear Sir: Your letter received with much pleasure. Just the other day my wife said to me, "We have had *The Churchman* ever since we were married (in 1872) and now it has stopped." Then came your letter saying that some kind-hearted people wished it continued at their expense. This, of course, makes the paper still more appreciated by us. Since you have not given us the names of those who are so kindly disposed will you convey to them our thanks and appreciation of their thoughtfulness and generosity?

Checks for this fund should be addressed: Business Manager, *Churchman Company*, 381 Fourth Avenue, New York.

THE REV. ALFRED A. V. BINNINGTON, rector of St. Luke's, Lebanon, in the Diocese of Bethlehem, has accepted a call to the rectorship of Christ Church, Coudersport. He will begin his work there about the first of March.

THE REV. CHESTER WOOD of Lansing, Michigan, is spending the winter in Topeka, Kansas, assisting Bishop Wise.

THE ADDRESS of the Rev. J. Worrall Larmour is not Upper Falls, as is given in the church almanacs, but is Bradshaw, Baltimore County, Maryland.

THE REV. GEORGE HEATHCOTE HILLS, rector of Grace Church, Cincinnati, has returned to his parish after seven months' service overseas with the Y. M. C. A.

THE REV. GOMER D. GRIFFITHS has resigned the Church of the Atonement, Carnegie, Pennsylvania, and will hereafter serve St. Mary's Church, Charleroi, and Holy Trinity Mission, Monessen.

THE REV. JOHN C. STEPHENSON has resigned charge of St. Peter's Church, Lyndonville, Vermont, and accepted the rectorship of the Church of the Nativity, Marysville, Diocese of Lexington.

PROTESTANT CHURCHES AS UNIT IN MASSACHUSETTS

"Twenty Weeks" Used by Church Federation as Appeal

BOSTON, MASSACHUSETTS.—The echoes of Bishop Lawrence's call to the Diocese of Massachusetts, to "mobilize its spiritual forces" as "a unit," roll from denomination to denomination and grow! *Facts and Factors*, the organ of the state Federation of Churches, after outlining the plans of its committee on evangelism, cited the "Twenty Weeks" of the Protestant Episcopal Church as an example of what is sought by state-wide concert of appeal.

This is an attempt to apply to a whole state the principle of the Indianapolis Plan, which in that city has added 35,000 members to the churches in five years. Its slogan is: Every church a recruiting station; every pastor an evangelist; and the membership trained "each one to win one." This year new features are proposed, like the distribution in every home, through the co-operation of local federations and groups of churches, of a spiritual appeal, just as Bishop Lawrence has sent a message to every member of the diocese.

To give inspiration to the movement, the committee has secured the Rev. Chas. L. Goodell, D.D., Executive Secretary of the Federal Council's commission on evangelism, to address pastoral conferences and public meetings in Boston, Worcester, and Springfield, on February 10, 11 and 12, respectively. Key-men and women of each congregation are wanted at the public meeting, and the federations or unorganized churches of every town or city in the state will be invited to send at least one representative to bring back the inspiration. The committee is greatly disappointed that Bishop Lawrence's illness prevents his addressing the Boston meeting.

ARCHDEACON OF WORCESTER ARRIVES FROM ENGLAND

Comes to America to Conduct Missions, Etc., in Several Cities

The Venerable J. H. Greig, D.D., Archdeacon of Worcester, England, whose contemplated visit to America was announced in *THE CHURCHMAN* last week, has arrived here for the purpose of preaching and conducting missions and retreats. He accompanied the Bishop of Worcester who represented the Church of England at the General Convention at St. Louis. His rare qualities as a spiritual leader became known to a few of the American clergy and the hope was expressed that he might come to this country again. On the signing of the armistice a definite invitation was extended to him. He promptly replied that in the light of the close relation of the two countries it would give him great happiness to accept the invitation.

He begins his work in the Diocese of Washington on Sunday, February 16, remaining there until February 22.

The rest of his itinerary is as follows: February 23-28, New York City; March 2-8, Diocese of Pennsylvania; March 9-14, Grace Church, Providence; March 16-19, Groton, Massachusetts; March 21-25, Amsterdam, New York; March 27, Springfield, Massachusetts; March 30-April 6, Fitchburg, Massachusetts; April 7-11, Cathedral, Boston; April 13-19, Trinity Church, New York.

The Rev. A. J. Gammack, Fitchburg, is acting as the secretary of the visiting preacher in arranging the program of appointments.

February 15, 1919

BISHOP BRENT SPEAKS AT TWENTIETH CENTURY CLUB

Mothers, Wives and Sweethearts Hear His First Address

By Elizabeth A. Lawrence

BUFFALO, NEW YORK.—Bishop Brent's first address in his diocese, since his arrival from overseas, was given in the Twentieth Century Club, Buffalo, before their members and the members of the Garret Club.

He spoke about three-quarters of an hour to a packed hall, standing almost perfectly still, with hardly a gesture, using the simplest English and with utter lack of self-consciousness and told us about the boys over there, as if he were seeing them, as if he were feeling their hardships, struggling with their temptations—now winning and now losing a moral battle—bearing their pain. And who doubts he is? The nearer we are to our Master the more we live vicariously in our fellow-men. And he is so deliciously human and humorous! He retorted merrily to a newspaper allusion to himself as "past middle age," and then told what those of us who are in that predicament must do for the younger generation—and he added—"I may have an old body but I have a pretty young heart."

When the bishop was invited to speak at the Twentieth Century Club he was told that his audience would be made up largely of the mothers, the wives and the sweethearts of the men whom he had been serving on the other side, and that they craved his guidance for the days just ahead. His message gave that.

Before counseling his hearers how to treat our men when they come home their chaplain general spoke of the service rendered by those who will not return; those who have received the highest decoration—the Order of the Wooden Cross. The others, no matter how brave they have been, how great their distinction, could not rank with them. Those who have been wounded, maimed, blinded, still have throbbing life, are still spared to their dear ones. Those others gave all that man—or God—could give. "Greater love hath no man than this, that a man lay down his life for his friends." And he pleaded that their bodies be left resting where they fell, on the battlefields of France, their graves marked by the wooden crosses, the burying-places forming a sacred tie between America and France, as the years roll by. And if any heard him whose heart wavered as to the present, abounding life of their loved ones what a world of comfort there was in the unfaltering words of the speaker as to their immortality—not of memory but of personality—and activity in that other life, hidden from ours only by a veil!

Toward our returning soldiers we were warned not to be sentimental. The men do not want this sort of treatment and they may be a trifle blunt in parrying it, or disconcertingly humorous! Bishop Brent asked us to remember that when the men came home they would come to serve the commonwealth, even as they went forth to serve their country and their fellow-men.

Some we were told would come back better men—and some, alas! worse ones; no man would be the same as when he went over and neither would he find us the same. He may not realize how greatly he has changed and we may not realize that our world has changed, but we must all begin over again on the morrow. Paying a fine and manly tribute to those who

had lived up to their own high standards one felt the big, loving humanness (which is divine!) of the charity expressed for him who had striven against temptation but had not always conquered. "How dare we judge him?" challenged the man who had lived among these brave and tried men. We were told that many a man who had sometimes given way before temptation, where it was so cruelly present, would come home to win his spurs and be an honor to his community.

Of the patience and the cheerfulness of the wounded and the dying no one can say too much. Never once had the bishop heard a moan from a conscious patient, and never a complaint from any man, and he had been where the suffering and the exposure and the conditions were almost intolerable. The invariable response to an inquiry as to a poor chap's condition was "FINE!" War no doubt is the greatest of the social evils, as we were told, but what a revealer of unexpectedly beautiful souls!

Of course the address was surcharged with spiritual significance. Otherwise it would not have been so characteristic of the man who made it. It was refreshingly simple, touchingly comforting and unforgettable.

Coming away one heard comments such as "And to think he is OUR Bishop" and from those outside our Church, "And to think he belongs to Buffalo," each spoken with a sigh of deep content.

Mr. Porkess May Leave Pittsburgh

PITTSBURGH, PENNSYLVANIA.—St. Stephen's Church, Wilkensburg, one of the leading parishes in the Diocese of Pittsburgh, has unanimously called the Rev. William Porkess, who for the last six years has



THE REV. WILLIAM PORKESS

been rector of Grace Church in this city. There is a strong probability that he will accept, notwithstanding the fact that there is considerable effort being manifested in his church and neighborhood to keep him in Pittsburgh.

Mr. Porkess has played a conspicuous part in the varied activities of the ministry. He is chairman of the street service work of the diocese, and also of the Diocesan Board of Religious Education. He is also a missionary of wide experience.

If Mr. Porkess accepts he will succeed the Rev. Joseph Speers who, on account of ill-health, resigned recently after completing a most efficient rectorship of thirteen years.

JOHNNIE AND TONY "DO" THE NEW YORK HIPPODROME

Alaskan Mission Boys Like the Elephants and Acrobats

Is the Alaskan Mission work worth all the effort and hardship involved in keeping it open? Compare these three letters.

Nos. 1 and 2 are from two boys who have been sent out by the Mission to Mount Hermon Academy for further instruction. Both passed through New York during the holidays and called on THE CHURCHMAN correspondent.

No. 1, from an Indian boy who passed five years at the Mission School at Nenana, traveled one year with Archdeacon Stuck, is now studying medicine, to go back and minister to his own people: "My dear Mr. M.—Back at school for once more. The terms opened on New Year's Day and our classes began early this last week. The same day we saw you, before our train left, Tony and I went to the Hippodrome, and all he could say was, Oh my, oh my!!

"With best wishes and love, J. F."

No. 2 is from an Eskimo boy, who has been educated at Point Hope by the Rev. Mr. Hoare, and is now in the States studying for the ministry, to return and minister to his own people: "My dear Mr. M.—I was certainly glad to see you during this past vacation, and it was a great change to be away from school for a while, from which it seemed that this new term is real fresh and worth attending, so it is. The real work is going to commence this coming week. I am taking up some pretty hard studies, the hardest of them all is Latin. Johnnie and I went to the Hippodrome Theatre. I tell you it was wonderful. I wish that I could describe and explain every show; I mean acting. There were several elephants playing baseball, and more than twenty actors stood right on top of one's shoulders, about six actors in one and four stood on top of those six actors who were standing on the floor and it was about six rows, piled on top of each other in the acting. Oh it was wonderful! I never saw such a crowd and autos in my life as I did in New York, especially in Fifth Avenue. The bell has rung for bed, so I must hustle up and get through. I am very glad to meet you all and I hope some day I shall be able to meet you again. Yours sincerely, T. J."

No. 3. From an Indian boy who had two years' training at Nenana.

"HOT SPRINGS, December 6, 1918—My dear G. H. M.: We got a fine time down hear. Every winter we go out hunting for some moose and trapping for fox. I wish to see you. If you come here we will all glad to see you. I am going to write a few line to you. I got no time to write you every day. We work and we got no time to write to you. We going out hunting again and haul some moose meat that we kild this foole (fall). I wish we kild some moose now. Everybody is well down here. I WISH THAT I NEVER GO TO SCHOOL NO MORE. Good bye. From your boy, Charlie Justin. Please you sent me your picther."

THE REV. W. RUSSELL BOWIE, D.D., rector of St. Paul's Church, Richmond, Virginia, and chaplain of Base Hospital No. 45, who has just returned from France, was tendered a delightful luncheon on Monday, January 27, immediately after the meeting of the Richmond Clericus. Bishop Brown presided and Dr. Bowie spoke most interestingly of his experiences in the hospital work.

OVER 4,000 LAY READERS AT WORK IN THE CHURCH

Official Figures Are Compiled by the Laymen's League

It is a matter of genuine surprise to churchmen to learn, through a list compiled by the Layreaders' League, that there are at the present time in the Church over 4,000 lay readers, two-thirds the number of clergymen. The league resulted from a movement at the last General Convention to effect some sort of organization which would bring together the lay readers for the purpose of mutual helpfulness. Mr. L. Bradford Prince, LL.D., of Santa Fe, New Mexico, was elected president, and an executive council and provincial vice-presidents were also elected.

It was obvious that the first step was to obtain a perfect list of all lay readers in active service in the Church, but this proved more difficult than would naturally be imagined. There is no regular system for the appointment and registration of lay readers, each diocese or district having its own practice on the subject, and hence unexpected difficulties and delays were encountered. At last, however, the list has been completed with so few exceptions that an estimate cannot vary over ten or twelve from the exact number. A list of the distribution by dioceses, as compiled by Mr. Prince, follows:

Alabama, 45; Alaska, 5; Albany, 28; Arizona, 25; Arkansas, 24; Asheville, 27; Atlanta, 26; Bethlehem, 17; California, 27; Central New York, 38; Chicago, 48; Colorado, 49; Connecticut, 58; Dallas, 62; Delaware, 31; Duluth, 20; East Carolina, 49; Eastern Oklahoma, 12; Easton, 1; Erie, 45; Florida, 26; Fond du Lac, 7; Georgia, 38; Harrisburg, 105; Idaho, 17; Indianapolis, 18; Iowa, 31; Kansas, 21; Kentucky, 35; Lexington, 4; Long Island, 58; Los Angeles, 24; Louisiana, 49; Maine, 10; Marquette, 28; Maryland, 67; Massachusetts, 112; Michigan, 46; Michigan City, 6; Milwaukee, 60; Minnesota, 47; Mississippi, 54; Missouri, 43; Montana, 14; Nebraska, 36; Nevada, 2; Newark, 54; New Hampshire, 45; New Jersey, 62; New Mexico, 19; New York, 89; North Carolina, 99; North Dakota, 5; North Texas, 13; Ohio, 50; Oklahoma, 11; Olympia, 21; Oregon, 20; Pennsylvania, 97; Pittsburgh, 26; Quincy, 20; Rhode Island, 54; Sacramento, 21; San Joaquin, 6; South Carolina, 51; South Dakota, 3; Southern Florida, 44; Southern Ohio, 54; Southern Virginia, 55; Spokane, 22; Springfield, 18; Tennessee, 38; Texas, 25; Utah, 5; Vermont, 24; Washington, 34; West Missouri, 16; West Texas, 12; West Virginia, 21; Western Colorado, 5; Western Massachusetts, 42; Western Michigan, 24; Western Nebraska, 6; Western New York, 90; Wyoming, 37; estimate of unreported, 71. Total, 4,160.

An announcement from the league asks the help of clergymen in securing sermons suitable for the use of lay readers.

"A never-ending question with lay readers is the finding of suitable sermons, at once edifying and interesting, for use," the announcement says. "Most of those who have served many years find increasing difficulty, and the young man scarcely knows where to look. The older sermons are apt to be too heavy and lengthy, and many of those advertised for lay reading are too much like essays and school books. In seeking to be simple, they underestimate the intelligence of the congregation. One of the first duties of the league will naturally be the publication of selected sermons adapted to the age and the people."

"To avoid delay, and prepare for this,

the suggestion has come from various quarters that clergymen having discourses which they think adapted to the purpose should furnish the league with copies for use. Every clergyman has certain sermons of which he is justly proud and the extended influence of which he may be willing to promote. All such clergymen are cordially invited to send one or two of such sermons to the league, from which a selection may be made for publication. For this purpose sermons on practical subjects are preferable, not exceeding fifteen minutes in length. It is hoped that this may result in bringing together a large collection of suitable sermons before the triennial meeting of the league at the General Convention, when arrangement for publication can be made. The sermons can be sent to Eugene M. Camp, 52 East Twenty-fifth Street, New York City, or to L. B. Prince, Santa Fe, New Mexico.

DR. DEARMER SAILS AFTER STIMULATING AMERICANS

Has Accepted Important Academic Position in London

MIDDLETOWN, CONNECTICUT.—The Rev. Percy Dearmer, D.D., who has spent the last six months in this country as professor of theology at the Berkeley Divinity School, has sailed for England to take up an important academic position in London.

His last duty before leaving was the delivery of the Mary Fitch Page Lectures in the chapel of the divinity school. The general subject was the work of the Holy Spirit, and the title of the four lectures were:

I. Military Virtue. II. The Gifts of the Spirit. III. The Talents or Charismata of the Spirit. IV. The Fruits and the Unity of the Spirit. The lectures were rarely stimulating, and especially timely at this period of the world, when the imagination is so touched by the militant and virile potentialities of the Christian religion, potentialities which, the lecturer pointed out, have been lost sight of in the individualistic emphasis of the Reformation period and the succeeding dryness of the eighteenth and the sentimentality of the nineteenth century. The last lecture drew a notable and striking picture of the Happy Warrior, the true Christian, dowered with the Spirit's gifts of wisdom and fortitude, and showing the fruits of the Spirit in his fidelity, trustworthiness, benevolence, hilarity and true Christian love of charity.

During his too brief stay in this country Dr. Dearmer has been much in demand as a public speaker, and recently delivered the Bohlen Lectures in Philadelphia, besides speaking at the General Seminary in New York, the Philadelphia and Cambridge schools, at Smith and Mount Holyoke Colleges, and at various clerical meetings and parish churches.

His unexpectedly early departure has disappointed a great many people, as is shown by the overwhelming number of invitations to lecture and preach that he received too late to accept. His lectures on theology have shown his gifts as a teacher, and his vivacity, originality and unaffected friendliness have so illuminated his scholarship that he has won not only the admiration but also the genuine affection of his students. "There goes a man who has made me over," a student remarked, as Dr. Dearmer left the classroom for the last time.

The Page lectures will shortly be published in book form, and will be a distinct contribution to the neglected meagre theology of the Holy Spirit.

WHAT A PARISH CAN DO WHEN PROPERLY ORGANIZED

A Unique Set of Resolutions Which Brought Results

WACO, TEXAS.—In St. Paul's Parish, the Rev. W. P. Witsell, rector, there is now going on, and has been some time, remarkable activity, and things of unusual interest have been happening. Immediately following the wonderfully helpful observance of the Advent Call, the most largely attended congregational meeting in the history of the parish was held. In preparation for this meeting, committees on women's, girls', men's and boys' activities on the Sunday School, finances and general resolutions had been meeting and planning for two or three weeks. They all had well thought out and excellent recommendations to make, which were adopted by the congregation and have since been in the process of realization, bringing a new era into Church life. The Sunday School has been reorganized, attracted new workers and a larger attendance than in several years, in spite of the influenza.

INTERESTING RESOLUTIONS

Notable among the general resolutions passed are these two:

"That a thorough and effective system of selective service in the various branches of the congregational activities, be devised and inaugurated, under the supervision of a standing committee, described below, whereby each and every member of the congregation may be induced to assume certain specific responsibilities and duties in the service of the Church, and which they are best qualified to perform, to the end that the greatest possible efficiency and complete co-operation may be attained; the idea being to develop an efficient parish with everyone worshiping faithfully, working effectively and giving generously, and that this threefold idea be adopted by the parish as its slogan.

"That a committee of men and women of the congregation be appointed to make a thorough canvass of the parish for subscriptions to meet the budget of expenses, as adopted; that the amount of the same be distributed among the members of the parish as fairly and equitably as possible and that it is the sense of the congregation that every member with an income should be a subscriber, and that each one should meet fully, or as nearly as possible, the request of the committee as a minimum for the support of the church."

In accordance with the resolution on selective service, almost everyone solicited for service responded, with the result that there is greater and finer activity in St. Paul's than at any previous time; and in accordance with the other resolution, a financial campaign was carried on by thirty-four men and women that resulted in 250 subscribers for \$9,500, as against 185 subscribers amounting to \$6,200 for the previous year, an increase of over 50 per cent, and through it all a splendid spirit of whole hearted loyalty was manifested by the people generally.

The rector continues his work among the soldiers in Camp MacArthur, both visiting the men personally and preaching in the "Y" buildings, and the sociables in the parish house for the soldiers are well attended and seemingly thoroughly enjoyed. It is the purpose of the rector and the people to try to serve the men so long as any are left in our camp.

February 15, 1919

Our Weekly News Letters

NEW YORK

Lecture by Dr. Cram.—The Ways and Means Committee of the Diocesan Auxiliary to the Cathedral of St. John the Divine arranged a most interesting lecture at the residence of Mrs. Orme Wilson last Monday afternoon. The architect of the cathedral, Dr. Ralph Adams Cram, showed stereopticon illustrations and drawings of the small memorial chapels and other parts of the nave. Many people who attended the lecture heard with interest Mr. Cram's outline of his plans for the building of the nave.

Every Name Campaign at Holy Trinity, Harlem.—The possibilities of the Every Name Campaign were again demonstrated when recently at Holy Trinity, Harlem, a most successful campaign closed. The systematic gifts were increased by \$6,000, church attendance has improved and there has been a general awakening throughout the parish.

Last Sunday a memorial service for one of the boys of the parish who died in France was held in the evening.

Chaplain Swan in New York.—Chaplain Swan, D. S. O., has been preaching in New York during the past weeks. On February 2 he preached at Holy Trinity, Harlem, and last Sunday at the Church of the Heavenly Rest.

Memorial to Parish Visitor.—In the Church of Zion and St. Timothy on January 12, at the morning service, there was dedicated a heavy bronze altar vase, given by the congregation in memory of Miss Hilda Pelham Marshall, who had served the church faithfully as parish visitor for fifteen years. No task was too mean and no work too great for her undertaking, and she was a constant source of inspiration and blessing to the many lives to whom she ministered.

Fifty Years in the Priesthood.—The Rev. John Floyd Steen completed half a century in the priesthood last Sunday. The week before he had completed forty-nine years as rector of Ascension Memorial Church, and the anniversary was celebrated this past week. It also is the silver jubilee of Ascension Church as an independent parish.

Mr. Steen believes that he is the senior with one exception of the pastors in this city, including priests, rabbis and Protestant clergymen. The exception is the Rev. Dr. George V. Wenner, who recently observed his golden jubilee as pastor of Christ Lutheran Church.

Mr. Steen was ordained in this city by the late Right Rev. John Johns, Bishop of Virginia, in Holy Trinity Church, which was then at Madison avenue and Forty-fourth street. He was born at East Broadway and Clinton street, this city, in 1846. His father was a master painter. He was educated in the New York public schools, the College of the City of New York, the University of Pennsylvania and the Philadelphia Divinity School. For a time he was assistant at Holy Trinity Church.

MARGARETTA MILLER.

VERMONT

Annual Convention and Anniversary.—The 129th annual convention of the diocese, which was held at St. Paul's Church, Burlington, February 5 and 6, was of un-

usual interest because it was coincident with the twenty-fifth anniversary of Bishop Hall's Episcopate.

The opening service of the convention on February 5 was the occasion of the diocesan observance of the anniversary. The keynote of Bishop Hall's charge to the clergy was spiritual leadership.

In closing his address at the luncheon given in honor of Bishop Hall the bishop coadjutor presented to Bishop Hall a gift of \$2,767.43 as a token of the esteem of the people of the diocese for their bishop.

In accepting the gift Bishop Hall said in part:

"There are two things I have tried to do since I came here. I have not tried to be popular and I have tried to be just. It has always seemed to me that justice is most important, to be just to the clergy, just to the individual men and to be just to the laity and the Church at large. I thank you for your kindness, your forbearance, and your cooperation with me during these twenty-five years, and I pledge once more all that I can do for you and for the diocese."

At the business session of the convention the bishop coadjutor read the report of the committee on clerical stipends after which a resolution was passed that "a serious effort should be made to raise all stipends that are less than \$1,500." The election of deputies to the General Convention resulted as follows:

The Rev. Messrs. W. C. Bernard, F. B. Leach, E. S. Stone, A. P. Grint, Messrs. S. W. Hinds, M. D. Chittenden, M. C. Webster and H. H. Ross.

The Rev. A. E. Montgomery reported for the committee for the proper care of dependent children, introducing a resolution the purpose of which was to guard against bringing a taint upon dependent children by placing them in institutions designed only for delinquent children, and urging the passage of such state legislation as would provide for the proper care of such dependent children.

The following were elected as members of the Social Service Commission: The Rev. F. B. Leach and Miss Lena Ross for three years, and the Rev. A. E. Montgomery to fill the vacancy caused by the removal of the Rev. P. C. Manzer from the diocese.

The members of the Standing Committee were elected as follows: The Rev. A. P. Grint, Ph.D., chairman; the Rev. E. S. Stone, the Rev. Joseph Reynolds; Messrs. C. E. Parker, S. W. Hinds, M. D. Chittenden. On motion of the Rev. G. W. Davenport it was voted to instruct the deputies to the Provincial Synod to invite the synod to meet in Burlington in October, 1921.

A committee of two clergymen and three laymen was appointed to consider the subject of a central fund for payment of clerical stipends.

The convention resolved to send a memorial to the next General Convention urging the appointment of a committee to consider the problems connected with the appointment of clergymen to parochial cures, and their stipends, and to submit to that convention such suggested changes as would remedy the difficulties and anomalies under which the Church now suffers in these respects.

On the invitation of the Rev. W. C. Bernard the convention voted to hold its meeting next year at St. Michael's Church, Brattleboro.

G. R. BRUSH.

NEVADA

Convocation Meets.—The twelfth annual convocation met in Trinity Church, Reno, January 26-28. As usual, the bishop's address told of the work of the past year and outlined plans for 1919. The apportionment for missions was overpaid about 25 per cent. The education fund has carried two young women at the university. An educational campaign in regard to divorce was urged looking to the adoption by the state of the law of uniform procedure to be put forth by the American Bar Association. The bishop will present five amendments to existing laws to the legislature now in session; change the marriage license to include statement of previous marital condition, divorce, etc., all answers to be sworn to before the clerk; another requiring the district court to revoke the license given a minister authorizing him to marry, on his removal from the state or in case he ceases to engage in ministerial work; to change the date of annual meetings in the law authorizing the incorporation of Episcopal churches in Nevada; to compel the enumeration of Indian children in the school census that they may enter the public schools; to authorize the marriage of Indians and whites as is now permitted in forty-six states of the forty-eight.

The bishop urged the clergy and fathers and mothers to present the claims of the ministry to our young men and of the need of trained workers to young women, and that the laity should take a larger part in the work of the Church. He also stated that in less than one-half of the missions and preaching stations in Nevada is there a church school. And in the 390 school districts of the state all churches combined have church schools in not more than fifty places. "Wherever the state finds enough children to have a school and engage a teacher, the Christian forces of Nevada should find a volunteer teacher and give religious instruction."

An organization was formed to be known as the "Bishop's Tithers" to be made up of those persons in the Church in Nevada who make a practice of tithing their income.

The Rev. Charles S. Mook of Carson was elected secretary and John W. Wright of Reno, treasurer. The Rev. Ross Turman and Mr. George M. Southward of Winnemucca were elected deputies to General Convention.

A committee on building was named to study all plans and specifications and to pass upon them. A committee on pro-cathedral was formed to study the whole matter. Also a committee on the jubilee celebration of the consecration of Bishop Whitaker this year.

It was decided to have a Sunday School Institute next summer of several days at some resort, probably on Lake Tahoe.

The Women's Auxiliary held its annual meeting and elected the following officers: Mrs. George A. Robison of Sparks, president; Mrs. Fred J. Seibert, Reno, secretary and treasurer; Mrs. John E. Pickard, Reno, united offering treasurer.

NEWARK

Former Rector Accepts Call to Return.—The call extended by Grace Church, Greenville, Jersey City, to the Rev. Jesse C. Joralemon to return to the rectorship after an absence of four years has been accepted and Mr. Joralemon will begin his duties there March 2, as successor to Rev. Hiram R. Bennett, now of Trinity Church, Asbury Park. The desire for their former rector's return was strongly expressed by the members of the church.

NEW JERSEY

Woman's Auxiliary Meets—The lower division, New Jersey branch of the Woman's Auxiliary held its mid-winter meeting in St. Paul's Church, Camden, the Rev. R. E. Brestell, rector, January 29. The attendance was large. Mrs. Arthur S. Phelps, president of the branch, presided. The bishop made an informal address upon cathedral plans, the approaching annual meeting of the auxiliary the day before the annual convention of the diocese, and the proposed employment of Miss Hopwood as educational secretary.

H. E. THOMPSON.

IOWA

Notes—In place of the Rev. Dr. Rudd, removed to Salina, the Rev. William C. Hengen of Ottumwa has been elected a member of the Standing Committee. The president is the Rev. John Dysart of Dubuque, and the secretary, the Rev. Webster Hakes of Muscatine.

The Rev. H. C. Boissier has resigned St. Mark's, Maquoketa, and accepted a call to St. Luke's, Cedar Falls. The Rev. J. M. Williams of Mapleton has accepted an appointment as minister in charge at Grace Church, Boone, and St. John's, Ames; the latter city is the seat of the State Agricultural College. These changes took effect February 2.

ALLEN JACOBS.

EASTON

Debt Liquidated—Church Hill Parish, the Rev. D. I. Hobbs rector, in a special offering liquidated the indebtedness of the repairs to the church amounting to about \$1,200. The condition of the old church, which is one of the oldest on the Eastern Shore, made necessary some extensive repairs.

Successful Canvass—St. Paul's Parish, Centerville, the Rev. J. D. Cummins, rector, completed an every member canvass several weeks ago which exceeded in pledges the amount asked, \$4,000. This parish has been the banner parish of the diocese in its missionary appropriation and the canvass showed a generous increase over the amount last year pledged for missions.

Cathedral Closed—After much effort to secure a suitable man the cathedral at Easton has decided to close until spring when further steps will be taken toward the selection of a dean.

Armistice Has Helped—The rural parishes are feeling the results of a cessation of war. During the war these parishes lost heavily in many cases by numerous removals from almost all of them without exception to the munition centres where work was plentiful. Now many of these families are returning, much to the help of the churches.

WM. F. BAYLE.

WEST VIRGINIA

Convocation Meets—The winter meeting of the Northwestern Convocation was held in Christ Church, Clarksburg, January 28-30. Dr. James H. Clarke of Sistersville preached the convocation sermon. The essayist was Frederick C. Price, Jr., of Elkins, dean of the convocation. He dealt in a masterly way with the subject, "The Church in the Reconstruction."

Council Date Changed—The date of the council has been changed to May 28 to meet in St. Matthew's Parish, Wheeling, the Rev. R. E. L. Strider, rector. At this time St. Matthew's will mark the centenary of its founding. Ascension Day, May 29, will also mark the 40th anniversary of the consecration of the late Bishop Peterkin, the first bishop of the diocese, in this church.

Mustered Out—The Rev. J. T. Carter,

who waived exemption and entered the U. S. A. as a private, has been mustered out. He has temporarily taken up work as archdeacon under the direction of the bishop. He expects to assume charge of his parish, Christ Church, Clarksburg, April 1.

Dr. Brittingham Better—There is rejoicing on the part of the diocese in the improvement of Dr. Jacob Brittingham, rector of St. Luke's, Wheeling. Dr. Brittingham underwent a serious operation two months ago. Despite his age the operation was successful and he expects to assume active charge of his work in Lent. He is perhaps the most known and beloved presbyter of the diocese. He was the first candidate from West Virginia to seek ordination at the hands of the late Bishop Peterkin. He has been rector of St. Luke's thirty years.

A Reception—A reception was tendered the Rev. A. N. Slayton, the new rector of St. John's, Charleston, Jan. 23. Since his coming this old and important parish has taken on new life generally.

G. PHILIP JUNG.

PHILADELPHIA

Addresses to the Clergy—Speakers lately to the Clerical Brotherhood have been unusually interesting, and heard by larger numbers than usual. The Rev. Mr. Groton, of White Marsh, summarized his experience at Camp Hancock last year in a comparison of the relations of a bishop to his clergy with those of a colonel to his captains.

The Rev. Mr. Barton, a professor at Bryn Mawr, recently ordained deacon, read a striking paper on "The Priest and the Prophet in the Past and in the Future." He showed clearly the need of both—and the natural difference and quarrel between the two.

The Rev. Dr. Montgomery, chaplain in charge of church work at Camp Meade this summer, gave "A Field Impression of the Y. M. C. A."

On the same day the Rev. Bernard I. Bell told of his work with the men at the Great Lakes' Training Camp.

Galilee Mission Anniversary—For twenty-two years the Rev. T. T. D. Noll has carried on rescue work on Vine Street, in the old "tenderloin district." Thirty-three men have gone from the mission into the ministry. Thirty-six thousand have attended the chapel services during this last year. The anniversary was marked by special services at the mission, and at St. Paul's Church in Overbrook. Both Bishops Rhinelander and Garland spoke, also the Rev. Drs. Mockridge, Tomkins, Toop and Washburn. This work is under the auspices of the Episcopal Church. A recent motto of the work may account in part for its success: "I will do what I can, with what I have, where I am—now!"

Death of Oldest Clergyman in Diocese—On January 24 the Rev. Thomas J. Taylor passed to his rest at the age of 94 years. The burial service was held in St. Mary's Church, Burlington, New Jersey, on Wednesday, January 29.

Dr. Johnston's Tenth Anniversary—The vestry of the Church of the Saviour in West Philadelphia recently gave a reception to mark the tenth year of the Rev. Robert Johnston's rectorship.

It is interesting to note that while his present parish keeps this anniversary, a former parish, in Edinborough, Scotland, is placing a window in its church as an appreciation of his work there.

A Clerical Coincidence—The *Spirit of Missions* lately spoke of the labors of the Rev. Joseph W. Cook, who for thirty-four

years served among the Indians in Dakota. Special notice was made of his translation of a prayer book for the Sioux.

Mr. Cook was a graduate of the Philadelphia Divinity School, and rector of St. Paul's Church, Glen Loch, in this diocese. The only other Indian prayer book was translated for the Denai Indians in Alaska by another Philadelphia Divinity School man, the present rector of St. Paul's, Glen Loch, the Rev. Jules Prevost, M.D.

Brotherhood Secretary Dead—Mr. Wm. J. McConnell was buried from St. John's Church, Cynwyd, recently. He was a secretary of the Brotherhood of St. Andrews at Paris Island, the great training station for Marines.

Mr. McConnell studied at Sewanee in 1915, but was too ill to graduate. Later he entered the seminary at Alexandria to study for the ministry. But when the war broke out he volunteered for service, as a layman, with the Brotherhood and was sent to Paris Island.

When at home he was a frequent visitor and helper at the Galilee Mission.

IRVING A. MCGREW.

CHICAGO

An Institutional Mission Church—The Rev. Benjamin E. Chapman, who has been rector of St. Andrew's Church for three years, preached his farewell sermon on Sunday, February 2. Many people of means have moved away from the neighborhood, so that the church has had continually greater difficulty in maintaining itself as a parish. For this reason it has been taken over by the Diocesan Board of Missions, and will be run as an institutional mission church. The Rev. Edward A. Selcer of the city mission staff is to be in charge, and he plans to carry on active social service work with St. Andrew's as a center, aided by others of the city mission clergy, the deaconesses, and students from the Western Seminary.

Endowment Fund at St. Chrysostom's—In connection with the parish report for 1918, the rector of St. Chrysostom's Church on the north side, the Rev. Norman O. Hutton, reports that the endowment fund of the church, which was started by an offering of Liberty Bonds and Thrift Stamps on Thanksgiving Day, has reached \$5,300. The money has been deposited with a trust company, and under the agreement with those who have subscribed, the income can not be used until the fund has reached \$10,000.

Church Work at Great Lakes—In reporting on his work done at Great Lakes during the past year, Dean Bell says that he and the other representatives of the Church at the Naval Training Station came to know and to minister to some 4,000 of our own boys of the Episcopal Church, as well as many men of other denominations, and men who claimed no church membership at all. Over five hundred of these men came from the Diocese of Chicago. Of these, 370 were communicants before they came to Great Lakes, 110 were baptized but unconfirmed, and 17 unbaptized. Forty-nine of them were confirmed while they were at the station. The total number that had been confirmed up to the beginning of the year was 324.

Woman's Auxiliary Elects Officers—The annual business meeting of the Chicago branch of the Woman's Auxiliary was held at St. Timothy's Church on January 28. Mrs. E. J. Randall was elected president, Mrs. Greely, Mrs. Butler, and Mrs. Nathan Corwin vice-presidents, Mrs. E. P. Bailey corresponding secretary, Mrs. Hobart recording secretary, and Mrs. George Clinch treasurer. Bishop Anderson made the address on the condition of the diocesan institutions.

CHARLES L. STREET.

BOSTON

Episcopal Club Has New Officers—

At the annual meeting of the Episcopal Club, held at the Copley-Plaza, and the following officers were elected: President, John Quincy Adams, All Saints' Church, Brookline; vice-presidents, Stoughton Bell, Christ Church, Cambridge; Alexander B. Clough, St. John's Church, Jamaica Plain; secretary, Irving P. Fox, Church of Our Redeemer, Lexington; treasurer, F. Nathaniel Perkins, Trinity Church, Boston; executive committee, Joseph Grafton Minot, chairman, Church of the Advent, Boston; J. Franklin McElwain, the Cathedral Church of St. Paul; Edmund Q. Sylvester, St. Andrew's Church, Hanover; Howard Whitmore, St. Paul's Church, Newton Highlands; William N. Kenney, St. James's Church, Somerville; J. E. Grinfield Coxwell, St. James's Church, Roxbury; Albert S. Partridge, Grace Church, Newton; Albert R. Shephardson, Church of the Good Shepherd, Reading.

CHARLES CHASE WILSON.

MAINE

A Twenty-fifth Anniversary—The twenty-fifth anniversary of the rectorship of the Rev. Robert W. Plant and the one hundredth anniversary of the laying of the cornerstone of Christ Church, Gardiner, was appropriately celebrated on Sunday and Monday, February 2 and 3.

On Sunday morning the anniversary service was held in Christ Church, where for nineteen years, 1847 to 1866, the Right Rev. George Burgess, D.D., the first Bishop of Maine had been rector. The Right Rev. Paul Jones preached from the text, "I am the Way." At an enthusiastic missionary service in the evening the Right Rev. Benjamin Brewster, D.D., in the course of his sermon pointed out how well Christ Church, Gardiner, had carried out the missionary idea under the faithful leadership of the Rev. Mr. Plant. Bishop Jones also made an address on the subject of missions.

In connection with this celebration, the diocesan branch of the Woman's Auxiliary held its quarterly meeting. Preceding the business sessions, which were held in the parish house, an historical account of Christ Church and its importance to the work of the diocese was given by Miss Marguerite Ogden, second vice-president of the Auxiliary, which admirably set the keynote and established the spirit of the meeting following. Bishop Jones also gave an address upon the work of the Church among the Mormons in Utah.

On Monday evening, in the parish house, a reception was given to Mr. and Mrs. Plant by the wardens and vestrymen of Christ Church. Under the presidency of Mr. Robert H. Gardiner, glowing tributes were made by several prominent citizens. Mrs. Laura E. Richards read a poem entitled, "The Elder Who's Good to the Poor." The Hon. Harold E. Cook presented the rector with a bountiful purse as a token of appreciation. Bishop Brewster spoke feelingly of the value of Mr. Plant's work in the diocese, and in the Church at large.

ERNEST A. PRESSEY.

NEBRASKA

Funeral of Bishop Williams—Omaha and the Diocese of Nebraska were shocked at the news of the sudden death of the Right Rev. Arthur Llewellyn Williams, third Bishop of Nebraska, which occurred at the episcopal residence in Omaha at 12:30 Wednesday morning, January 29, as announced in THE CHURCHMAN last week. Late in the autumn he had submitted to an operation for the removal of his tonsils, and apparently had fully recovered from the sickness, and was gradually tak-

ing hold of the arduous duties of administration of his diocese. Tuesday morning he went as usual to the diocesan office and attended to the business there. In the evening he was apparently in the best of health, and had a meeting with the vestry of St. Andrew's Church, Omaha, at his residence. He retired about eleven o'clock, but within an hour he aroused his sister, Mrs. Griffith, and his daughter, Mrs. Irving Benolken, who found him in terrible distress from sudden attack on the heart. His physician responded immediately but was unable to give relief; the bishop became unconscious and did not rally, passing away at 12:30. Mrs. Williams was visiting friends at Schuyler, Nebraska, and was to have been joined by the bishop Sunday. She was hurried to her home by automobile early Wednesday morning.

The body of the bishop lay in his private chapel at the episcopal residence from Wednesday night until it was removed to Trinity Cathedral Thursday evening; there it lay in state until the hour of the funeral Friday morning, 10:30. Throughout the night the diocesan clergy kept vigil, while many came to pray and look upon his well-beloved face.

Friday morning at 7:30 the Holy Communion was celebrated at the cathedral by the Rev. W. S. Leete of Plattsmouth, assisted by Canon Collar of Omaha. At the same hour the Holy Communion was celebrated in the bishop's chapel by Canon Mulligan of Beatrice, assisted by the Rev. Carl M. Worden, secretary of the diocese. At 10:30 the funeral service was held. Canon Marsh of Blair read the sentences, and Canon Collar of Omaha the lesson. Bishop Griswold celebrated the Holy Communion, assisted by the Rev. John Williams of Omaha, and Bishop Tyler of North Dakota. The pall bearers were the Rev. Messrs. John Albert Williams, William A. Mulligan, Marcus J. Brown and Charles H. McKnight; and Messrs. Joseph Barker, John S. Hedelund, H. R. Gering and Milton Darling. The body was taken to Longmont, Colorado, for interment, accompanied by Mrs. Benolken and Mrs. Griffith, and representatives of the Standing Committee and Cathedral Chapter.

JOHN ALBERT WILLIAMS.

RHODE ISLAND

Woman's Auxiliary Meeting—A great number of women from the parishes of the diocese gathered at All Saints' Church, Providence, on January 30 for the annual meeting of the Rhode Island branch of the Woman's Auxiliary. The rector, the Rev. Arthur M. Aucock, D.D., presided at the morning session, when addresses were made by the Rev. Robert W. Patten, D.D., of the American Church Institute for Negroes, and by Miss Helen Littell of the Church General Hospital, Wuchang, China. At the afternoon session in the parish house, presided over by Mrs. Howard Hoppin, Mrs. Howard Hoppin was re-elected president. There was an address by Mrs. Walter Hughson, of Grace Hospital, Morganton, North Carolina.

Diocesan Altar Guild—The quarterly meeting of the Diocesan Altar Guild was held at Grace Church parish house, Providence, on January 29, in furtherance of the hope to standardize the altar throughout the diocese.

Memorial Windows—All Saints' Church, Providence, is soon to be enriched with a number of stained glass windows. The St. Andrew Chapter of the parish has given a window in memory of the soldiers and sailors of our country who have died in the war. The window, costing \$1,200, will

be unveiled on Easter morning. It depicts the Crucifixion, and bears the inscription, "Greater love hath no man." Three other windows have also been given. One is in memory of Louise Foster Waterman; a second is in memory of Elizabeth More Erickson, and Walter Franklin Erickson, and the third in memory of Samuel Anthony Hazard. It is planned that the entire window spaces of this stately church shall picture, in order, the leading events in the life of Christ.

Missionary Campaign—It is planned to hold a missionary campaign in the diocese next fall under the leadership of the Rev. R. W. Patten, D.D., of Atlanta, Georgia. In furtherance of this project a conference of delegates from the parishes was held in St. John's Church parish house, Providence, on January 29.

Clerical Club—President Faunce of Brown University read a deeply suggestive paper before the Clerical Club of Rhode Island at its meeting on February 3 at Grace Church parish house, Providence, on "Our Debt to Great Britain." An address was also made by Bishop Sage of Salina. The clergy were entertained at lunch by the ladies of Grace Church.

JOSEPH M. HOBBS.

ALBANY

Holy Innocents' Anniversary—The 69th anniversary of the Church of the Holy Innocents of Albany was celebrated Sunday, February 2. The service was a memorial to William H. DeWitt, founder of the church, and whose endowment fund has aided in maintaining the parish. The Rev. C. O. S. Kearton, rector, preached the sermon. Holy Innocents' Church was erected through the gift of Mr. DeWitt in 1847. Mr. DeWitt started a campaign with the view to creating a fund for the establishment of a place of worship for members of the Protestant Episcopal Church in the northern part of Albany. In addition to assuming the entire cost of erecting the church, he gave \$20,000 for its maintenance. Mr. DeWitt built the church as a memorial to his four children who died in quick succession, and from the circumstance the name "Holy Innocents" was deemed most fitting.

A Memorial Pew—In honor of the forty-eight men of St. Peter's Church in Albany who served in the war, a memorial service took place in the church on Purification Sunday at which Liberty Bonds, war savings and thrift stamps were collected to finance the endowment of pews to be set aside in memory of the men in service. It was estimated by the treasurer of the church that more than \$2,500 were given at the morning service. The Rev. Charles C. Harriman, rector, decided upon this permanent memorial, the first of its kind in the city, upon the signing of the armistice. He laid the plans before the wardens and vestrymen who immediately took action on the matter and decided to make the donations strictly voluntary and in payments of bonds and other securities.

Chaplain Birdsall Returns—The Rev. Paul Birdsall, rector of Grace Episcopal Church, has returned to Albany after an absence of more than six months. Chaplain Birdsall had served in France with the Y. M. C. A. since last May, being stationed a greater part of the time in the Alsace sector. He was given a reception by the congregation. Chaplain Birdsall will report in New York soon and may be sent to one of the southern cantonments.

J. N. MARVIN.

LOS ANGELES

Dr. Lubeck Helps California—All Saints' Church, San Diego, for two months has been enjoying the ministrations of the Rev. Dr. Lubeck, rector *emeritus* of Zion and St. Timothy's, New York. A reception given recently in his honor at the close of his term of service was attended by Bishop Johnson and the clergy of San Diego as well as the people of the parish.

Before Dr. Lubeck's coming the church had been closed for some months. The parish being one of strategic importance on account both of the large residence district composing it and of the nearness of the great naval training camp at Balboa Park, the bishop, in line with the policy of the War Commission to strengthen churches adjacent to military camps, has made this church the headquarters for war work. Under the energetic and able leadership of the Rev. Charles T. Murphy, Jr., civilian chaplain, the Sunday School has been reopened and built up to an enrollment of sixty pupils and twelve teachers and officers, a service men's club has been organized with numerous entertainments and an open club room, and new life has been infused into the parish. From this center Chaplain Murphy reaches not only Balboa Park but the half dozen other camps that center around San Diego. The reinforcement of his work at All Saints' by the strong preaching of Dr. Lubeck has contributed greatly to the rehabilitation of this church.

Announcements are being made in the papers of the Government's intention to make San Diego the permanent headquarters of the Southern Division of the Pacific Fleet and to establish a naval air station and various training camps. Concrete buildings are under construction and an investment of several millions of dollars is contemplated. It is to be hoped that the War Commission can continue its work at this point indefinitely.

THOMAS C. MARSHALL.

CENTRAL NEW YORK

Miss Huntington Honored—The board of directors of the Syracuse Y. W. C. A. have decided that the dormitory section of their new building shall be known as the Arria C. Huntington Home. Miss Huntington is a daughter of the late Bishop F. D. Huntington and has been associated with philanthropic work in the city of Syracuse for many years, especially work in the interest of young women. She was active in founding The Shelter for Unprotected Girls, which has done such excellent work, and is vice-president of its official board. She has also been one of the earnest workers in establishing the Y. W. C. A. in Syracuse, and has served for many years as its vice-president.

Activity Among Laymen—With the hearty approval of both bishops, group meetings for laymen are to be held Feb. 9-16 in the important centers of the diocese, such as Utica, Watertown, Syracuse, Waterloo, Auburn, Elmira, Binghamton and Norwich, to plan intensive work along the lines of regular church attendance, faithfulness at Holy Communion, and earnest study of Christian truth. These meetings are arranged by Mr. F. H. Pyke, diocesan council member of the Brotherhood of St. Andrew. At least one layman is to be present from each neighboring parish, and the meetings will be addressed by the new general secretary of the brotherhood, Mr. G. Frank Shelby.

Receives Medal—First Sergeant William H. Ward of Co. M, 108th U. S. Infantry, who was killed at the battle of Duck Valley on September 29, 1918, has been awarded the Distinguished Service Cross by the

Commander-in-Chief. Sergeant Ward was the brother of the Rev. Lewis E. Ward, rector of Emmanuel Church, Elmira, New York. When the captain of the company was wounded and the lieutenant was killed he took command of the company, and in leading the men in a charge on the Hindenburg line he was killed by a machine gun bullet. He had been seriously wounded before this, but after having his wound dressed had returned to the fight.

In making the award the commander said it was for "extraordinary bravery in the line of duty while under fire." He is buried at the little French village of St. Emptie and his soul is in the hands of his Saviour Whom he served.

Physician to Address Clergy—An interesting variation of the usual program of the Binghamton Clericus occurred on Wednesday, February 12, when Dr. Frederick W. Sears of Syracuse, representing the State Health Department, spoke on "The Government Program for a Clean Manhood." The Binghamton Clericus includes in its membership clergy from five dioceses. Each member is asked to bring a physician from his parish to this meeting.

THEODORE HAYDN.

DIOCESE OF MICHIGAN CITY

A Warm Welcome—On Tuesday evening, January 21, the people of St. Alban's Mission, Indiana Harbor, in the parish house, gave a reception in honor of their new rector, the Rev. L. E. Morris, who is a graduate of Seabury Divinity School and has been in service with the Canadian Red Cross until recently. About 200 people were present at the reception, among whom were representative citizens of Indiana Harbor, all bespeaking success and happiness to the mission. Eight diocesan clergy welcomed the Rev. Mr. Morris to his new work. The apartment on the second floor of the parish house, which has been newly and most attractively furnished by the people of St. Alban's for their new priest, was open to the guests during the reception.

Rector Called—At Trinity Church, Logansport, the people have united all interests, have elected a strong vestry, are putting the rectory in new and fresh attire and have called the Rev. George H. Richardson, Ph.D., as rector. He will take charge of the parish toward the end of February.

Notes—St. Paul's Church, Hammond, has just celebrated its patronal festival with many evidences of its growing strength and varied activities.

During the past year Christ Church, Gary, has done most aggressive work, having raised and disbursed eight thousand dollars, thereby paying off much of its heavy indebtedness.

GRACE EVERETT.

FOND DU LAC

Annual Council—The forty-fifth annual council of the Diocese of Fond du Lac was held in St. Paul's Cathedral, Fond du Lac on Tuesday, January 28.

The bishop read his annual address at this service, telling of the work he has accomplished throughout the diocese since the last meeting of the council in June, 1918, and speaking of events of world and national importance. In commenting on the recent prohibition legislation the bishop said:

"The amendment to our national constitution prohibiting the manufacture, importation and sale of alcoholic beverages has been formally adopted and after June 30 of this year the liquor trade will come to an end. There are many arguments in

favor of individual freedom in the use of stimulants to a moderate degree, but whatever sacrifices may be required of the man who enjoyed an occasional glass of beer or wine are entirely overborne by the closing of the saloons. The saloon in the economic, moral and political life of the nation has become intolerable and we can all thank God for the safeguards which this constitutional enactment throws about the weak, and the protection it will give to our boys and young men, such a multitude of whom have been ruined by the saloon in every generation. The enforcement of prohibition will present many and great problems, but law abiding citizens will, of course, stand by the law with thankful hearts."

The council noted the fact that 1920 will be the twentieth anniversary of Bishop Weller's elevation to the Episcopacy and he was asked to name a committee of seven to look after the raising of an anniversary fund. This committee will also look after the raising of a fund for completing the purchase of an Episcopal residence for Bishop Weller.

E. J. Perry was elected treasurer of the diocese; H. R. Potter treasurer of the Board of Trustees; the Rev. A. Gordon Fowkes registrar of the diocese; and the Rev. Edwin W. Todd a member of the Board of Missions in place of the Rev. G. H. S. Somerville.

The bishop entertained the delegates to the council and members of the cathedral congregation at a delightful reception at Grafton Hall in the evening. He was assisted in entertaining by the members of the faculty and the students.

Cathedral Parish Dinner—Members of the cathedral parish to the number of 150 enjoyed the annual dinner in observance of St. Paul's Day on Saturday, January 25. The Rev. A. Gordon Fowkes presided at the after-dinner program and the Rev. W. G. Studwell, of Menasha, was the speaker of the evening. There was also a program of music furnished by students of Grafton Hall.

MABEL DICKINSON.

LONG ISLAND

Thank-Offering—The rector of the Church of the Good Shepherd, Brooklyn, was recently handed a \$100 bill by a young man of the parish, who has just been mustered out of service, to be added to his new Chancel Fund, as a thank offering to Almighty God for his safe return home. The rector's comment is: "It was a fine act, growing out of a fine heart."

Gift of a Cross—Mrs. E. E. Tucker, a parishioner of many years' standing, has presented to the Church of the Incarnation, Brooklyn, the Rev. A. W. E. Carrington, rector, an unusually handsome old Latin processional cross.

Bishop Dedicates Fancher Memorial—On Sunday, February 2, Bishop Burgess conducted the dedication services of the Mollie Fancher Memorial, held in St. Giles' Hospital for Crippled Children. Dr. B. B. Mosher paid a short tribute to Miss Fancher's memory.

Dedicate Y. W. C. A. for Colored Women—The Ashland Place Branch, Y. W. C. A., for young colored women, at 45 Ashland Place, Brooklyn, was dedicated Sunday, February 2. The building is a five-story structure, with social rooms, a library, class room, a gymnasium, a cafeteria and sleeping rooms, with accommodations for twenty-two girls.

Bishop Burgess Confirms 22—Bishop Burgess confirmed a class of twenty-two candidates at the Church of the Redeemer, Brooklyn, Sunday, February 2.

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English Church News

Interchurch Emergency Meeting—Bishop Stearly of Newark, presided at the Interchurch Emergency Meeting held at Plymouth Church, Brooklyn, on Sunday, February 2.

Memorial Service—A most beautiful memorial service was that held at St. Bartholomew's Church, Brooklyn, on Sunday evening, February 2, for four of the men of the parish who died on the field of honor. Gold stars were placed on the service flag by Col. L. J. Praeger, Twenty-third Regiment. Veterans of the Twenty-third Regiment, with soldiers, sailors and the Red Cross organization, were present.

The altar was covered with lilies and the church beautifully decorated with flags. Taps were sounded, after which, with the congregation kneeling, the choir sang "Father, in thy gracious keeping, leave we now, our heroes, sleeping," to the accompaniment of harp and organ.

MARY E. SMYTH.

NORTH TEXAS

New Church Property—The Rev. W. T. Allan, D.D., in charge of Ballinger and Coleman, Texas, has just secured a whole block in the heart of Coleman, with a nice residence on it, for the church and rectory of the Church of the Holy Spirit. The church is now located in the suburbs, with paved streets in only part of the suburb. Only those who have experienced Texas prairie mud know what that means. Miss Alice Clow had deeded the block to the city for a park, but later annulled that deed and deeded it to the church, to take effect at her death. It is to be a memorial to the Clow family.

Miss Clow had just refused ten thousands dollars for this property. The church will be moved on to this lot as soon as it comes into possession. The church will also retain the half of a block which Dr. Allan secured about a year ago for the rectory.

COLORADO

The Bishop's Operation—The bishop of the diocese had to undergo an operation recently at St. Luke's Hospital, Denver, which was quite a test of endurance, as none but a local anesthetic could be used. During the full hour and a half that Drs. I. B. Perkins and J. E. Kinney operated the bishop was fully conscious and suffered not a little. This sojourn in hospital cancelled, of course, the bishop's itinerary for the month.

A Beautiful New Church Consecrated—A few days before going to the hospital the bishop consecrated the beautiful Church of All Saints', Sterling, which is as neat and compact a plant as there is in the diocese. Besides the bishop there were present the Venerable Archdeacon Schofield, the Rev. C. A. Burritt, of Fort Morgan, and the Rev. Roman L. Harding, all of whom were helpful in bringing to pass this desired result, the latter, indeed, having made himself much beloved through his hospital ministrations during the recent influenza epidemic, which he fortunately escaped himself.

The Comprehensive Church—A visible parable of the comprehensiveness of the Church was seen at St. Thomas' Church dedication in the fact that an Indian clergyman, the Rev. Sherman Coolidge, read the lesson from the Hebrew prophets to an American congregation at an English service in a church of Spanish architecture.

Clerical Changes—The Rev. Alan Russell, having resigned Leadville, has charge

Demobilization of Chaplains—The chaplains, no less than the soldiers, are being warned that they must not expect a speedy demobilization. And the overworked clergy at home, who were beginning to expect their curates soon to return, are in much the same position as the manufacturers. A few chaplains who have done long service may be spared, but the Archbishop of Canterbury has written to point out that the need of ministrations in the field is in many ways greater and more anxious than before. It will be no easy task: "Much of the romance and glamor of the life is over, and for that very reason there is need for increased care, ingenuity and skill."

Relations with the Y. M. C. A.—A rather formal report has been issued by the War Advisory Committee of the Archbishop's Council on War Problems, dealing with the future relationship of the Church and the Y. M. C. A. The immediate result of the discussion which has been going on is this: There will be, at the headquarters of the Y. M. C. A. a regularly constituted advisory committee, containing representatives of the Christian denominations nominated in conference with the respective authorities. And the clergy are asked to co-operate with the Y. M. C. A. in any local schemes.

This is really one of the minor revolutions of the day, scarcely to be noticed among the bigger things. But its full effect may be far-reaching. It is not a mere question of being friendly with the Y. M. C. A.: we cannot be anything else, after the splendid record of service which the association has filled during the war. But what some of us feared was the formation of a new, popular, and very powerful sect. But if the Y. M. C. A. is going to admit official representatives from the Churches to act as "advisers," we are not likely to have it starting to hold services at ordinary church hours, and drawing people away from existing church services. And, on the other hand, the Y. M. C. A. stands to gain in numbers and influence if existing church bodies take a large share in establishing local institutes, recreation rooms, etc. One hears of the possibility of the removal of the large huts from positions where they are no longer wanted, and of setting them up in the small towns and villages. In larger centers, it is proposed to acquire large houses, with rooms for recreation, lectures, Bible classes, and there ought to be an honorable rivalry between the Church of England and Nonconformists to make the most of the new opportunities. As a means of getting to know the men and lads of one's own congregation, these new buildings will be most valuable to us, as they will be most efficiently run. The bigness of the Red Triangle will make ap-

peal to those whom our small parochial clubs have failed to attract. At any rate, the clergy of my own district have met, and have resolved to work heartily with the Y. M. C. A.

Clerical Poverty and Bishops' Palaces—Once more we are discussing bishops' palaces, as a kind of side-issue on the clerical poverty question. The inevitable correspondent turns up with the suggestion that these buildings should be sold. He is answered by the equally inevitable retort: *Cui bono?* The Church would lose a set of buildings which might be put to large diocesan uses, and the poor clergy would receive a microscopic increase to their incomes. Indeed, the reply this time is very energetic: Dean Gamble of Exeter, takes the trouble to make it in some detail. He has managed to say at least one new thing: No doubt the bishop would be much more comfortable in a suburban village, and if his comfort were the main object, we might well release him from his palace. "But bishops are not intended to be comfortable."

Another novelty in the discussion, which is otherwise threadbare, is a curt letter from "A Diocesan Bishop" giving his balance-sheet for 1918. He does not give all details, but tells us what his taxes are, what his automobile and railroad expenses come to, and after getting the figures past the half-way mark, he concludes with the statement that the upkeep of the palace, office and secretarial work, public subscriptions, and hospitality, do not leave the balance on the credit side. There he leaves it, but it looks as if bishops, like many other clergy, were really underpaid at £4,000 a year. It all seems to be swallowed up in the expense of being a bishop.

Shorter Services—The newspapers have been taking some notice of the new custom at St. Peter's, Harrow, of shortening Matins very considerably. But they have "got the story wrong." The vicar writes to the *Church Times* to point out that there is already a weekly choral celebration of Holy Communion at St. Peter's, Matins being said at an earlier hour. But in order to get in touch with returned soldiers, the vicar has prefaced the Communion service with a very abbreviated Matins, on the lines of the soldiers' parade service, which, with a sermon, lasts three-quarters of an hour. The hope is that the men will stay on for the Communion, which has always been the practical service at St. Peter's. Evidently the vicar does not like the impression getting about that he gets through his entire Sunday morning's duties in three-quarters of an hour "shortened Matins." The Bishop of London has approved the whole arrangement, and the vicar is ready to say Matins in full at an earlier hour, if required.

JAMES CAIRNS.

of the churches at Cripple Creek and Victor; the Rev. D. C. Lees, who succeeds him at Leadville, resides at Buena Vista and has also charge of Westcliffe and Breckenridge, the latter in the western diocese. He is helped in his scattered field through the gift of an automobile.

GEORGE H. HOLORAN.

SACRAMENTO

Organizing for Business—The finance committee of the diocese at a recent meeting in Sacramento elected the Rev. Barr

G. Lee secretary of the committee, and commissioned him to communicate with rectors and vestrymen in relation to keeping diocesan obligations paid. Mr. Lee is making a personal visit to several parishes to assist in gathering these obligations.

Deposition—The Rev. William Rigby, deacon, was deposed by Bishop Moreland in Trinity Pro-Cathedral January 14, in the presence of the Rev. Mark Rifenback and the Rev. B. G. Lee, after written renunciation of the ministry dated six months previously.

The Open Forum

The Free Family Pew

TO THE EDITOR OF THE CHURCHMAN:

Many years ago I attended a well known church where at that time the pews were free, but also where the family pew was sacred.

The regular parishioners had assigned to them their own pews, until ten minutes before the service began, at which hour if the owners were not in them, strangers were seated there. At each pew was attached a notice reading: "This seat reserved until ten minutes before the hour of service."

The family pew to those with sentiment and family affection is sacred. Also having to pay for a seat in God's house is not Christlike teaching.

Sensitive persons wander here and there, not being able to pay pew rent—finally being weaned away altogether, or going elsewhere where seats are free to all.

Allowing ten minutes before the service begins in which to seat strangers, it can be hospitably and courteously done, and the service conducted with reverence and dignity without distraction to the worshippers.

A loyal parish will find some business-like way to support its own church if the matter is looked at in the right light and spirit.

MARY HILDRETH.

A Help to Missions

TO THE EDITOR OF THE CHURCHMAN:

The Board of Missions has a splendid "Service for a Missionary Day Service" for Church Schools. They number 3,000. The Sunday Schools, however, need no fresh incentive for the work of missions, but our congregations do and, for the most part, need it badly. Why not have the Sunday Schools teach the congregation? Bring the Sunday School to morning service in a body and advertise that the Sunday School is coming to church on a certain Sunday to worship with the congregation. It will bring many of the parents to church who never before have been at service. Use the service of the Board of Missions and have a copy for everybody present. If it lacks authority to be substituted for Morning Prayer, it can be used nearly in its entirety before the Eucharist, and the teaching value is then twofold. The congregation get inspiration for missions from the children; and the children, instructed beforehand, learn to worship at the service of the Holy Communion, which, as a whole, they are strangers to. And at the end of the Epiphany season it makes an appropriate beginning for the children in their work for their lenten mite boxes for missions.

HENRY MESIER.

Trinity Parish, Fredonia, N. Y.

The New Lectionary

TO THE EDITOR OF THE CHURCHMAN:

While thanking you for your kind remark that "compiling a lectionary is a ticklish business," and "people who attempt it deserve consideration," may I, on behalf of the commission, though, without having consulted with my fellow members, suggest just what sort of consideration they most desire and think they have a right to ask at the hands of the Church? For ourselves, nothing at all. If what we are proposing or may yet propose is not the best, let it go to the discard, no matter how many hours or years we have spent on it. But what we do ask for is the

right kind of consideration given to the subject matter itself. We would like definite, constructive criticism, based not only on what individuals would like to have, as a matter of personal taste, but on an intelligent understanding of the problem and our method of solution, and with a full recognition of the self-evident truth that it is impossible to please everybody. There must be as far as possible a comprehensive plan which presents the biblical material as adapted to the church year, and which, at the same time, reconciles and includes as many different points of view as possible.

For instance, it does not help the commission to be told that "some of us do not think the new lectionary is any improvement upon the old"; or that "there is dissatisfaction with the new"; or that some one "mourns for the loss of familiar lessons"; when we are not told what the objection to the new lectionary is, or just what "familiar lessons" are desired to be retained and why. So far as I know not a single individual has expressed a desire for any particular passage of Scripture to be used on any particular day. We would welcome such suggestions and, as has been repeatedly explained, our plan is a flexible and comprehensive one which allows for many changes if people will just indicate what changes are desired.

So far as the present Prayer Book lectionary is concerned, it is demonstrably faulty and inadequate; and, anyway, the Church has asked for a revision which shall follow the church year, not only on Sundays but on week days. Moreover, almost every "familiar" Sunday selection will be found in the new lectionary put either in the same place, or on some other Sunday where it fits the church year better. In addition to that there are many splendid selections which under the old plan never got read on Sundays at all and which have commended themselves to all the commissions in this country and in England. As instances of criticisms which are helpful, because definite, I will mention two—one against the too great use of Leviticus (week days), and the other against the lessons from Maccabees on Sundays. With the former criticism I am entirely in sympathy, although the critic failed to take note of the fact that in the lessons which give the history of the exiles who returned and established anew (or for the first time, as some think) the Mosaic law, it was considered a good idea to give some idea of what that law, in its fully developed form, was, constituting the Judaism which is the background of the New Testament. As to the second criticism, directed against selections from Maccabees, all modern students of the Bible agree on the importance of the experience of the Jews between the close of the canon and the coming of our Lord. No one can understand the book of *Daniel*, for instance, without knowing the fundamental fact of the persecutions under Antiochus Epiphanes, as given in the lesson for Trinity of last year. The American commission and the English arrived independently at the same conclusion as to the importance of the Maccabean story. But, as illustrating how the commission has tried to reconcile different points of view, and how entirely unnecessary it is for any clergyman to upset all this work and go back bodily to the Prayer Book lectionary (which the Church, I repeat, has asked to have changed) for every single historical lesson running through two years, including

the Maccabean selections, an alternative has been provided of a prophetic or didactic character so that those dear people who object to historical selections are under no compulsion ever to read a single one. And I am quite sure that if those people will get together and agree on just what alternative lessons they desire on those Sundays, the commission will put them in.

And that leads me to say that, striving honestly to get at just what lies back of criticisms and dissatisfactions which are vaguely expressed, I am convinced that many persons desire no chronological or historical treatment of the Bible at all, but only topical selections which will "give our people," as Bishop Page expresses it, "the largest degree of spiritual help." Of course, that is what we all want. Perhaps it may be of interest to state that the germ of the new lectionary was exactly that idea, in the carrying out of which there was to be no chronological treatment of the Bible or continuous readings of books at all. But then we were up against the fact not only that tradition was all against us—which was not in itself conclusive—but that many people whose views are entitled to just as much consideration as those of any others, still stand strongly for just such a treatment of the Bible. Certainly, the present Prayer Book lectionary is based largely on that idea, only it is badly carried out. But that is not all nor the most important consideration. The commission feels bound to take serious issue with those persons who depreciate the history of the religion of the Bible, both Old and New Testament, in its bearing on the spiritual life. There is not space here to argue that question, but if our critics, or some of them, will come out in the open and say that they desire to be rid of the historical treatment of the Bible, particularly of the Old Testament, then a clear issue is presented and we shall have to ask the Church to express its mind on that point through the General Convention. (I may here be permitted to refer to an article appearing in the February number of the *American Church Monthly* on "Why the Old Testament," *vide*, also Bishop Hall's, *Holy Scripture in the Worship of the Church*, Chapter V.) If, however, the Church is not to abandon the time-honored chronological treatment of the Old Testament—and I believe that the best minds of to-day who are students of the Old Testament and of the spiritual life agree with the traditional position of the Church—we submit that the treatment of the Old Testament in the present Prayer Book lectionary is defective; that the English lectionary, old and revised, is far better in that respect; but that even this does not do justice to the Old Testament, particularly in its relation to the church year. We are convinced, after some years of study on the subject, that the following division and assignments of the Old Testament are sound and edifying: (I) Creation to the close of wilderness wanderings, Advent to end of Easter season; (II) Entrance upon the Promised Land to end of Solomon's reign, from Whitsunday to end of Trinity season; (III) Division of kingdom to end of exile, Advent to Easter of second year; (IV) Redemption from exile through the rest of the Old Testament and to the end of the inter-biblical period, from Easter to end of Trinity season. It may here be stated that these four divisions, adopted for their relation to the church year, were arrived at independently and yet coincide with the four volumes of Professor Kent's *Historical Bible*. So far as the New Testament is concerned, our plan is to give the life of Christ from Christmas to Whitsunday and

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then the work of the Holy Spirit from Whitsunday on, filling in the Easter season with the incidents of the Great Forty Days and kindred subjects. If this plan is wrong, we respectfully ask, why is it wrong?

But that does not exhaust the plan. The above leaves one year (morning or evening) blank. That we propose to fill with topical selections from Old and New Testaments directly related to the spiritual life and keyed to the collects, epistles and gospels of each Sunday. Here could be utilized such selections as are being proposed in several church papers. It is here that I shrewdly suspect Bishop Page could help us. But I submit that criticisms should be definite; that the plan as a whole should be grasped; and that we should remember that we are churchmen, not sectarians. By that I mean that "we are members one of another" and that no individual should "think of himself more highly than he ought to think." No one should demand the setting aside of a comprehensive plan in favor of some particular lessons he wants read at any particular time, without seeing first if they cannot be got in—that or else the substitution of another plan covering the whole subject.

Finally, we would remind our readers that the plan is educational in its scope and method, and as such necessarily must run counter to many preconceived ideas. One practical suggestion I have to make is, not to determine the lectionary at this coming General Convention. Personally, I should like to see tentatively adopted a revised report of the commission made after hearing from the objectors. But the time is short. Let us hear from you brethren and let us see if we cannot get together.

C. B. WILMER,

Member of the Commission on
Lectionary.

Atlanta, Georgia.

The Family Pew

TO THE EDITOR OF THE CHURCHMAN:

Many of the older men hate to see the abandonment of the family pew. I do not know that it makes much difference, if the people have ceased to go to church in families. It was that which saved New England in former times. That was a sacred home for the children. The family united once a week for the worship of God, and the children loved church. The young men are last to go to church, because the fathers do not take their families with them to the House of God. Free seats in church, as Dr. Stires says, is not altogether ideal. There is much that can be said for the family pew.

R. BANCROFT WHIPPLE,
All Saints' Church.

Longwoods, Maryland.

Adrian IV and Henry II

TO THE EDITOR OF THE CHURCHMAN:

Let Churchwarden be of good heart. His point about Adrian IV. making Henry II. his mandatory with regard to Ireland is well taken. The Catholic Encyclopedia, surely no partisan of Churchwarden, or of the British, openly admits that Adrian IV. made Henry II. the liege lord of Ireland, sending him a personal letter and the official ring of investiture, even though the bull (*Laudabiliter*) is a forgery. Also that Adrian IV. did not give Ireland to the "Angevin King Henry II." because he was English.

PAUL BLAKESLEY.

New York City.

Christmas Services in French Stables

In a letter dated from Paris, January 8, Bishop Perry says:
"Christmas was celebrated throughout

the army, especially in hospital centers, with great success. I had succeeded in getting music and other supplies in London and had drawn heavily upon the stores in Paris, so that carols, etc., were generally distributed and used; Communion services were celebrated by our clergy wherever they were stationed, and Christmas trees and presents were provided in most of the units. At many places the spirit of the first Christmas was very beautifully suggested by the celebration of Holy Communion in a stable where the altar was placed on any available elevation. A stall served as the sacristy and the men knelt in the straw. I had two such Christmas services with the 26th and the 36th Divisions. Our Christmas cards, which I sent out for the War Commission to about 20,000 churchmen in the army, seemed to have been received just before Christmas Day. Since then in many places which I have visited, the men have taken these from their pockets to show to me with much gratitude and pleasure, often not knowing that I had sent them."

General Pershing Visits Nurses' Hut

Miss Willie R. Young, Y. W. C. A. secretary, who is now doing after-war work at a nurse's hut in France, writes of a visit which General Pershing made to the base hospital.

"The Commander-in-Chief of the A. E. F. came to see us the other afternoon and stood before our fire and talked and joked with the group as though it were his custom to drop in every afternoon. He invited us to his chateau afterwards, where we had a delightful time. He is truly one of the most simple and sincere and gracious men I have ever met, and an ideal host.

"Since the armistice has been signed we have been the channel through which nurses and doctors for the front have come on their way back to the port of embarkation. Every hour of the day or night, little groups sit around the room comparing their experiences and wondering what is going to happen to them. Streams of blue-clad figures with heavy boots and still heavier packs—always hungry and cold—have followed in. Our new fireplace has been a godsend to dozens of men and women and has called out such remarks as: 'This is the first time I have been really warm since I came to France,' or 'This is the first home-like spot we have struck in months.'

Y. W. C. A. Helps Epidemic Victims

The Young Women's Christian Association is augmenting its activities in housing girls who are engaged in government work in Washington. Hundreds of these girls were victims of the flu. They were taken to hospitals, and when the day of their discharge came there was no place for them to go, except the uncomfortable little room in a boarding house, shared, perhaps, with several other girls. The Young Women's Christian Association came to their rescue by adding a convalescents' ward to its home at Rockville, thirteen miles out from the city. Here the girl is taken and nursed back to health, the only expense being the cost of her meals. As she is paying for a room in the city, it would be too great a tax for her to pay for a room in the home, too, and this is given her. The home is located ideally for this purpose, and girls under the care given them make a quick recovery.

The association is rather proud of this: A girl working for the Government in Washington had the flu. When the time came to discharge her from the hospital, the physician advised her to go to the Georgetown Young Women's Christian Association Home, where there is a con-

valescents' ward for girls like her. "I am sending her to you," he told the secretary in charge, "but I tell you frankly there is no hope for her. She had a weak heart, and cannot live many weeks; but I am sure her last days will be happier with you folks around her." The girl arrived. She was given the best of nursing, she spent sunny days wrapped in blankets on a big veranda that commanded a view of the woods; she was fed on fresh milk and eggs. And in two weeks she was back at her desk completely recovered! What did it cost her at the home? The cost of her meals, and that was all. There was no charge for her room or the nursing.

PROVINCE OF SEWANE

HOLDS IMPORTANT MEETING

ATLANTA, GEORGIA.—Important progressive steps in religious education, especially in the Province of Sewanee, were reported in the meeting of the executive committee of the Provincial Board of Religious Education, held last month, and further progressive movements were undertaken. The meeting was held in the parish house of St. Philip's Cathedral, Atlanta.

The Rev. Gardiner L. Tudor, field secretary, said that the Province of Sewanee has a complete educational system of its own with all the five forces of religious education, seminary college, secondary schools, church Sunday schools and homes. It has all the elements of Christian education that are found anywhere in the whole Church.

The most important movement in the provincial field is the campaign to secure one million dollars as an endowment for the University of the South. Mr. Wicks Wamboldt, director of the campaign, addressed the meeting, telling of the plans of the campaign and stating that he had received most encouraging messages from leading men of the South and of the country endorsing the movement and promising assistance. Two other movements for endowment of Church institutions, for Porter Military Academy, Charleston, and St. Mary's School, Raleigh, have been temporarily postponed for special reasons.

The Sewanee Summer School for Workers was discussed. The director, the Rev. Mercer P. Logan, announced that the school would probably hold its sessions for two weeks next August and would offer 100 hours or more of classes for which credits would be given, in addition to other classes, lectures, conferences, and other features.

FLITTING CLERGY SHOULD

NOT HAVE BEEN ORDAINED

(Continued from page 217)

standards. The other was the exchange of Sunday morning services between Congregational and Unitarian ministers, and the general joining of the Protestant ministers of the city in a Communion service in the Unitarian church with the Unitarian minister presiding—without (so far as is known) protest or remonstrance from Methodist, Baptist or Congregational authorities or people; certainly there was no repudiation of the act. I mention these two incidents not for their local reference, for I fear they might have happened anywhere, but because they show that the differences between those who may call themselves Christians are not only about trivial matters of taste or preference, but are often concerned with great principles of Christian faith and Christian morals. There is no narrowness or bigotry in declaring that the Godhead of our Lord Jesus Christ cannot be treated as an open question or a matter of indifference.

DEMOCRACY IN THE NEAR EAST AND OTHER PHASES OF THE WAR

Democracy in the East

THE Allies and the United States have been fighting to make the world safe for democracy. By committing themselves to this aim they have tacitly taken upon themselves the responsibility of guiding the Asiatic peoples to a position which will enable them also to live under democratic government. To do this, not only the governments, but the mass of the people in the more enlightened countries must familiarize themselves with the problems that confront these backward nations. There are four books just published which should very materially assist in this task of education.

Armenia and the War (George H. Doran Co.), a strong appeal to Britain and the Peace Conference, gives the point of view of an Armenian, A. P. Hacoubian, who has for many years lived in England. Although one may not agree with the solution of the Armenian problem which Mr. Hacoubian suggests, one cannot but be enlightened by his clear statements, and impressed by his strong appeal for justice. Viscount Bryce, in his preface, says: "He speaks with intimate knowledge as well as with patriotic feeling, and states the case of his countrymen with a moderation well fitted to inspire confidence." The latter fact is especially felt in his chapter, "The gentle and clean-fighting Turk." It is a book quickly and easily read, and helpful even were one to read detached chapters only.

The Tragedy of Armenia (by Bertha S. Papazian, the Pilgrim Press), is rather a misleading title. So much has been said and written about the horrors of the Armenian situation that one's first reaction on seeing this title is a purely selfish one of avoiding any more stories of horror. As a matter of fact, this excellent book, while naturally touching on the massacres and deportations of the unfortunate Armenian race, deals chiefly with their ancient and immediate history. Even to one familiar since childhood with Asia Minor, and the sufferings of Christians under the Ottoman yoke, the account given by Mrs. Papazian of the struggles of this plucky people to uphold through centuries of persecution its standards of Christian democracy, although forsaken by the so-called Christian powers of Europe, is most enlightening and inspiring. In fact, on finishing the book, the reader longs to spread its contents among the thousands of Christians who, largely from a sense of pity, have helped these sufferers. After reading it, they would count it a privilege to have a share in building up a nation which has been so faithful to its beliefs.

The world has accepted Armenia as a static symbol of suffering. It has seen in her merely a figure with hands outstretched in useless supplication, and except for the coin which it has given her for bread, it has passed on without other thought or reaction. . . . The Armenians, though frequently overpowered were never overcome. By statecraft, and by their remarkable power of assimilating their enemies no less than by force of arms, they continued to maintain their race and its traditions against all odds.

It is largely due to this fact, that after so many thousands of years of persecution there is still an Armenian race pleading to have its cause considered at the Peace Table.

With the Peace Conference under way, with so much discussion in our papers of the Near Eastern problem, a book as sound and as full of information as *The Reconstruction in Turkey* (compiled for the American Committee of Armenian and Syrian Relief, and edited by Wm. H. Hall), is one that should be well known. It is a compilation of reports by men and women familiar with the problems in these lands. It does not limit itself to the statement of facts, but gives constructive ideas and actual plans. The person not already familiar with these problems, can, without reading the whole volume, obtain a clear and concise idea of the industrial, agricultural, political or financial questions. The reader already possessing a general knowledge of conditions in the Near East, will find this book a great asset as a reference book for statistics and detailed facts.

The problems of the Near East, however, are not the only ones challenging the champions of democracy. The Far East has awakened and is demanding light. Tyler Dennett in *The Democratic Movement in Asia* (Association Press) makes this fact very evident. As he himself says, it is very interesting that "a secular magazine (*Asia*), which has no relation whatever to religious propaganda, would have found the facts with reference to foreign missions worthy of so much consideration." For the theme of this book was developed in a lecture delivered before the American Asiatic Association, and the author states that the facts are "the observations of a tourist who merely took the trouble to turn aside from the usual routes of travel to make investigations at first hand." In the opening of his book he takes up the problems of democracy in Asia:

Democracy is not merely a catchword of the war; it has become the catchword of the world. The war has accentuated the ideal and accelerated its growth; but long before the war began, the ideal had thrust down its roots in many soils where republican institutions were plants of exotic growth.

Mr. Dennett shows how the world is searching for democracy, and then touches on the position the United States as a great democratic nation, holds among the Asiatic nations. Having thus given a glimpse of the attitude of these countries, he turns to the part the missionary has played in the past in the development of this democratic vision, and the part he must play in the future.

The book, full of interesting facts, is also a great tribute to the work of the missionaries. In succeeding chapters Mr. Dennett treats the work of the preacher, the doctor, the educator, the problems of the emancipation of woman, and the numerous industrial problems that European innovations bring in their train. He shows how from now on mission work, hitherto largely the pioneer, must go hand in hand with commerce and political and industrial betterment.

Without wishing in any way to displace the soldier in the affection and loyal support of all lovers of justice and right, I would place beside him the foreign missionary as equally worthy of the confidence and support of those who are truly determined to safeguard the democracy of the world. Such a statement from as fair a judge

as Mr. Dennett seems to be, ought to encourage the loyal supporters of foreign missions, and remove many of the prejudices held by those unfamiliar with conditions in the non-Christian world.

KATE CHAMBERS SEELYE.

The Lithuanians

THE HISTORY OF THE LITHUANIAN NATION AND ITS PRESENT NATIONAL ASPIRATIONS. By Kunigas Antanas Jusaitis. The Lithuanian Catholic Truth Society. 1918.

The Lithuanians are now seeking the re-birth of their nation. They claim the right of separation from the Poles and suggest that they be associated with the Letts. This little martyr nation has lately developed a very definite national consciousness and its leaders claim that they have perfected their cultural and political life and have inherent national aspirations perpetuated by language, literature and religion that warrant their recognition and reestablishment as a nation. Kunigas Antanas Jusaitis has briefed the case for the Lithuanian nation and expressed their national aspirations in a book published by the Lithuanian Catholic Truth Society. Their propaganda is international and has had a great amount of sympathy from Americans of that race. One striking thing about their aspirations is that they argue for national establishment on the ground of their past rather than from the forward look of men who have caught the spirit of the present worldwide outlook on democracy. They were the last nation in Europe to be Christianized and their history is typical of the small European nation's struggle for freedom to express its own national consciousness. Their case is therefore a complicated one, and must have a hearing before the final settlement of Europe is made.

A. L. M.

Rhymes of a Padre

ROUGH RHYMES OF A PADRE. By "Woodbine Willie," M.C., C.F. George H. Doran Company. New York. 1918. 50c.

These *Rhymes* by the Rev. G. A. Studert-Kennedy, a padre with the British army in Flanders, may be rough (since they are mostly in the inimitable patois of Tommy Atkins), but they constitute some of the best war verse we have seen. They are not only good verse, but they are excellent theology. We hope they reflect the spiritual attitude of many Tommies, and that whether they do or not, the Tommies read them. The following quotation will give their flavor, which is quite to our taste:

And the lovin' God looks down on it all,
On the blood and the mud and the smell.
O God, if it's true, 'ow I pities you,
For we must be livin' in hell.

But why don't you bust the show to bits
And force us to do your will?
Why ever should God be suffering so
And man be sinning still?

That's what I'd do, if I was you,
And I had a lot of sons
What squabbled and fought and spoiled
their 'ome

Same as us boys and the 'uns.
And yet I remember a lad o' mine,
E's fightin' now on the sea,
And 'e were a thorn in 'is mother's side,
And the plague o' my life to me.

Lord, 'ow I used to swish that lad
Till 'e fairly yelped with pain,
But fast as I thrashed one devil out
Another popped in again.
And at last, when 'e grew up a strappin' lad,
'E ups and 'e says to me,
'My will's my own, and my life's my own,
And I'm goin', dad, to sea."

February 15, 1919

Well, maybe, that's 'ow it is wi' God,
'Is sons 'ave got to be free;
Their wills are their own, and their lives
are their own,
And that's 'ow it 'as to be
So the Father God goes sorrowing still
For 'is world what 'as gone to sea,
But 'E runs up a light on Calvary's 'ight
That beckons to you and me.

L. G.

The Religion of the Tommy

THE RELIGION OF THE TOMMY. By H. P. Almon Abbott, M.A., D.D. The Morehouse Publishing Company. Milwaukee. 1918. \$1.00.

"Tommy demands of the Church a religion marked by manliness, honesty, consistency of life, reality and simplicity, though Tommy's own religion is vague. The religion of Tommy is the religion of the average man, and the Church is suspect—" These fifteen essays and addresses by the dean of Trinity, Cleveland, take their title from the initial essay. Dr. Almon Abbott describes his visits to five camps in England and gives some impressions of the Tommy in the trenches. "The Church and the Reconstruction Period," "The Cloud of War and the Silver Lining," and "Faith and the War" are particularly replete with suggestive comment and indicate sharply that the Church is already adjusting herself to the new age, but like many other writers the author does not press upon Tommy any large requirements for readjustment. This may be because he so fully appreciates our obligations to Tommy and the fact that Tommy is himself in transition. The publisher announces the essays as "pungent." They are. They carry the atmosphere of Tommy and the war; they provoke thought.

A. L. M.

A Torpedoed Transport

THE ODYSSEY OF A TORPEDOED TRANSPORT. By Y. Translated from the French by Grace Fallon Norton. June, 1918. Houghton Mifflin Company. \$1.25.

There is something pathetic as well as fascinating and touchingly human in the intimate, friendly letters of this undiscovered Frenchman, who never expected they would be published and whose unknown grave, with that of fellow officers and crew, is somewhere in the great deep. His vessel was the victim of the sea vipers his captain had dodged for months. She went down somewhere on the north Atlantic coast of Europe, having no wireless, for which they had pleaded so often, to make one sign of her position or of her danger.

The French steamer *Pamir* had done a wonderful bit for so small a ship. In thirty months, (she was torpedoed about February, 1917), she had travelled a distance equal to a tour of the globe $3\frac{1}{2}$ times. She had carried nearly a hundred million tons of merchandise, an indirect tribute to the work done by the merchant marine in the early stages of the conflict. She had gone from Spain to Africa, to Greece, to Italy, to Egypt, to Archangel, to New York, to Baltimore, and to Norway—an alluring list! From every port Y wrote to his friend, an officer in the French navy, of things he saw and heard, of events, some the authorities would not acknowledge worthy of notice, to the despair of Fourgues, his beloved captain, in whom he saw so much to be admired and to give heed.

Sometimes Y was too plain spoken for the censor. As it was, when his naval friend sent the letters to the *Revue de Paris*, after Y was lost, they caused no little sensation among the politicians and arm chair strategists. The appearance of the letters in book form startled the French public and it became "the most important war book of 1917" winning the *Prix Femina*.

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It is most certainly one of the war books to be read. One reading will not suffice to glean all the splendid touches of virile manhood and courage unconsciously depicted in these letters—nor yet the disclosures so naively made, undoubtedly to the disgust of the owner who, it is hinted was paid many times the worth of the hulk, the *Pamir* evidently was, from the very beginning of her travels. The wholesome yet undesigned unfolding of Y's own love story, his engagement, hurried marriage, the anticipated child, whom he never saw, have an added charm to the letters and better than fiction. It is a book Y might well have been proud of had he lived to see it in print. The translator did a good piece of work, though she evidently had an unusual opportunity in the well expressed language of a born letter writer, who misses nothing in the human drama played upon a stage as varied as a man dare wish to see. This *Odyssey* is a notable book.

R. P. K.

Germany Unrepentant

DEDUCTIONS FROM THE WORLD WAR. By General Von Freytag-Loringhoven. G. P. Putnam's Sons. New York. 1918. \$1.25.

The author of this book, one of the most distinguished military writers of Germany,

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very frankly states the lessons that Germany must learn from this world war.

He shows that Germany so far has learned nothing and forgotten nothing, and that the Allies have still a great deal to do if they mean to teach her a lesson.

The book is a glorification of war, peace is a dream and not even a beautiful dream; Germany must at once learn the lesson of this war so that she may at once prepare for another war.

The book shows us an utterly unrepentant Germany, still posing as the injured up-

holder of morality whose righteous existence is threatened by predatory Powers.

"In the case of the Central Powers, that lofty moral strength, arising from the sense of righteous self-defence in a way which had been thrust upon them, showed its superiority to the zeal which a commercial and predatory war could kindle in our enemies."

This book ought to be widely read, though the reading of it provokes to wrath, for it shows the determination of our enemy to rule the world, and impose its standards of life upon subject powers, if not in this war, then in another and greater war for which Germany will at once prepare herself. H. J. M.

For the Days of Peace

THE EDGE OF THE QUICKSANDS. By D. Thomas Curtin. Doran and Company. New York. 1918. \$1.50.

THE IMMEDIATE CAUSES OF THE GREAT WAR. By Oliver Perry Chitwood. Thomas Crowell Company. New York. 1918.

These two books did not fall into the basement on the eleventh day of November. They are destined to remain among the few war books that will be appreciated most in the more thoughtful days of peace.

As may be surmised from the title, Mr. Curtin writes with imagination. He uses two instruments, one an historical telescope and the other a political microscope and for each he has two lenses. He has by inheritance the European point of view and by acquirement, the American point of view. He scrutinizes the differences between the civilization of the German peoples and ours and points out the dangers to which the Germans have been tending for some time and gives a detailed analysis of the quicksands that the German Empire that was, is now drowned in. Incidentally, perhaps we should say, deliberately, he mentions some dangerous deposits of quicksands in our own pathway. Mr. Curtin is very thorough going and his facts are both illuminative and valuable in showing just who we are dealing with.

Dr. Chitwood, who is professor of European History in the University of West Virginia, has revised his book, thus showing his wisdom and conscientious care to do his work with religious exactness and with full justice to the facts. In sixteen chapters filled with documentary evidence he discusses with considerable clarity the confusion of elements that may be classed as indirect causes of the war, friction between rivals, and America's entrance into the war, but the main feature of his book brings out the details of the relation of the various governments to the immediate causes of the war. Dr. Chitwood has placed teachers of history under grateful obligations for his painstaking analysis of the many official documents and gray and green and orange and red books that have been issued. An exhaustive index makes this study doubly serviceable. A. L. M.

War Time Heroes

THE POST OF HONOR. By Richard Wilson. E. P. Dutton and Company. New York. 1918. \$1.25.

NAVAL HEROES OF TODAY. By Francis A. Collins. The Century Company. New York. 1918. \$1.50.

That red-blooded men, deeply stirred by the call of duty in our present conflict, are closely akin, no matter from what country they come, is most obviously apparent in these two books. The first is a collection of simply told stories from English sources, the records of daring deeds done by men of the British Empire from the Channel to the Dardanelles. They all won the V. C., when answering the call to stand at some post of danger which they found, unconsciously, to be the "post of honor." The fifty tales

gathered together by Mr. Collins bear testimony that the American navy is living up to the very best in our own traditions.

The period has been brief since our entrance into the Great War, but whether guarding the sea lanes or with the merchant fleet, on air scout duty or in home waters, or with the marines at Chateau Thierry, the stirring deeds, hardships and sacrifices of the naval forces will remain forever as bright a spot in our history as any. This war with Germany has produced the most thrilling of adventures for those who have to be at sea, and a brand of courage has been called for which has made the tales of fiction seem insipid and tame. Both of these collections will have a place among the records of actual achievement by which and with which our youth will hereafter be stirred to regard the hard and difficult things "posts of honor." Well illustrated and entertainingly written, either book will make good reading for boys of the adolescent age. They will serve splendidly as gifts. R. P. K.

OUT TO WIN. By Lieutenant Coningsby Dawson. John Lane Company. New York. 1918. \$1.25.

Altogether as good as and a little better than *Carry On* is this new book of Lieutenant Dawson. Commissioned by the British Government to visit the American army in France it becomes an account of the actual carrying out of America's program there. But it is really something more than that. It is a plea for a closer friendship between England and the United States; it is a desire that the best of both countries shall be seen by each; it is an interpretation of the motives, the manner of their expression and the actual accomplishment of America's magnanimity in plunging as she did into the conflict. He reaches certain conclusions as a result of his observation of events on both sides of the Atlantic, in which he has been an active participant, and he is led to declare that nothing so expresses the cold anger of the American fighting man as his slogan "We've got four years to do this job." The businesslike relentlessness of every kind of preparation is an exact measure of the American attitude toward the war. To the British it may appear as a sport; to the Frenchman as a martyrdom, but to the American it is "a job."

No more impressive quotation could be given to show why the Allies are "out to win" than that of a remark attributed to a British officer. "The British, French and Americans are the three great promise-keeping nations. For the first time in history we're standing together. We're promise keepers banded together against the falsehood of Germany. It isn't likely that we shall start to tell lies to one another."

R. P. K.

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Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for February

2. PURIFICATION OF ST. MARY THE VIRGIN
9. 5th Sunday after the Epiphany.
16. SEPTUAGESIMA.
23. SEXAGESIMA.
24. ST. MATTHIAS'S DAY.

Preachers for Next Sunday

SEPTUAGESIMA

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), The Dean; (4) Bishop McDowell and Sec'y Daniels.

GRACE CHURCH—Morning (11), The Rector; (8) The Rev. Cedric Charles Bentley.

ST. STEPHEN'S CHURCH—Morning (11), the Rector; afternoon (4), the Rector.

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The members of the brotherhood accept special responsibility at this time to co-operate with other Churchmen in preparation for the return to their parishes of these men now enlisted in the service of the Nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Program of accomplishment, calling to enlistment therein all the laymen of the Church. This program has seven objectives in the work of laymen, and correspondence is invited, regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut Streets, Philadelphia, Pennsylvania.

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Sunday Services: 8 and 11 A.M.; 4 P.M.

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THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

Classified Advertising

APPEAL

FOR THE ENDOWMENT FUND OF "OLD POHICK" THE PARISH CHURCH OF MOUNT VERNON

Again, another year has rolled around and the approach of Washington's Birthday brings no other call to the friends of Pohick Church to help the good work of completing the Endowment Fund, which should be at least \$50,000.00 for establishing this historic Church on a permanent foundation. Besides special contributions from those who may be interested in what our Presiding Bishop has called a "worthy appeal," it is hoped that collections will be taken up in as many churches as possible on Sunday, the 23rd of February, the day following Washington's Birthday. This has been recommended by our Presiding Bishop and other Bishops and Clergy of our Church in previous years. We trust that as the days of war are passed, this appeal may again receive a wider hearing.

Please make cheques to the order of the Pohick Church Endowment Fund and remit to Burke and Herbert, Bankers, Alexandria, Va., or to the Rev. Saml. A. Wallis, D.D., Chairman of the Committee.

SAMUEL A. WALLIS, Theological Seminary, Alexandria, Va.
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THE REV. E. W. MELLICHAMPE, Rector, Pohick Church, Accotink, Va.

MINUTE

Minute adopted at a meeting of the Board of Managers of the Orphans' Home and Asylum of the Protestant Episcopal Church in the City of New York, held February 3rd, 1919.

In announcing the death of the REVEREND ROBERT ROANE CLAIBORNE, for the last nine years Superintendent of the Orphans' Home and Asylum, which took place on December 24, 1918, the Board of Managers desire to place on record their sense of the valuable services which Mr. Claiborne rendered to the institution both by his distinguished executive ability and by his gifts of kindly personality which caused the children to look upon him primarily as a friend. His devotion was unwearied and extended to the minutest details; the medical history of the Home during his incumbency is unmatched and its atmosphere was such as to favor the unrepressed development of each childish nature. Under Mr. Claiborne the Home justified its name and entirely lacked the institutional stamp.

The Managers greatly regret Mr. Claiborne's untimely death and desire to extend to his wife and children the heartfelt sympathy with them in their affliction, and direct that a copy of this minute be sent to Mrs. Claiborne and also that it be printed in THE CHURCHMAN.

ELIZA LANGDON STEVENS,
President.
LATTIE GILL JONES,
Secretary.

DIED

PISE—In New York City on the Feast of the Conversion of St. Paul, of pneumonia following influenza, Elizabeth Allison, eldest daughter of the Rev. Charles T. A. and Ida Allison Pise. Buried from St. James Church, Goshen, N. Y., Tuesday the 28th January, 1919. For the past three years she was Periodical Librarian in Bryson Library, Teachers College, Columbia University.
"Make her to be counted with Thy saints in glory everlasting."

Books Received

Fiction

WALKING SHADOWS. By Alfred Noyes. \$1.50. (Frederick A. Stokes Company, New York.)

THE CHURCHMAN will gladly answer requests of its readers for information about advertisements

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PIPE ORGANS—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

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It was from this paradise that Bishop Welcome passed to the other."

—Victor Hugo ("Les Miserables").
Home and Lands in the Southern Mountains.
Charles E. Lyman,
Asheville, North Carolina.

THE CHALLENGE OF SIRIUS. By Sheila Kaye-Smith. \$1.90. (E. P. Dutton & Co., New York.)

THE CRESCENT MOON. By F. Brett Young. \$1.75. (E. P. Dutton & Co., New York.)

WILD YOUTH AND ANOTHER. By Gilbert Parker. \$1.50. (J. B. Lippincott, Philadelphia.)

THE DOUGHBOYS. By Patrick MacGill. \$1.50. (George H. Doran Company, New York.)

THE SHADOW OF THE CATHEDRAL. By Vicente Blasco Ibanez. \$1.90. (E. P. Dutton and Company, New York.)

THE WEB. By Frederic Arnold Kummer. \$1.50. (Century Company, New York.)

Juvenile

THE LITTLE WISE CHICKEN THAT KNEW IT ALL. By Kenneth Graham Duffield. 50c. (Henry Altamus Company, Philadelphia.)

WANTS

WOMEN—18 or over—wanted. Permanent Government Positions. \$1100 year. Vacancy list free. Franklin Institute, Dept. C-129, Rochester, N. Y.

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A CHAPLAIN'S EXPERIENCES IN CUBA—III

By the Rev. E. Clowes Chorley, D.D.

ANYTHING more unlike the traditional Christmas could not well be imagined. After experiencing it I confess to a good deal of sympathy with the marine from Minnesota who, with a far away look in his eyes, said, "It isn't much like Christmas, is it, Sir?" In truth it was not. Instead of the snow the mountains and the valleys were clad in glorious green; instead of the frosty twang of the air the soft tropical breezes induced what the men down here dub "bunk-fatigue"—an afternoon sleep. But we tried our best to make it seem like Christmas. The search for evergreens in the jungle resulted only in the getting of wonderful palm branches such as they strewed in the way of the Master in the streets of Jerusalem, and our Christmas tree for the recreation hall would not have passed muster at home.

For the chaplain the octave had at least the merit of being busy and varied. I had heard much of the gorgeous ritual and stately music of the midnight Mass in the Roman Church on Christmas Eve, and as our regimental band had engaged to play at such a service, I determined to go with the men. We left camp in a huge motor truck half an hour before midnight. The streets of Santiago are full of what would be called in France shell-holes, and any

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motor trip is an adventure. To my disappointment the venerable cathedral was shrouded in darkness and the service was held in the large open courtyard of a college. The congregation numbered about six hundred—mostly women and girls—and here and there a khaki-clad marine who in camp parlance had "all night liberty." The music, led by an un-vested choir of boys with shrill voices, was distinctly disappointing. The celebrant was the Archbishop of Cuba, whose scarlet vestments set off a crown of silver hair. The good prelate preached what seemed to be an excellent sermon accompanied by a wealth of gesture—but it was in Spanish, and the congregation was far from attentive.

Two o'clock found us back in camp, and just two hours later the guard roused me from sleep for at five I was due to preach the Christmas sermon at our chapel of Santa Maria in Santiago. That early morning service has become a sacred institution with the Jamaicans who compose our mission congregation. To one who had just attended a midnight Mass the quiet and fine restraint of our own service was singularly refreshing. We began with the strains of that old hymn of the Nativity,

"Christians, awake, salute the happy morn
Whereon the Saviour of mankind was born,"

and then proceeded directly to the Communion Office. The tiny altar was a blaze of light and ere the sun arose on the horizon thirty of the faithful showed forth their Lord's death till He come.

A hasty cup of coffee and we were once more on our way back to the camp for our own Communion service at seven. The port-

able altar, provided by the War Commission, had arrived, and was used for the first time. It certainly meets a felt need and adds not a little dignity to our services. We were few in number, ten—and we knelt on a bare wooden floor; memories were poignant. Equally helpful was the later service with its Christmas hymns and real Christmas carols sung by our double quartette. That service revealed once again the pathos of life in the tropics. In Santiago, as in other towns in Cuba, there is an English speaking colony deprived from force of circumstances of the privilege of worship. Race feeling prevents their joining the Jamaicans in their services and there is no provision for the whites. Hence the undoubted fact of the tendency to drift spiritually. It is a common saying here that the English and the Americans leave their religion on the other side of the Gulf, and perhaps they are more to be pitied than blamed. Anyway, we were glad to welcome some of them to our camp service, and their appreciation of the rare privilege of making their Communion with their own kind was very marked.

I must pass over the Christmas dinner where, by the way, we had real turkeys, and say a word about the entertainment in the evening. Our camp social center is the recreation hall. Unfortunately the building is not large enough to hold the men on special occasions, and on Christmas night not only was every corner jammed but there were almost as many outside peering through the wire screens which take the place of windows. At the outset one of the marines, disguised as Father Christmas, distributed American cigarettes to the crowd. The Cuban members of the Red Cross had spent days in making candy and putting up presents for the men, and as they passed through the hall garbed in Red Cross costumes and gave out the presents they were wildly cheered. After the entertainment proper some bold spirit suggested an informal dance. Our popular colonel not only consented but he gave us till twelve o'clock for "taps," and forever won the hearts of his men by making the next day a holiday. A hasty message was sent for the regimental band and for two hours the men gave themselves up to pure enjoyment. Many of those men had not danced with a girl for many moons; it made Christmas a red-letter day.

One of my privileges in being in Cuba is the opportunity to see something of our splendid missionary work and to make the acquaintance of the splendid missionaries who are laboring under the sympathetic and inspiring leadership of Bishop Hulse. Thanks to the generosity of a Philadelphia family we have a really worthy church building, designed by Ralph Adams Cram, in Guantanamo. The missionary, the Rev. William Watson, is a man with a rare combination of gifts. A residence of thirteen years in Mexico and Cuba has given him an enviable knowledge of both the Spanish mind and speech, and he is recognized as a force to be reckoned with. In the recent epidemic of influenza which, owing to the notorious unsanitary conditions, devastated Guantanamo like a plague, Mr. Watson acted as assistant to the military and naval doctors who were called in from our camp and naval station, and himself attended over one thousand cases. It was my privilege to preach for Mr. Watson on the evening of Sunday, and it was an experience long to be remembered. Down here in the heart of eastern Cuba was a stately church furnished with fine restraint and filled with a reverent congregation composed of people whose faces varied in color from ebony to near white. But the most astonishing

feature was the music. Clad in a pure white cassock and surplice Mr. Watson presided at his own American organ and directed Gregorian chants sung in a way which would do credit to the best choir in the United States, and the congregation joined in most heartily. The colored people love ritual and at Christmas and Easter they are gratified to the full. After Evening Prayer Mr. Watson donned a most gorgeous cope, bought in a Mexican pawnshop and, bearing lighted candles, we passed through the sacristy into the street and into the main entrance to the church to the triumphant strains of

"O come all ye faithful,
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Conspicuous in the congregation were the pupils of the mission school, which is all too inadequately housed in a building
(Continued on page 262)

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ESTABLISHED 1856

Our Contributors

THE writers for the Church Music number are churchmen qualified to speak upon the subject of church worship. FATHER OFFICER writes from an abundant experience. He is a technically trained musician; he has studied plainsong in Oxford; has preached at many Lenten noonday services and at Y. M. C. A. meetings in many of our cities and has held missions in parishes of every type of churchmanship. The Ven. J. H. GREIG, B.D., the Archdeacon of Worcester, England, is known to many of us as the chaplain who accompanied Dr. Yeatman-Biggs, then Bishop of Worcester and now Bishop of Coventry, to the General Convention in St. Louis in 1916. Archdeacon Greig is spending two months in the United States as the guest of the Bishops of Washington and Western Massachusetts and of Dean Rousmaniere and Dr. Manning. WILLIAM B. DAVIS, Ph.B., is instructor in church music and the use of the voice in Berkeley Divinity School. The Rev. BERNARD IDDINGS BELL, civilian chaplain at the Great Lakes Naval Training Station, is well known to CHURCHMAN readers. The Rev. CHARLES WINFRED DOUGLAS is a member of the Joint Committee on Revision of the Hymnal. He is an honorary canon of the cathedral of Fond Du Lac and is choir-master of the Community of St. Mary, Peekskill, New York. HUGH A. MAC-KINNON, who is the music reviewer of THE CHURCHMAN, is the organist of Grace Church, Utica, New York.

Books Received

Juvenile

THE FAIRIES' ANNUAL. By Cecil Starr Johns. \$3.00. (John Lane Company, New York.)

RHYMES OF THE RED TRIANGLE. By Hampden Gordon. (John Lane Company, New York.)

THE BATTLESHIP BOYS ON SKY PATROL. By Frank Gee Patchin. (Henry Altemus Company, Philadelphia.)

Pamphlets

CHURCH DICTIONARY OF GENERAL TERMS AND CHIEF BIBLE NAMES. By Frederic S. Eastman. 25c. (Frederic S. Eastman, Carthage, New York.)

MEMORY WORK AND PROMOTION REQUIREMENTS. 5c. (Presbyterian Board of Publication, Philadelphia.)

CHRISTIANITY AND MORMONISM. By T. C. Smith, D.D. 5c. (Presbyterian Board of Publication, Philadelphia.)

The Churchman

Saturday - February 22 - 1919

CHURCH MUSIC

THE CHURCHMAN presents to its readers in this issue some interesting articles dealing with the question of church music. The revised hymnal is now being introduced into the churches. It is therefore an appropriate time to re-examine the standards and purposes which dominate the musical parts of our services. There is little general agreement in our Church on the subject of church music. What people *like* usually controls the use. By "people" is meant in some parishes the choir-master; in others it means the choir-master and rector and music committee. Again, in other parishes the people means those whose criticism and wishes get conveyed to the rector or choir-master. In very few parishes is there any evidence that an intelligent theory of worship is in control of the music. This is entirely natural under existing circumstances, for there is no generally accepted theory of worship in the Episcopal Church. In spite of our heritage, grounded in a knowledge of human nature, we pay about as little attention to the psychology of worship as if we had never heard that psychology mattered. The dull monotony of our Lent services show how lean in imagination the Church as a whole is. Only a few churches in the land have discovered that people like to sing a litany—some of the litanies in the hymnal. In a good many parishes the congregation seldom are permitted to say even the litany provided in the Prayer Book. The operatic standard of service has carried the day in most of the churches which can afford to pay the price of that abomination. We hope that our readers will weigh what some of the writers in this number of THE CHURCHMAN have said upon the subject.

The introduction of the new hymnal at the beginning of Lent ought to encourage an emphasis this Lent upon congregational singing. If the present hymnal and the use to which the clergy put it do not encourage congregational singing, the effort of the revision committee will have borne little fruit. But no hymnal, even the best that the wit of man can devise, can make people worship God in song. Somebody who directs the services will have to make up his mind what worship is. In the Episcopal Church it has grown more and more to be defined as "listening."

THE DRAFT OF THE LEAGUE

A DRAFT of the League of Nations to be amended, accepted or rejected is now before the world. We must frankly admit discouragement, not because of any imperfection in the document which lies before us, but because as we peruse its twenty-six articles in subconscious awareness of what has made wars in the past, we realize how ambitious a dream it was to suppose that any document can make peaceful, Christian nations out of competing commercial units. Nearly every article of this magna charta can be reduced to impotency by any group of signatories when the interest of their sovereign

states would seem to demand adhesion to the unwritten law of self-preservation. The battle of Christianity is not so easily won as we had thought.

We have not of late shared the roseate hopes of the League of Nations which the foreign dispatches reporting the steady progress of Mr. Wilson's triumph seemed to indicate. To anyone except the foreign correspondents and the writers of headlines in our American press, it was becoming clearer day by day that the League of Nations was losing out in Paris. It was losing out not from lack of statesmanship, but from the leanness of Christian impulse required to make any league effective. A league of nations we shall have. In aspiration it will mark a real advance over previous covenants of its kind. It will register that high and Christian devotion to peace shared by enlightened opinion throughout the world. But the draft of a league of nations which Mr. Wilson is bringing to this country for discussion and approval will not, we believe, be an effective instrument for maintaining peace. No nation, not even America, believes that it will. It cannot and ought not to supplant, as things are, treaties of alliance among European nations for the protection of their mutual interests. It cannot and ought not to prevent France from undertaking any means at her disposal for the protection of her frontiers and the guarding of her future against any menace to her national existence. While nations are permitted to make alliances among themselves, while they are permitted to arm for their own defense, no league of nations can prevent war.

In the first place the plan which Mr. Wilson reports is not a league of nations. It is precisely the sort of league which he in his Manchester speech said America would not enter. It is a European alliance which America is now bidden to join, one which is likely at any time to be checkmated in its purpose by another alliance in eastern Europe. As such, it places upon America certain responsibilities which she dare not in self-interest assume. Unless she is willing to assume such responsibilities she is guilty of impertinence and presumption in daring to suggest that others accept burdens which she evades. France in spite of her unlovely diplomatic attitude since the armistice is deserving of much sympathy. If France is to limit her sovereignty and to entrust her safety to a league of nations, Mr. Clemenceau cannot be greatly blamed for demanding a substantial guarantee against the possibility of German aggression. Mr. Wilson cannot promise that an American army will rush to the spot should German legions again cross the borders of France. He cannot promise that it would not take his successor quite as long to spring to the defense of freedom as it did the present administration. Mr. Clemenceau's irony in his recent interview did not hit wide of the mark. These are life and death matters to France. They are not life and death matters to America. We are therefore more sympathetic with the earthy statesmanship of Mr. Clemenceau than he would seem to deserve.

While the treaty of peace waits upon the League of Nations the seeds of a hundred wars are springing to life on the eastern borders of Europe. Poland, the new Slovak nation with its precarious future; the German republic, anarchic Russia—as France contemplates these storm clouds on her horizon, is it strange that she should view with impatience the postponement of peace and the reorganization of Europe? When Mr. Wilson pressed the self-determination of peoples, a league to enforce peace was burdened with an almost superhuman task. That principle has performed a grave disservice to the cause of peace; for with that heady doctrine abroad in the world, war is made the daily aspiration of various units of population combined into patchwork nationalities. Will America be willing to enter this tangled zone of enmities?

The Christian Church is in eager sympathy with the aspiration of every covenant which aims to abolish war; but the Church in its eagerness to encompass a great end must scan critically the instrumentality by which statesmen propose to further the cause of peace.

There is a broad distinction between an object to be attained and the means devised to attain it. Men of good will everywhere recognize the transcendent value of peace. A war-weary world craves it above anything else. Some kind of covenant between nations must be devised to register this craving and spiritual hope. But it does not follow that Christian people are bound to approve the plan for a league of nations which is being submitted to the Peace Conference. Criticism and consideration may demonstrate its superiority to any other plan that can at present be devised. On the other hand, seeds of mischief may be detected in it. A careful study of this document is the duty of our statesmen and the privilege of our citizens. It is not for the religious journals of the United States to discourage honest criticism and to acclaim blindly any plan devised to maintain peace. An attempt on the part of any body of citizens to coerce those with whom in this country the responsibility finally rests into an acceptance of this particular plan without due study and a careful scrutiny of its provisions, would ultimately injure the cause of peace. Whoever should try to suppress reasonable criticism of the methods devised for the furtherance of this great cause will do an ill service to his country and to the cause of peace throughout the world.

THE LOWELL CENTENARY

IT is fitting that America should celebrate the centenary of James Russell Lowell. It is gratifying that Canada and England propose to join with the country of Lowell's birth in doing honor to the poet-statesman whose name means much to the whole English-speaking world. After four years of the nightmare of war, it is refreshing to turn back to the golden age of New England and again enter into commerce with the spirits of the men who brought such distinction to American life. It is unsafe to ask what Lowell would think of his country and countrymen today. Lowell toward the end of his life shared the mood of men like Godkin and Norton. They were anxious about the future. America had always been to them a kind of pan-New England and they never quite rose or sank to the *melting-pot* definition of the western democracy.

It is true that Lowell accepted the missionary idea of democracy, but he did not face its implications. He felt the thrill of America's great mission to humanity; but he hoped, we suspect, that conversion to the American ideal would transform our cities and villages into a greater Cambridge. We doubt if he had the courage to release the America that he loved into the uncertain keeping of "a thing in the making." It was natural, therefore, that he should have spent the years of his life after his return from England in somewhat gloomy forebodings about his country. The nineties of the last century were truly lean and sordid years. Business honor had touched its lowest depths. The Churches were without a gospel. Patriotism was a hollow word. Steadily from the end of the Civil War, America had been sinking lower and lower into philistinism.

Those were indeed bitter days for men who had fought as Lowell fought for high definitions of national honor. It required a greater buoyancy than his to face these unlovely facts of life and say "this, too, in all its ugliness is America in the making; she will find her way out." Whitman saw it. Lowell was too much a child of New England fully to accept without despair the penalty of democracy. What would he think today? The unsightly apartment houses smothering his own beloved Elmwood would prepare him for the spiritual changes which even these few years since his death have worked. Whatever America is today, it is not precisely the America that the Puritan fathers took infinite pains to plant in an unfriendly wilderness. We know of no more striking symbol of the change in America's spiritual climate than the fact that Edgar Lee Masters is to be one of the speakers at the Lowell Centenary celebration in New York. How Lowell would have wriggled in his chair thirty years ago over Spoon River gossip! But Mr. Masters will soon be thought a little straight-laced and old-fashioned. Things, truly, are moving.

We may, perhaps, be pardoned for tying a moral up to the Lowell Centenary. For better or for worse, America's destiny was not entrusted to New England, to Virginia or to New York. Its future lies seeded in the soil of a hundred lands across the seas. Slovak and Russian, we hate to admit the risk but we must, are standing godfather to America as truly as the colonial fathers of the seventeenth century. That is what our "ideal" let us in for. We have put a good deal of oratory and verse into the sublimity of that thought. We had not always, while we sang its beauty, reckoned its price. America is likely to become a hundred things we never dreamed it could become; things that might make us shudder now, could be draw aside the curtain and take a look. But it can become something more beautiful than any dream of Lowell's, if we who have the Christian heritage are true. Never has it been clearer to thoughtful men than it is today that there is no other name under heaven that can save us than the name of Christ. All the old traditions have gone. Perhaps they were too narrow to guide the spacious thing God intended America to be. But unless the law of Christ becomes more and more the new tradition, few of us would have courage to face the future. America's destiny is in the keeping today not of those who would claim it for any dear provincial ideal. It is in the keeping of the Church of Christ. The world today is thrilled with a

mighty hope; but it is also depressed with an awful fear. The selfishness of that world from which we are just emerging today was, at least, curbed and disciplined by intelligent self-interest. But pure democracy can exist without any discipline whatever. If "the will to get," self-assertive groups, struggling for the lion's share, is to dominate the new democracy, we should rather, far, live under an autocracy, for its selfishness would at least take counsel of worldly prudence. There is a democracy better than any Lowell dreamed of. It is that democracy ever in the making, whose law the citizen is sincerely willing to test by the spirit of Christ. Such a country will belong by inheritance to the children of men, for the Son of Man will be its spiritual father.

THE WEEK

Chronicle and Comment on Current Events

BISHOP TALBOT HONORED

THE Ad Interim Committee of the Conference on Organic Union met last week in Philadelphia and appointed a nominating committee to name the various working committees. Bishop Talbot was unanimously elected chairman on Plans and Scope of the Movement on Organic Union. Bishop Talbot's committee is to meet March 6.

It is significant that the representatives of seven different communions should have chosen a bishop of our Church to head the most important committee of the whole group. Again, forgetful of past snubs and ungraciousness, our sister Churches turn to the Episcopal Church for leadership. Such action is indicative of the good temper of the men who came together in December in response to the call of the General Assembly of the Presbyterian Church. It is also a signal honor to Bishop Talbot.

A PROFITABLE EVENING

IT would measurably assist the introduction of the new hymnal into our churches if every church club could have such an evening as that recently devoted to the hymnal by the New York Church Club. The club met in the Church Club rooms after dinner. A member of the revision committee first gave an extended history of the revision movement. He explained the method and work of the committee, why certain hymns had been dropped and others added. He showed clearly how painstaking and conscientious the committee were in the handling of their difficult task. After this preliminary narrative, which brought the audience into complete sympathy with the aims and desires of the committee, the new hymnal was brought forth and one of New York's distinguished organists, with a quartette, gave a demonstration of the changes. The new hymns were sung, some to the new, some to the old tunes. The audience was told precisely why the new tune fitted the words better than the old tune. Sometimes the audience agreed with the committee; sometimes, as shown by the vigorous hand-clapping when the old tune was sung, the audience preferred the old tune. At any rate, this method of presenting the hymnal was educative. It was a most profitable evening. Incidentally, as a by-product of the meeting, it was again

demonstrated, quite without intent, that people love to sing and to hear hymns sung. We hope every church club in America will set aside during Lent an evening for the discussion of the church hymnal. Would it not be profitable also for rectors to have during Lent special song services when the new tunes may be learned and something said about the hymns recently admitted to the hymnal?

THE HERRON APPOINTMENT

MOST Americans who know anything about Mr. Herron's record will regret his appointment by the Administration to bear the credentials of the United States Government to the Russian conference at Prinkipo. Whoever made this appointment might have done better. It would have been better to have done worse as regards familiarity with Russian liberalism and have appointed a man familiar with American standards of decency. Mr. Herron may have invaluable fitness for the post but most Americans still have an abhorrence of his theories and practice in regard to the marriage relation. In dealing with Russian liberals, it may be necessary to select as mediators men who share their political ideas. It is not necessary to choose men who share their moral practices. We read that the Presbyterian Union of Newark has adopted resolutions protesting against the appointment of George D. Herron as a representative of the United States to confer with the Bolsheviks. The resolution condemns Herron as a man who has flagrantly violated the laws of God and man and they call upon President Wilson to revoke his appointment. They go into past history and assert that Mr. Herron endeavored at one time to establish a free love colony at Metuchen, New Jersey.

Time wasted! we warn the Newark protestants. Mr. Herron's appointment will not be revoked. What is the marriage vow among the makers of milleniums?

COURT-MARTIAL REFORM

IT is well that the shocking revelations of "army justice" came from a West Pointer. A civilian's testimony would have been discounted. But it is Brig.-Gen. Samuel T. Ansell who tells us that "the sentences imposed for slight offenses have shocked every sense of justice." In some American prison a boy is serving a forty years' sentence, reduced by the clemency of the colonel to ten years, for insubordination. A young soldier who without leave went home to a sick wife is serving a fifteen years' sentence. A boy who deserted from the army and remained for five months with his dying father was sentenced to death.

There is not an army in the world that is not Prussian in its spirit of discipline. Cruelty is an inevitable accompaniment of the absolutism which obtains in the army. The point for the Government to decide is whether there is to be any check put upon this absolutism. The immediate duty of those vested with the authority to act is to undertake a thorough investigation of the military prisons to ascertain how many boys are serving sentences which "shock every sense of justice." The contention of Dr. Eliot that the American army must become democratic seems wise. It has been frequently whispered that West Point is mediaeval.

SATURDAY NIGHT SERMON

BY THE REV. GEORGE THOMAS DOWLING, D.D.

Twice One Are Ten

How should one chase a thousand and two put ten thousand to flight?—Deuteronomy XXXII—30.

THAT seems strange, that twice one make ten; but it is true. When any man is engaged in a good cause, and he feels his heart buckled to the heart of another inspired with the same purpose, his strength increases five fold. Where one such may "chase a thousand," two, knit together, will chase, not one thousand but "ten thousand."

Illustrations of this multiply in the Bible and out of it. "Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up." This is what Jesus meant when He sent out His disciples, not one by one, but as we are told, "two by two." This was what He meant when He said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

If you would live a Christian life the first thing for you to do, is to unite yourself to Jesus Christ; let Him be your Master; and the next thing for you to do almost equally important, is to unite yourself to Jesus Christ's friends; let them be your friends.

Frequently, that is one of the prime reasons for going to church. Our added strength comes not simply in what we receive from the chancel, but in what we receive from one another, down there in the pew. You cannot sit beside a good man, whom you know in your heart is seeking to be like Jesus Christ, without becoming better than you were. Thus there is a profound psychological reason in the exhortation of the apostle to "forsake not the assembling of yourselves together."

In my early manhood one of the most widely read volumes was *Letters to the Joneses* by Timothy Titcomb, the *nom de plume* of J. G. Holland. Many of the older readers of this sermon will doubtless recall them. "Life nearly always," he says, "follows the current of its friendships. If a man finds his most congenial companionship among those who are irreligious, either negatively or positively, he shows just what and where his heart is. Like seeks and sympathizes with like." Mr. Holland was not a "mollycoddle." He was one of our best known writers, a famous lecturer and the editor of the *Springfield Republican*. But he was a man who, like his Master, "knew what was in men"; and he knew that "a threefold cord is not quickly broken."

And not only do we need people, but, when their moral purpose is one, all kinds of people. The ideal church is not a "poor church" nor is it a "rich church" but the Lord's church, where "the rich and the poor meet together remembering that the Lord is the Maker of them all." In fact that should be one of its chief purposes: to enable us to forget our differences.

Society cuts itself in layers, horizontally; and up here are the "upper classes," the educated, the privileged and the refined; and down there the "submerged" or partly "submerged." But Jesus Christ is the great humanizer, and with the sword of the Spirit He comes, and cuts those layers, not horizontally but perpendicularly, that each may become a part of all and all a part of each; or,

to use that wonderful figure of the apostle, we are all "one Body."; and the eye cannot say to the hand, I have no need of thee because thou art not the eye; and the hand cannot say to the foot, I have no need of thee because thou art not the hand; but we are all one body, with Jesus Christ the head, and when one member suffers all the members suffer with it. That is the Gospel teaching, and nothing else is.

And so you remember when Jesus met Saul on his way to Damascus, He did not say "Saul, Saul, why persecutest thou my poor disciples down there in Damascus?" No! For when Saul trampled on the foot, the head felt it, and He cried, "Saul, Saul, why persecutest thou ME?"

How absolutely little and insignificant, beside such a life, appears that of the man or woman who, bearing Christ's name, seeks to introduce into Christ's house, the petty and arbitrary distinctions which so frequently divide the children of the same Father! That which causes the name of Theodore Roosevelt to be so revered, is because, whether a man were a cow-boy or a king, he never asked, with the sinister whisper of a Junker aristocracy, "Where did you come from?" but "*Where are you going?*" If two are to chase ten thousand, you and the other man must be alike in character, and that character the character of Christ, whether alike in clothes or not. What does that matter?

Thus it is in God's house, we learn what is the real aristocracy, which by its very derivation means *the rule of the best*. Who are the best? He who hath turned the world upside down, because the world was wrong side up, has both told us and shown us. In Jesus' heraldry, he is the best, who "serveth" best. They are his own words, "I am among you as one that serveth."

It is in his house we learn that whatever a man may have, whether genius or wealth or education, or what-not, he who looks upon these things, not as his prerogative, but as his responsibility—then, in going down, to help the lowest and the weakest, he is going up, for he is treading in the footsteps of Him who is the King of all kings and the Prince of all princes.

Ah, one of the grandest episodes in the history of that strange Being who walked the earth two thousand years ago, is when, in that upper room in Jerusalem, just before He went forth to die in that supreme moment, "knowing that all power in heaven and earth was his," He—what? called down vengeance upon his enemies? no, not that; summoned ten legions of angels to do his bidding? no, not that. He took a towel and girded Himself, and stooped and washed the disciples' feet, the work of the most menial slave, and said, "He who would be greatest among you let him be servant of all." Let such be our spirit; then indeed one shall chase a thousand and two put ten thousand to flight.

A PRAYER FOR PEACE

OH God of nations, Who through Thy prophets of old hast foretold a day when the armaments of war shall be beaten into the implements of peace, hasten, we beseech Thee, the fulfilment of this Thy most sure promise. Quell the haughty cries of the nations. Scatter the peoples that delight in war, and speedily bring us out of our present confusion into the order and righteousness of Thy Kingdom, through Jesus Christ, the Prince of Peace, our Saviour. Amen.

LENT SERVICES

BY THE REV. HARVEY OFFICER, O.H.C.

THREE years ago, when I was in Denver, Dean Hart told me a story which, I am sure, he will let me repeat. Preaching one Sunday in his cathedral, he realized that among his hearers was the popular evangelist who had been conducting a series of revival meetings in Denver. After the service the evangelist spoke to the preacher in warm appreciation of his words. "It was a fine sermon," he said, "but why didn't you do something with it?" "What do you mean," asked the dean. "Why, you stirred us all by your appeal, and then gave us nothing to do."

To the evangelistic mind it seemed as if the sermon had been wasted; as if St. Peter, having finished his address on the Day of Pentecost with the passionate words which touched men's hearts, had replied to the earnest question, "Men and brethren, what shall we do?" by giving out a recessional psalm and dismissing the crowd with his blessing. Of course we must discount the criticism in a measure, remembering that there is a place for the sermon of quiet instruction and edification, as well as for the address that seeks to rouse and convert. Nevertheless, as Lent approaches, we may well ask ourselves whether our plans for that season of religious renewal are such as may bring us truly nearer to God.

I am at once reminded of an experience of my own some years ago, which I have often recounted. I found myself able to attend a Lenten noonday service of the kind with which we are all familiar. It was held in a theatre. There were some rather noisy hymns, and then a clever spirited address, well delivered, snappy and pointed. After a brief prayer the crowd dispersed, discussing the preacher as they went. Presently, reaching the street, I saw a big church, which many men and women were entering, and I followed them. It was a Roman Catholic church, filled with people, not a priest anywhere to be seen, and they were kneeling in worship and prayer. A comparison of the two methods forced itself upon my mind. Surely by any true definition of religion, this latter was a higher and finer expression of it than the theatre crowd could show.

I hasten to acknowledge that I have myself used the theatre method many times. What can a man do, when a committee of earnest laymen invites him to preach for a week before the footlights? He has no religious atmosphere about him, nothing that implies worship, kneeling is impossible, and the whole suggestion is that of a crowd coming to be interested if not amused. Small wonder if the latent histrionic in a man's nature is stirred, and he tries to "put his stuff across."

If some good friends of mine, in several cities, should chance to read these words, I hope they will not think me either traitorous or unappreciative of their hard work. But I should like to ask them to do something quite different. Their object, doubtless, in all such Lenten work, is to get men in contact with God. They cannot believe that the mere gathering of a crowd is a sufficient end to their endeavours. Here, then, is the plan I would suggest:

1. Select a down-town church, or, if that is impossible, a good-sized hall, which can be used daily as a place of

worship. Let it be understood that this place is to be entirely free from noise and disturbance of any kind between the hours of eleven and two each day. That means, among other things, that the organ shall not be used, either by the organist or by his pupils during these hours, but that the place shall be really what a sign outside many churches often falsely implies: "Church open for prayer and meditation."

2. Let the whole campaign consist of an effort to get people to spend fifteen minutes every day in prayer in that church, sometime during the noon-hour. No money is to be spent on preachers, and therefore a good sum could be devoted to the preparation of cards and leaflets to further and advertise the plan. A very definite promise should be asked, perhaps, in the signing of a card like the following:

I promise that I will try to spend fifteen minutes in prayer and worship in.....Church, at the noon hour, each weekday in Lent, 1919.

Signed.....

3. At definite hours, say, at 12:05, 12:20, 12:35 and 12:50, a priest or layman might lead the congregation in acts of worship. Litanies such as are found in our hymnal, numbers 524 to 530, might be used for this purpose, sung to familiar tunes, in which the people could easily join. These, however, should fill only a part of the time. Most of it should be left free for the devotions of each person.

One church in this country has already led the way in the direction which I am suggesting. Dean Rousmaniere of the Cathedral Church of St. Paul in Boston, has made of that historic place a real house of prayer. It stands in the heart of a great population and is becoming more and more a place where prayer is offered, not merely at stated times of service by the ministers of religion, but at all hours by God's people.

The dean has printed many leaflets of prayer suggestions. A careful selection of these and of other ways of prayer should be made and put into the hands of those who desire to keep Lent in this fashion.

It may be felt that preaching should have some place in this plan. To miss altogether the appeal of the spoken word would seem to many a real loss. A very brief address, based on the spiritual life, might be combined with the plan outlined above, but it should be definitely subordinate to the main purpose.

But it is not only over much preaching that keeps us from the worship of God. Just as in some churches public worship means listening to a sermon, so in others it seems to mean listening to a choir. What is really the religious value of the sacred oratorios and cantatas with which we burden our Lenten program and seek to fill our churches? As Dean Hart's critic would say, do we make any use of them? Is their artistic rendering the only motive to be considered? Once in a public address I spoke my mind fully on the subject of organs and boy-choirs with lamentable results. Here I would merely suggest that on a week-night in Lent we might dispense with them entirely and sing our hymns and litanies ourselves. The popular evangelistic use of hymn-singing, and the delight in it which even boys and girls at a

summer-resort seem to take, show that it can and ought to be used as a means of grace far more than it is. Unfortunately, even in the best choirs, in churches which pride themselves on their music, the hymns are often the most neglected part of the service.

In a brief mission in a New York parish some years ago, an attempt was made to use hymn-singing as a definite part of the evening service. It failed largely because there was no real connection between the singing and the preaching. We ought to have learned the lesson long ago that was taught by the linking together of such names as Moody and Sankey, Torrey and Alexander, and, if the truth were told, Sunday and Rodeheaver. We use music of the most elaborate kind, but we have no purpose in its use and most people put up with it as one of the necessary and inexplicable elements of a church service. But if music is to be of value as an expression of our religion, or as a way of teaching us how we express what is often inarticulate, it needs to be used in a more intelligent fashion than is customary among us. For a concert is one thing, and a service intended as an approach to Almighty God is quite another.

What I have said about hymn-singing thus far comes, of course, out of Protestant experience. It seems to be true on the other side as well. One of our clergy, in a recent letter, writes me, "I wandered into the Jesuit church next door one night last Lent and found a whole

congregation on their knees singing. It was the only religious service I attended that Lent, by which I do not mean that it was the only time I went to church." Of course it must be recognized, whether with sympathy or with abhorrence, according to our creed, that these people were offering their worship to our Lord present in the Blessed Sacrament. Clearly the problem is an easier one with them. Go into St. Leo's Church, on East Twenty-eighth street, at half-past five on any weekday afternoon and note the crowd of men, women, and children at their prayers. What draws them? Not preaching, for not a word of instruction or exhortation is said. Not the music, for the high, thin voices of the nuns, as they sing the hymns of benediction, hardly offer an aesthetic attraction. Back of worship lies the faith in His presence, making it worth while to go within the walls of the building that enshrines Him and offer prayer which because it centres upon Him draws all together in one common act.

This article is not written in order to plead for one way of worship more than another. But it is written to plead for worship as the thing to which preaching and music alike should lead us. We live in a time when all about us new things are being tried. Let us make this Lent a time of quiet and prayerful approach to God, wherein we shall find for ourselves true ways of worship and make them our own.

NOTES ON CONGREGATIONAL SINGING

BY WILLIAM B. DAVIS, Ph.B.

THE music of our parish churches is in a condition which demands a thorough reformation. Choirs and choirmasters, organists and composers, have been more and more using the services of the Church for the exploitation of their own fancies, thinking, no doubt, that they were doing right and were edifying the congregations. The result, however, has been well nigh fatal to the real thing in church music, congregational singing. The bad condition which church music is in at present could be remedied in a large measure by returning to a Prayer Book service. The daily offices were not compiled for elaborate musical performances. Whatever is intended to be sung is clearly intended to be sung by all, therefore the music chosen for the psalms and canticles should be within the range of the congregation. The so-called "services" have no place in the right saying of Morning or Evening Prayer. A choir has no more right to sing an "anthem setting" to the *Te Deum* than has it to sing the duet from Stainer's *Daughter of Jairus* when the minister announces hymn 432 for the hymn before the sermon. Simple chants, changed from time to time, should always be sung to the canticles, unless such simple melodies as can be sung by the whole congregation are available. The composer who can produce a *Te Deum*, which would correspond in the Anglican school of music to the original music of the *Te Deum*—simplex or authentic—in the plain chant school, would do more for the Church than were he to write the best anthem of his generation.

The music in the Communion service should for the

most part be congregational. Of course, there are exceptions. The *Kyrie*, a fragment of a litany, which was sung from the sixth century, is the opening prayer of the congregation; it, as well as the creed, the hymn profession of faith, belong to the people. If the people can't sing the *Sanctus*, the whole conception of the celestial and terrestrial meeting in one burst of praise is entirely lost. The *Gloria in Excelsis* is the people's thanksgiving song. The *Benedictus* and *Agnus Dei* may very properly be sung by the choir as anthems, provided they are sung in a way to help the devotions of the people.

It is permitted to sing an anthem at the presentation of the alms, but it should be remembered that the point of the service where the anthem may be sung is in the middle of one act of worship, the offertory, which begins with the sentence and does not end until the *Amen* is said at the end of the prayer for Christ's Church. Therefore the choice of the anthem should be made with care, that nothing irrelevant to the service nor detracting from the continuity of the act should be permitted.

The choir is given a chance to sing an anthem during the receiving of the alms after Morning Prayer, and the Church provides a place for the anthem in Evening Prayer. (To tack on a so-called offertory anthem after Evening Prayer—which it is not—is very bad; the people want to sing a hymn and go home.)

Surely a choir has opportunities for its own legitimate work without taking from the people what they want and should have.

THE NEW HYMNARY

BY THE VEN. J. H. GREIG, B.D.

THERE is one thing which a living branch of the Church must never stereotype, and that is its hymn book. Even more than its Book of Common Prayer must its collection of hymns be kept plastic. For the hymns of a Church ought to be at once the expression and quickener of its spiritual experiences, and unless they can grow with its growth they very soon fall behind the Church's progress and become rather a hindrance than a help to its spiritual life.

But there are special reasons why we of the present age must keep this fact and its practical consequences in front of us. Our education is proceeding at top speed and not a single day passes without our learning something. I speak perforce from an English point of view, but differentiated as that is from the American, the inheritance we have in common is so large that *mutatis mutandis*—what is valid and true in regard to us is valid and true for you also. This is specially so in connection with hymns. Our great goodly heritage from the past of both literature and music is yours also. And we in England have been re-discovering both our music and our poetry, though the former is much more of a recovery than the latter. Ancient English, Welsh and Irish melodies, apt and meet for sacred song, folk-music which truly belongs to us and we to it, music simple, virile, dignified, free from sentimentality and all traces of "lush and slush," have opened to us new sources and new ideals for tunes. So that not only have we now a number of fine old tunes at our disposal, but modern writers steeping themselves in this newly recovered tradition are producing fresh tunes worthy of our ancestry.

And something of a similar kind has taken place in regard to hymns themselves. In this regard we have moved in two directions. First, we have discovered that when it comes to the expression of religious devotion, warm from the heart and illuminated by the intuition of love, so that it embodies the soul's direct experience rather than an intellectual deduction from that experience, we get very close to a true unity. Consequently it happens that in Christian hymns the finer utterances of men and women of all schools of thought, all ranks and professions, all centuries, all sections of the Catholic Church, Eastern and Western, have value for all. The Anglican and Roman hymns of Cardinal Newman, the Jesuit Faber, the Presbyterian Bonar, a journalist like Chesterton, a genius like Rudyard Kipling, a polished diplomat like Lowell, a twelfth century mystic like St. Bernard, a radical agitator like Ebenezer Elliott, all produce when at their best, the really fine hymn which expresses the devotion and aspirations of all hearts that are not yet petrified by the conviction that those who differ from them are outside the pale. We may claim this as a more or less recent discovery which has dowered us with new possessions that are still only very partially explored. Secondly, and more specifically, a profounder knowledge and taste has made us aware, as we never had been before, of how much of our poetry, our magnificent English poetry, ought to find a place in our hymn books. Hence there occurs in more recent collections such names as George Herbert, Herrick, Wordsworth, Tennyson, Whit-

tier, Lowell and Christina Rossetti; and unless I am greatly mistaken this only marks the beginning of a truer insight into what can be done to create a close alliance between hymns and poetry, instead of the very intermittent "nodding acquaintance" between them, which is all that can be said to have existed up to now.

But this is only a small part of the overwhelming case for keeping the "canon" of our hymn books wide open. The experiences of these war years and of the years of reconstruction which await us are bringing and will bring us new hymns and will give old poems fresh meaning and make us want to sing them in church.

The long campaigns and the harvest of victory in the mission field, as we more and more make that work an integral part of the Church's normal task; the fresh visions which God is giving us of brotherhood and service as wide as the human race; all these will mean, as they have already begun to mean, more and glorious new hymns. And in another direction as we recover increasingly our great heritage in the Catholic Church; as the mystic element in religion is more and more realized, the very presence in our midst of the Lord Jesus; the meaning and splendor of the call to the crucified life; the melody of the Adorable Name; the reality and potency of the Communion of Saints and the infection of their joy and peace—all these things towards which we are reaching out glad, faithful hands, will make old hymns which we have not understood very dear and real to us and lead to the writing of new ones that shall express our experiences. For if it be true, as indeed it is, that no two travelers ever arrived at the same town, so assuredly no two souls and no two generations ever found the same Jesus. In Himself He abides unchanging, but to each of us He is the fulfilment of all our desires, so every soul and every generation that truly finds Him has its own song of praise to sing, its own record to publish abroad to men and angels.

These are some few of the abiding principles of the hymnody of a living Church; and they must mean no stereotyping, no fixed and final book. They give us also the touchstone by which to test any new hymn book or revision which may be put out from time to time.

With them in his mind the present writer has examined the new hymn book of the American Episcopal Church. In some ways he has been at a disadvantage. He had no intimate working knowledge of the book it displaces, though he has examined it closely and has made some study of hymns and hymnology. Also the present "dummy" form of the new book without any of its indices makes it rather hard to know whether a given hymn is or is not in the new collection. On the other hand, he had the great advantage and pleasure of being present at the New York Church Club and hearing Dr. Slattery's masterly exposition and then the spirited, infectious enthusiasm with which a very large number of the new tunes and hymns were rendered by Dr. Noble and a well-balanced and most musical quartette.

So judged the new book issues triumphantly from its long, but not too long, period of incubation. Of the hymns dropped nothing need be said, except that having

been unsung they will also be unmourned. Of the hymns added it can be truly said that they include many very fine ones. In the "Holy Communion" section, to take one highly important division, there appears "Jesus, Greatest Saviour," "Jesus, Thou Joy of Loving Hearts" (to Monk's "St. Bernard," and a noble, plainsong melody), the *Pange Lingua* and the *Koutakion*, from the liturgy of St. James, a very great enrichment. I still think that this section of the book is far too meagre and feel sure that here specially a strong demand for more hymns will soon be felt; but already the gain is great. Space fails me to go into any detail with other sections. Notable among many gains are Ebenezer Elliott's noble "When Wilt Thou Save the People?" surely one of the greatest hymns democracy has produced, and it has inspired Dr. Somervell to write a tune worthy of it; the old Greek hymn, "Fierce Was the Wild Billow," so finely translated by Neale and for which Dr. Noble has written a tune of real distinction; the grandest of all modern hymns of praise, Mr. Riley's "Ye Watchers and Ye Holy Ones," with its surely inspired choice of an old German melody that seems as if it must have been written for it; the priceless "St. Patrick's Breastplate" and its old Irish melody, and then, as a sign of the times, there is practically an entire new section of no less than seventeen hymns, almost all of which are new, called "Brotherhood and Service." We do not imagine that all these seventeen "experiments" will survive the test and take a permanent place among our hymns, but that is not to say that it was wrong to put them in now. Also it would have been a gain in the actual using of the book if all the hymns in each section were arranged in alphabetical or-

der. And so I could go on, and so obviously could anyone, making suggestions some of which might really be slight improvements, while others would be like substituting "six" for "half a dozen." But I do not think that any unprejudiced person who knows a little about hymns and music can doubt that the new hymnal constitutes an invaluable and unquestionable advance in a matter which touches the very springs of spiritual life, both individual and corporate. Its range is wider; its standard of poetry is higher; its music is more virile and worshipful; its conception of worship is richer; and finally it brings out of the treasure of the Kingdom things *new and old*.

One word more may perhaps be allowed. A new hymnal gives an opportunity, or perhaps better, imperatively calls for, congregational practices. In England we are all beginning to feel that we must break down the idea that the choir is to sing and the people to listen. We need our services to be like our government—not only for the people, but *by* the people. Nothing promotes this like congregational practices, and the more simply they are carried out the more effective they are. If from time to time in place of an ordinary sermon the preacher takes two or three new hymns and after telling the congregation something about the writers of the words and music expounds the place where those particular poems will fill in the scheme of the service, and then, the choir leading at first, brings on the congregation to make that new hymn its own, its very own, there results a quickening of corporate worship which is more converting and uplifting than many sermons. We gain here and now a foretaste of the great and final "song of the redeemed" and go rejoicing on our way.

LET *ALL* THE PEOPLE PRAISE THEE

BY THE REV. BERNARD IDDINGS BELL

"I WENT to St. Aidan's to Evening Prayer last Sunday afternoon," said my good friend, the distinguished broad churchman, the other day from his office chair, "and heard a wonderful concert. In the evening I dropped into St. Bridgit's, the Roman Church around the corner, and heard a crowd of people with no choir sing a litany of the saints. Of the two I prefer the latter, not because I have a hankering for Rome, as you well know, but because in the one case I saw a crowd of people enjoying some musical stunts, while in the other I saw some people worshipping the Lord. What a good combination the sanity of St. Aidan's and the devotion of St. Bridgit's would make!"

Of course this truly broad churchman is an eccentric. He believes churches are of more value than parish houses, and preaching more important than organization, and the reunion of religion and the pagan majority a better problem to worry about than the reunion of ecclesiastical organizations each of which severally has lost the ear of the masses of the people. In this resentment of his against choirs, and commercialized music, and concerts in place of devotions, however, he probably has the majority of all humble churchmen, high, low, and broad, as well as the great masses who mostly never go to church at all, on his side. The problem of how to get

rid of those disservices which have followed the introduction of chancelled surpliced choirs into the Anglican communion is one of our most important and vexing tasks to face.

It is just possible that the worst advisers we can possibly go to in our difficulty are choirmasters and organists. Most of them have been brought up in the bad traditions from which we suffer. Few of them know anything about the psychology of devotion. They take their ideals from a few metropolitan choirs of national reputation or from English cathedral models. The priest and vestry who know that much is wrong with their music ought not to consult the ordinary music-master about it. Nor are the experts very much better. Most of them are theorists, often with theories which are right, but which cannot be put into practice because they are too radical. The advocates of plainsong, for instance, seem unable to understand that plainsong is foreign to the American ear. Although one may be inclined to agree when they say in retort that the American ear is a bad ear, the priest and vestry know that it happens to be the ear they must win if they would educate and help devotionally.

Where is one to go for advice? It might be a good idea to open the correspondence columns of *THE*

CHURCHMAN for a symposium, carefully excluding from participation every professional musician. There are places where the rescuing of devotion from the hungry maws of the choirs has to some extent been accomplished. It would be interesting to know how it has been done.

The following suggestions are a composite of several experiments with which one priest happens to be familiar. They are the things he himself has decided to do if ever he should have with him a vestry as desirous as he is of democratizing music and spiritualizing the Church's services.

I. *General Preliminaries:*

1. In the pews would be placed enough hymnals *with music* and enough Prayer Books *pointed for chanting* so that everyone may have one of each.

2. The choir would be removed from the chancel, either to the back of the church in a loft or else to the side pews or the transept. Most of our chancels are cluttered up with squirming choir-boys or overly self-conscious choir maidens and it would be a relief for them and for the people to have them where they need not be observed unless one wished.

3. The share of the music performed by the choir would be strictly limited. The anthem would be prohibited *instantly*. The choir might be permitted to sing, at Communion service the *Sanctus*, *Benedictus* and a quiet and devotional number while the people received Communion; at Morning Prayer a *Te Deum* (during which the congregation should mercifully be allowed to sit down); at Evening Prayer a *Magnificat*, since that is the climax of the service. This ought to be the outside limit, however.

II. *Hymns:*

These would be the main part of the service, musically, at least in the beginning. A very small selection of hymn-tunes would be made, hardly more than one hundred tunes for the whole year. These would be sung over and over. Of course the music would be in the pews. Many different sets of words can be well sung to a few tunes. These tunes would *never* run in range above the treble staff and never below middle C. They would be played at reasonable tempo, and the organist would positively be forbidden to "shade" in them. Practically the same volume of tone would be used throughout, and this enough to cover up individual voices and blend them. Tunes with eccentric time would be taboo.

III. *Chants:*

These would be subject to the same rules as the hymns, except that they would not exceed three or four tunes a chant a year. Sentimental settings would be eliminated. For instance, in the responses at Evening Prayer, the four-part arrangement used in many places is syrupy. The plain old way of singing the people's share of these (it is the tenor part in most arrangements), ought to be the one followed. And the sickeningly sentimental slowing up and softening down on the "Take not thy Holy Spirit from us" ought to be relegated to academies for adolescent young ladies. In short for the responsive parts of all the services the plainsong is the only thing to use, for it is virile and simple.

Anglican chants are justifiable, provided they are not jerky and jumpy. The plainsong tones impress many

people as "too sad." In this case they can be modernized and some of the minors eliminated. This is musical heresy, but never mind that. The psalms ought to be chanted, but the chanting must be by the people. This is why pointed Prayer Books are a necessity. Incidentally, the people never will chant while a choir is up in front doing it. They do not dare. Our congregations are so incurably modest!

IV. *Lenten services, etc.*

Here the choir would be completely forgotten. It takes no time at all to get a congregation to learn to sing the litany, especially if for a while the priest sings the responses with the people and two or three people are planted about who know the tones well. Extra litanies of one sort or another can be used, too, so that the words would change from time to time but the same simple music remain. In the camp we have learned the value of litanies. They make a great appeal to ordinary folks. Nothing surely could be more helpful in Lent than a congregation assembled, a clergyman quietly joining them, a litany simply sung by them all with no assistance save that of a wise organist, and then a quiet sermon, longer than is possible at the Sunday services, and a good hymn. Fifty minutes would be ample. How simple and devotional it would be.

These are some of the ideas of one priest. Most of them he has seen tried successfully in parishes widely variant in churchmanship. The others he believes will work. Why should the Episcopal Church in America hesitate to do things like these? Surely the choirmasters have not hopelessly enchained us. Wherein is the great advantage of being free from the Pope if we are bond servants to the precentor?

ALL SAINTS

ONE feast, of holy days the crest,
I, though no churchman, love to keep,
All Saints,—the unknown good that rest
In God's still memory folded deep;
The bravely dumb that did their deed,
And scorned to blot it with a name,
Men of the plain heroic breed,
That loved Heaven's silence more than fame

Such lived not in the past alone,
But thread today the unheeding street,
And stairs to Sin and Famine known
Sing with the welcome of their feet;
The den they enter grows a shrine,
The grimy sash an oriel burns,
Their cup of water warms like wine,
Their speech is filled with heavenly urns.

About their brows to me appears
An aureole traced in tenderest light,
The rainbow-gleam of smiles through tears
In dying eyes, by them made bright,
Of souls that shivered on the edge
Of that chill ford repassed no more,
And in their mercy felt the pledge
And sweetness of the farther shore.

—James Russell Lowell.

THE MUSIC OF THE NEW HYMNAL

BY THE REV. CHARLES WINFRED DOUGLAS

THE American Church, for the first time, is proposing an official musical edition of its hymnal. Its previous policy has been to leave the provision of music for the hymns entirely to private enterprise. The hymnal of 1892, now in use, has been supplied with six complete musical settings, by six different editors, besides a partial setting by still another. The growing sense that the hymnal of 1892 no longer adequately supplied our needs has led to the use in many parishes of at least two important collections published in England. Thus a high degree of variation in the music intended to be sung by our congregations has long existed.

This wide divergence of practice has both simplified the task of preparing a standard hymnal, and complicated the problem of its reception by the clergy and people. It has been invaluable in the work of preparation to have had so great a volume of tunes as are contained in the seven settings of the old hymnal thoroughly tested in practice. From among them all, the best melodies and those most perfectly fitted to the words of the various hymns have readily been made apparent, and retained in the new book; while a multitude of others have as evidently failed to reach the standards of intrinsic worth and of practical usefulness, and have been omitted. But this necessary sifting process in the music hitherto in use among us brings its difficulties in satisfying the unthinking and the hasty. Strange to say, great numbers of our clergy and people have no idea of the existence of any other musical edition of the old hymnal than the one to which they are accustomed. Such an one recently wrote in this vein: "We want a new hymnal, but we don't want any of the music in the old hymnal changed; limit your new tones to your new hymns." He failed to realize that there were *seven* old hymnals, not one; and that the retention of all the settings would be as practically undesirable as physically impossible. The point is curiously illustrated by three other letters, from different parts of the country, in which each writer complained that the "old tune" of a certain hymn was not set to it in the new book; but comparison of the letters showed that each writer has a different "old tune" in mind. All were contained in the new hymnal; but that particular hymn was set to a still "older tune," with which it had been associated in the minds of most Christian people in America for a century.

The use in some of our parishes of such books as *Hymns Ancient and Modern* and *The English Hymnal* has also been of much value: for it has put us into practical touch with the great movement of reform and revival in this field which has produced a wonderful wealth of new hymnals in England since the year 1900; and has supplied us with notable tunes whose excellence has already made them widely popular in America.

But in addition to the many hymn tunes thus chosen from our own older books and from familiar English publications, whose tested excellence was self-evident, much additional musical material was required, both for words newly included in our collection, and for others inadequately set. On what principle should such a task of selection be carried out?

Two mutually contradictory principles have been suggested, with both of which the editorial board found itself in complete disagreement. The first of these is that present popularity should be the sole determining factor; that is, that the hymnal should be prepared precisely along the lines of the college song book. This would be to abandon that advice of persons skilled in music which our canon law requires, and to substitute complete musical anarchism, the reduction of all to the level of the most ignorant. In the end, the noisiest local group in each parish would rule; and all the splendid unity of noble song, one of the most potent bonds of the heart, would be sacrificed for a parochial individualism that would satisfy but a small section of the individual parish.

The other suggested principle of choice was that the whole matter of music should be dealt with from the sole point of view of the professional musician, who ought to furnish his professional choir with the best and most modern music for the artistic edification of the congregation. This would be autocracy with a vengeance: but though few would be so hardy as to defend it when thus baldly stated, it is nevertheless the principle on which much of our church music is actually conducted at the present time. But the method is as subversive of true art as it is of real religion. Vocal display, or any other form of merely external beauty, has no place in the home of either. True beauty must be sincere and spring from the heart; and the right singing of hymns to God must be from both lips and heart of all His children. Too often, clergy, choirmasters, and the people have mistaken a mere musical excitement for that "quickening and raising of the affections to God" which is the normal aim of real hymnody.

The editorial board has been guided in the selection of the music by a very different principle. To be sure, a very few tunes have been admitted which had little to recommend them but their popularity; and all of the tunes have been edited with the best available musical skill, as befits that which is to be offered to Almighty God. But in choosing them, the board has been conscious of the duty of conserving, and if possible, of augmenting, that great treasure of truly devotional song, begun when the Church was young, and enriched century by century with fresh utterance from the loving hearts of men. For song is but incidentally beautiful sound; it is primarily the cry of the human heart: and the great hymn melodies of the Church are the voice of God's saints down through the ages, marvellously given to us to express our own faith and love and repentant sorrow and living hope. Those who have kept informed as to European progress, and especially as to English progress in this field during recent years, know that such an aim has characterized the preparation of the many notable collections which have enriched religious life abroad, such as the new edition of *Hymns Ancient and Modern*, *The Oxford Hymnal*, *The English Hymnal*, *The Yattendon Hymnal*, *Church Hymns*, *The Westminster Hymnal*, *Songs of Syon*, and the *Canadian Book of Common Praise*. It has considerably widened the sources from which the music of our hymns may be drawn, and given

us a store of great and beloved tunes whose proved and permanent popularity withdraws all the risks of experiment. For in music it is unquestionably the best things which survive: and our American public has lately shown an extraordinary desire to know and to love these best things. Let us think of some of them which have now found their way into the hymnal.

About fifty of the older masterpieces of hymnody, which have never failed to arouse the enthusiastic love of those who sing them, are included either for the first time, or for the first time in any adequate version. Among them, the oldest are some fifteen plainsong hymns; including such famous melodies as those of "The royal banners," "Day of wrath," "Therefore we, before Him bending," "Blessed City, heavenly Salem," and others equally beloved. We have hitherto had a few tunes labeled "Ancient Plainsong" in our books, but so distorted as to give little idea of the lovely originals. Next to these in order of age are a number of mediaeval carol tunes, beautiful models of simple popular song. Then follow the Reformation chorales in their majestic vigor. Among them appear for the first time "A mighty Fortress is our God," "How bright appears the morning star," "Ah, holy Jesus, how hast Thou offended?" and others of like importance. These are probably the greatest congregational tunes ever composed. Most of them are printed with the melody on a separate staff for the use of all, and with the magnificent harmonies of Bach and Mendelssohn for the organ, or for the more skilful choirs. A few seventeenth and eighteenth century melodies of charming grace, both English and continental, bring us down to the great body of familiar music written in the last century. But there is one vein practically untapped until *The English Hymnal*, which has yielded new beauty from that somewhat overworked mine. I refer to the folksongs, and tunes of strongly national type. From their very nature, they are music of the people and appeal to all; as is shown by the insistent American demand for "St. Patrick's Breastplate," and by the ardor with which Billy Sunday's audiences sing that astonishing Welsh air, *Ton-y-Botel*; both of which, with others of like power, are in the hymnal.

All of the tunes so far enumerated have had one characteristic in common: they were primarily fine, simple, direct melodies, singable by young and old, skilled and unskilled. But about the middle of the nineteenth century, a new type of hymn tune began to be composed, of distinctly lower musical and devotional standards. It was based on the secular part-song, and often had little to distinguish it as religious music. For its full effect, it demanded a well-balanced choir of trained singers; and its very character invited the congregation to listen rather than to sing. Its type of emotional expression was sweet rather than strong, sentimental rather than sincere. Its best composers, such as Dykes and Strainer, produced much that was noble, much that was genuine, much that was eminently useful: other less desirable work has become endeared to many through long association. It has been deemed wise to retain a large part of this body of song; more than some radical reformers will approve. But in the selection of two final groups of tunes, those of recent English and American origin, an effort has been made to revert, as far as possible, to purer and earlier standards; avoiding both showy choir tunes, and the

bathos of cheap and sentimental harmony. There are about thirty of these twentieth century melodies.

The new hymnal is for the use of all in the Church. It provides what is needed for the small town parish with its limited choir; for the great city church of multiplied musical resources; and for the country mission with the little-instructed amateur organist. It affords the material for exceedingly diversified musical utterance, just as it supplies the devotional needs of all the various schools of churchmanship. The large and expert choir will find in it a wealth of interesting and beautiful music; and at the same time, the great majority of the tunes are congregational in their character. There is no doubt a legitimate place for the choir tune, as there is for the anthem. The fact that both have been grievously abused must not blind us to their very real usefulness. But the editorial board has considered that the hymns are primarily intended to be sung by the entire congregation; and that the normal practice is for each member of the congregation to own and use a hymnal with music, as has long been the case with the greater Protestant bodies. We may well recall the wise words of Lowell Mason in his preface to one of the best and most remarkable hymnals yet produced in America: "Congregational singing engages all in the simultaneous exercise of the same emotions, and admits of no listeners, thus excluding that bane of all true worship, criticism." However, to obtain this inspiring unanimity of the congregation in hymn-singing, the pitch of the tunes must be limited to the range of the average voice. The proposal has been not infrequently made of lowering the pitch of familiar modern tunes for this purpose. But the whole character of many melodies depends on their pitch: change that, and the qualities that made them effective and popular have vanished. The modern tunes, therefore, have very properly been left as their composers wrote them. Nevertheless, in the choice of tunes, decided preference has been shown for those of congregational range: and many of the older tunes have been definitely transposed into lower keys. *Eighty-five per cent* of all the tunes are of ordinary congregational range: only fifteen per cent rise above this, as opposed to twenty-two per cent in the edition of the older book most widely in use.

The congregational character of the new hymnal is specially noticeable in the important departments of the Eucharistic hymns, the hymns for the use of children, and the many hymns for national days, which make very full provision for all patriotic occasions in church. Two features wholly new to our books are the large group of carols for the various church seasons, and a set of twenty-five tunes arranged for men's voices alone. The need of both of these enrichments has been widely felt.

Not the least important section of the book is that devoted to the canticles and occasional anthems. Chanting should be, and may be, just as much a part of congregational worship as hymn-singing. But the exceedingly corrupt and false methods of chanting common among us have prevented even our choirs from appreciating its beauty and importance. The commission has thought it desirable to put forth improved directions for chanting, and a new pointing of the canticles, which embody the results of progress in this field during the past twenty-five years. In the judgment of the editorial board, no part of the work will be of more value than this.

NEWS OF THE CHURCH

BOARD OF MISSIONS HAS AN IMPORTANT MEETING

Reports Show Deplorable Financial Condition with \$266,357 Deficit

Last week one of the most forward-looking and constructive meetings in the history of the Board of Missions was held in New York. Although the treasurer's report showed a deplorable deficit of \$266,357, with gifts averaging not more than 3 cents per communicant per week for missions, although the executive committee had to refuse Bishop McKim and Dr. Reifsnider's almost desperate appeal for money for running expenses for St. Paul's School, the board faced the situation squarely and laid plans looking towards greater efficiency and more concerted action in the future.

The proposed canon suggested by the General Board of Religious Education providing for the delegation of certain responsibilities to an executive committee by General Convention, definitely responsible to the Church and dealing with the work of the three central boards appointed by General Convention, met with a cordial reception; the report of the continental missionary bishops was heard and heartily approved; the proposed national organization of the Woman's Auxiliary, including the provision that women be admitted to the Board of Missions was endorsed; days of special intercession were appointed, and a campaign for missionary education outlined.

The report of the committee of twenty concerning plans for the Inter-church World Movement of North America was read in full. It seemed the unanimous opinion of the members of the board that our Church should take as large a part as possible in this movement.

The board called upon the Church to set apart certain days as periods of intercession for the welfare of its general boards and especially that they may be given wisdom to develop such new activities as will call forth increased devotion throughout the Church. The days assigned were the last Wednesday of March, April, and May.

The consideration of the principles of a canon, suggested by the General Board of Religious Education and others, to provide for an executive board of the General Convention, was taken up both by the executive committee and by the board. The board approved the principles involved in the canon, but made some suggestions as to the details. The whole matter was referred to a committee of three for consideration to report to the executive committee at each of its meetings between now and May, when at that meeting of the board it should be made the special order of the day, taking precedence over every other matter.

The executive committee of the continental domestic missionary bishops had requested a meeting with the Board of Missions to present certain matters which had been considered by the council of the bishops held in Cheyenne last October. Bishop Thomas, chairman of the council, Bishop Page and Bishop Burleson forming the executive committee, were present.

The bishops have agreed to have their budgets presented to the executive committee of the council and vised by it, in or-

der that there may be a common budget for the work of the continental domestic missionary field. The council hoped that the Board of Missions would be able to underwrite this budget, the bishops in turn agreeing to do everything in their power to continue using all their influence and effort to secure the sums to meet this budget.

The opinion was expressed by the board that this marked one of the most important steps so far contemplated in the conduct of missionary work in this country. The chair was requested to appoint a committee of three, who with the domestic secretary, were requested to confer with the executive committee of the continental domestic missionary bishops, and to bring their report to the meeting of the board in May.

(Continued on following page)

BISHOP OF VIRGINIA DIES

The Rt. Rev. Robert A. Gibson Was Consecrated in 1897

RICHMOND, VIRGINIA—The Rt. Rev. Robert A. Gibson, Bishop of Virginia, died Monday, February 17, at his home in this city. He was seventy-three years old.



Bishop Gibson was educated at the Episcopal High School, Alexandria, and was graduated at Hampden-Sidney College in 1867, and at the Theological Seminary of Virginia in 1870. His studies were interrupted by the Civil War, in which he served as a private in the Rockbridge Battery, First Virginia Regiment. He was ordained deacon in 1870, at once entering upon an extensive mission covering five counties of southern Virginia. Upon his ordination to the priesthood in the following year he became rector of St. James's Church, Richmond, where he remained for six years, then becoming rector of Trinity Church, Parkersburg, West Virginia. In 1897 he accepted a call to the rectorship of Christ Church, Cincinnati, from which parish he was called to the episcopate.

He was elected bishop coadjutor June 30, 1897, and was consecrated at Holy Trinity Church, in this city, November 3 of the same year.

PRESBYTERIANS CONDEMN APPOINTMENT OF HERRON

Ex-Congregational Minister Once Founded Free Love Colony

NEWARK, NEW JERSEY—President Wilson's appointment of George D. Herron to represent the United States at the proposed conference with the Russian Bolsheviks at Prince's Island was strongly protested against by two organizations of this city, last week. They were the Presbyterian Union of Newark and the Holy Name Society of St. Aloysius's Roman Catholic Church. At the meeting of the first named organization, when 800 persons were present, resolutions were unanimously adopted, as follows:

WHEREAS, George D. Herron has been appointed by the President of the United States to represent this country at a conference with the Russian Bolsheviks at Prince's Island; and

WHEREAS, George D. Herron, while residing in this country and holding the chair of applied Christianity in Iowa College deserted his wife and children and openly lived with another woman; and

WHEREAS, he endeavored to establish a free love colony at Metuchen, New Jersey, from which place he was driven by the force of public sentiment to take refuge in Europe;

THEREFORE, *be it resolved:* that a man who has so flagrantly and notoriously violated the laws of God and man is forever unfit to hold any office of public trust within the gift of the American people or its representatives.

Be it further resolved: that the Presbyterian Union of Newark hereby protests the appointment which has been made and urgently requests that it be withdrawn.

Be it further resolved: that the secretary be instructed to forward a copy of these resolutions to President Wilson at once.

At the Holy Name Society's session the belief was expressed that the appointment will be cancelled by President Wilson when he becomes informed of the Herron record.

The Rev. Dr. Charles A. Eaton of Plainfield, New Jersey, attacked the appointment when preaching in the Madison Avenue Baptist Church, this city, February 9, declaring that "when I think of George Herron as the representative of this country on a great mission I bow my head in shame."

George Davis Herron, Socialist, lecturer, author and exponent of the doctrine of free love, lived for several years in Metuchen, New Jersey. He was born fifty-seven years ago in Montezuma, Indiana, and studied at Ripon College in Wisconsin and Tabor College in Iowa, also for two years in Europe. He began his public career as a Congregational minister and held pastorates in Lake City, Minnesota, and Burlington, Iowa, before being deposed from the ministry because of his extraordinary views. His resignation as professor of applied Christianity in Grinnell College, Iowa, was required by the trustees of the college on the same grounds.

Professor Herron is alleged to have abandoned his lawful wife and four children. In 1901, in this city, he married, according to his own ideas of marriage, Miss Carrie Rand of Burlington, Iowa.

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The "ceremony" was performed by the Rev. William T. Brown of the Plymouth Church, Rochester, and consisted of the mere announcement, made by the contracting parties in unison, "We intend to live together as man and wife hereafter," and an address by the clergyman, which included the following:

"Inasmuch, therefore, as George D. Herron and Carrie Rand are thus united together by the bond of reciprocal love, I announce that they are husband and wife by every law of right and truth and I bespeak for them the fervent benediction of all true souls and the abiding gladness that dwells in the heart of God forever."

When it became known that the Herrons were to make their home in Metuchen where they had purchased an estate of 235 acres, apprehension was felt lest the former clergyman should seek to establish a socialist colony there. A press report four years later stated:

"This village (Metuchen) has become the seat of a new colony, in which the tenets of free love, or 'Marriage Independent of Law' will be exemplified."

"The prime mover in the enterprise is Professor George D. Herron, an ex-Congregational preacher of Iowa, who was expelled several years ago from the denomination because of his extraordinary views."

"The wife with whom Herron is now living became such according to the Herron ceremony. In round figures, \$11,000,000 is the sum that Herron has at his disposal to spread his propaganda. This vast fortune belongs to his wife, or, rather, his 'companion,' that being the title bestowed upon wives by the men of the Herron faith."

When Herron left his legal wife and their children, he went to Europe on a tour with Mrs. E. D. Rand and her daughter. Upon his return he announced to his wife that he no longer loved her, and she is alleged to have received from Mrs. Rand \$60,000 upon consenting to obtain a divorce from her husband. The second Mrs. Herron died in January, 1914, in Florence, Italy, where the couple had lived since 1905. Mr. Herron is now living in Geneva, Switzerland, where he is engaged in literary work. He is the author of many books, and during his residence abroad has contributed frequently to European magazines.

BOARD OF MISSIONS HAS AN IMPORTANT MEETING

(Continued from preceding page)

After forty-three years of most faithful work as a secretary of the Woman's Auxiliary, Miss Margaret T. Emery asked that she might be allowed to retire. The board felt that it should accede to her request, which it did with much regret. It placed on record its great appreciation for the work she has done. It was Miss Emery who came to the office in 1876 to edit the *Young Christian Soldier*, which was the weekly missionary publication for young people at that time. She did this work until the publication of the magazine was suspended in 1912. She had also, during that time, under her supervision the boxes sent out by both the junior and senior branches of the Auxiliary.

At the meeting of the board in February, 1917, a committee was appointed to confer with a committee appointed by the Woman's Auxiliary to consider matters of organization of that body. The committee reported that it had approved the plan for the organization of the Auxiliary, giving it a constitution to be ratified by the board, recognizing the president of the Board of Missions as the ex-officio president of the Auxiliary, provided that the general secretary should be nominated by the Auxiliary

and appointed by the Board of Missions for a term of office to coincide with that of the president of the board, and agreeing that there should be some unified provincial organization. It also approved the plan that the delegates of the Woman's Auxiliary at its triennial meeting should elect an executive committee to consist of sixteen members, eight to be nominated by the provinces, and eight to be nominated by the whole body of delegates, and that there should also be elected a chairman of the executive committee, this executive committee to meet at the same place as the Board of Missions, either immediately before or after. The question of women representatives to be elected to membership on the Board of Missions was approved by the board, if it is found to be the wish of the Auxiliary.

On motion of Dr. Mann the following resolution was unanimously adopted:

Resolved, That it is the sense of the Board of Missions that a nation-wide campaign of missionary information, education and inspiration should be begun at the first possible moment.

MANY CHURCHES HAVE PART IN CATHEDRAL SERVICE

Fourteen Denominations Represented in Inter-church Gathering

What a daily paper thinks of the Inter-church service held at the Cathedral of St. John the Divine on Sunday last is revealed in the following account which appeared Monday in the *New York Times*: "Church leaders of New York City look upon the service at the Cathedral of St. John the Divine yesterday afternoon as epochal."

"It marked the climax of the Inter-church Emergency Campaign, a movement in which fourteen Protestant denominations are joining to raise \$10,000,000."

"The service at the cathedral was a sequel to a special afternoon meeting held in the early fall on behalf of the General Wartime Commission of the Churches."

"On that occasion Bishop David H. Greer, of the Protestant Episcopal Diocese of New York, invited to the pulpit of the cathedral the Rev. Dr. Frank Mason North, a Methodist, and the Rev. Dr. William Adams Brown, of the Union Theological Seminary, a Presbyterian."

"In introducing the two speakers Bishop Greer said, 'We welcome them as brothers.'"

"In the procession representatives of many Protestant denominations were seen, all gowned and hooded, and accorded honors rarely extended to any but Episcopalians."

"Yesterday Dr. Brown was again a speaker and with him was Bishop McDowell, of the Methodist Church."

"The meeting of the early fall was shown yesterday to have been but a preliminary. Yesterday found the fellowship theory working out in practice. The fourteen denominations not only had the essence of faith in common, but also had the essentials of their works. They had pooled their interests and were unitedly raising an emergency fund."

"Many comments were heard after the cathedral service. Clergymen who were present said they had witnessed a great stride toward church unity. They said also that Bishop Greer had lived to see his ideal realized—the cathedral had actually become the community center of a united Protestantism."

"William Jennings Bryan was also a speaker at this service."

ENGLISH CHURCH LEADERS DISCUSS OUR PROHIBITION

Church Times Calls It Result of "Efficient Fanatical Opinion"

By James Cairns

LONDON.—What exactly are we to say to your latest constitutional amendment? Of course there is no doubt as to what, on the one hand, the United Kingdom Alliance, which has always worked for prohibition of alcoholic liquor, will say; nor, on the other hand, what the average working man here will say. But the Church? It must say something, and its leaders, unless we are to include Bishop Welldon, Dean of Durham, are as yet silent.

The dean writes as usual to the *Times*. He contrasts America's bold handling of the problem with Britain's "playing too long and feebly with it." Britain is now being tempted to surrender or compromise the beneficent results achieved by the Central Control Board for Liquor Control. He cannot tell whether prohibition is possible in England, but he applauds America for its achievement, which is "the free choice of a free people."

The *Church Times*, which has a leader entitled "Bone Dry," thinks the dean over-enthusiastic, and remarks that it is not as yet the free choice of a free people, but the work of the political machines, put in motion by "ardent and efficient organizations of fanatical opinion." It sympathizes also with Cardinal Gibbons in his complaint that the enforcement of the law will make the celebration of the Sacrament of the altar impossible. Nor does the writer of the leading article contemplate with satisfaction the interference with personal liberty which the enforcement of the law will involve. It might have good results where the people are willing, but it will be another matter if it is enforced on a people determined to resist the law. Meanwhile we are reminded that the Supreme Court may have something to say as to the interpretation of the amendment.

It happens that the news of this new departure in America coincides with a change in the policy of the Church of England Temperance Society. Prebendary Willson, of Hereford, is urging a widening of the base, so that the society will in future stand for not only temperance, but also for housing, hygiene, and kindred matters of social reform. The *Guardian* hails the reconstruction with enthusiasm; as might indeed have been expected, for it has frequently criticized the society for professing to have a "general section" of non-abstainers, while for practical purposes it was a total abstinence society. On the American venture, the *Guardian* declares that the American soldier is not enamored of being made a teetotaler without his opinion being asked. I must admit that I have found a feeling of this kind among some Americans here.

Bishop Colmore in Hospital

The Rt. Rev. C. B. Colmore, D.D., Bishop of Porto Rico, has just arrived in New York *en route* from the Virgin Islands to his own diocese. He has spent some time in the Virgin Islands making arrangements for the handing over of the ecclesiastical jurisdiction from the English to the American Church. Bishop Colmore, on his arrival in New York, was so worn out by the many months of unremitting work that lie behind him, that he found it necessary to go to St. Luke's Hospital for a short time to recuperate his strength.

AMERICANS MUST LOVE THE GERMANS, SAYS BP. BRENT

"Let Us Demand for Our Enemies a Square Deal"

BUFFALO, NEW YORK—In his sermon at Trinity Church here Bishop Brent made a striking plea for a square deal for the Germans:

"I stand before you to-day," said the bishop, "to appeal for love—I do not hesitate to say it—for the German people from the American people."

It was shown that the Holy Alliance failed because it lacked love and had in it what was unholy—revenge against France—and for that reason England refused to join it, though at that time she was no close friend to France. "Let this stand as a warning," continued the preacher. "Let us demand for our enemies what our great ex-President would ask and has asked for all men—a square deal."

Christ was a Jew, a despised outcast, hated by many, ignored by the great, and his loving heart went out to all just as though they were his own flesh and blood. And in this day above all times, we should pray for our enemies; if we are followers of Christ we must do it.

"We must avoid doing this with maudlin sentimentality—there are in every community those who confuse love and amiability—but I run all risks when I say that we must love and appreciate the great characteristics that the Germans possess, and love them into righteousness. We cannot do it solely by discipline. We must do it by the melting process of heat and love."

In the afternoon at the Majestic Theatre the same afternoon, Bishop Brent was the chief speaker at the closing session of the Social Welfare Conference. On the platform beside the president of the conference was Rabbi Kopald, who offered the invocation.

The bishop spoke of the privileged class as not only that with material wealth but that with leisure and opportunity for development, and plead for an equal opportunity for every boy and girl to develop the gifts with which God had endowed them.

Bishop Brent sailed on Sunday morning last for France after spending a few days in New York.

The bishop made a deep impression by two addresses he gave in Rochester, where he spoke before the Chamber of Commerce and to a very large gathering at Christ Church. Before coming to New York he made a trip to his boyhood home at New Castle, Ontario.

COLORED CHAPLAIN HOME AFTER YEAR IN FRANCE

The only colored clergyman of the Episcopal Church who has done war work in France, the Rev. David LeRoy Ferguson, returned home last week after a year's service. Mr. Ferguson is rector of the Church of Our Merciful Saviour, Louisville, Kentucky. In speaking of his conception of the work of the colored troops he said:

"The colored soldiers over there rendered a great service to their country. Many were decorated and received the Croix de Guerre for heroic deeds on the firing line. Another fact deserving notice was the large industrial army of colored stevedores who unloaded the ships and sent supplies and ammunition to the

boys at the front. The experience gained by the colored soldiers from the army discipline and training will help towards better citizenship when they return home.

"I had the pleasure of meeting in camps over there five young men who were baptized and confirmed in my church at Louisville."

OUR BACCHANALIANISM NOT WANTED IN CHINA

Peking "Leader" Asks Why We Should Dump Brewers on Orient

The following editorial appeared in *The Peking Leader*, December 18, under the caption, "Why Must the United States Brewers Come to China?—A Good Case for America to Act."

Last Friday we published the following wireless message from San Francisco:

There will be a general exodus of brewers from the United States to China, according to statement made by Rudolph Samet, president of the California State Brewers' Association. He said: "We are looking to China as the best place to locate. I am going to China in a few days to arrange for the construction of a two-million-dollar plant for one brewery. Other brewers are making similar arrangements."

We admire the self-complacent confidence of these brewers, but why on earth must they come to China? We have had enough of the Indian opium; we are still wallowing in the dust of the foreign cigarettes; and now we are promised a veritable deluge of intoxicants.

China welcomes all forms of profitable but healthy trade and manufactures, but we certainly have no desire to drive out the opium fiend and then usher in the drunken sot. What do the brewers think China is? A happy hunting ground for all money-makers and health-destroyers? Apparently they think the Chinese are too sober, despite their own production of wines and spirits, and so must educate them to the delights of Western Bacchanalianism. Why don't Westerners come to teach us better manners than indulging in opium, cigarettes, intoxicants, etc.? Western civilization must be poor indeed if it has nothing better to teach us than these unedifying habits!

In view of the fact that Article II of the 1880 commercial treaty between the United States and this country commits both countries to prevent the importation of opium by each others nationals into each others territories, we hope the United States Government will put an immediate ban on such pernicious activities in this country.

Services in the Orient

The following announcement has been issued by Mr. John W. Wood:

Every year sees an increasing number of tourists going to the Orient. Church people visiting Japan will be glad to know that they will find English services as follows:

In Tokyo: Holy Trinity Cathedral, Tsukiji: Holy Communion, 8 A. M.; Morning Prayer and Sermon, 11 A. M.; Evening Prayer, 6 P. M.

In Kyoto: St. Mary's Church, Okazaki, near Miyako: Holy Communion, 8 A. M.; Evening Prayer and Sermon, 4 P. M.

C. P. C. Meeting

The regular monthly meeting of the Church Periodical Club will be held on Monday, February 24, at 11 o'clock, in the Parish House of the Church of the Heavenly Rest, 3 East Forty-fifth Street, New York. The speaker will be Rt. Rev. Nathaniel S. Thomas, Bishop of Wyoming.

ORGAN HIGH EXPLOSIVE, SAID DR. PERCY DEARMER

Connecticut Church Music Society Organized at Berkeley

MIDDLETOWN, CONNECTICUT.—A meeting of great interest to church musicians was that recently held at the Berkeley Divinity School, when a good number of organists and choirmasters of the diocese assembled for the organization of the Connecticut Church Music Society. The day was spent in conference on different aspects of music in the Church, and the speakers were Dr. Percy Dearmer, lecturer at Berkeley, Dr. Horatio Parker of the Yale School of Music, and Wallace Goodrich, dean of the Boston Conservatory of Music.

Dr. Dearmer, speaking on "Church Music From the Parson's Point of View," said, in part:

"Art consists in doing things well, but most choirs prefer to do pretentious things badly, not recognizing that all art is limited by the materials at hand. The true artist accepts his limitations and prefers practical simplicity to efforts after unattainable elaboration. One of the limitations of church music is that it should give the people what they like, music in their own vernacular. Folk songs are an important basis of good church music, as they have the vernacular as background. 'Old Hundred' is an example of a tune with this merit.

"The organ is a great temptation to the choirmaster, and should be regarded as a sort of dangerous high explosive and used accordingly.

"English and American church music offers nothing that any continental musician pays any attention to. Continental music is brought to England, but no English church music finds its way across the channel.

"A great field for musical achievement has been offered by the cathedral foundations, but musical England has been unaffected by its offerings. A movement of reform has been well begun in England, however, with the establishment of two plain-song societies, a committee under the direction of the Bishop of Oxford, and the recent report of the archbishops, appointing a commission to examine the state of church music.

"The work of a church music society should be to make research for the best music, to publish 'white lists' of good music available and to publish music not attainable through the regular channels."

Dr. Horatio Parker, who presided, led the discussion which followed. "A hymn tune," he said, "is the lowest form of musical life. Bach used hymn tunes, but never made any. The congregation should be given music that it needs."

In the afternoon, Dean Goodrich spoke upon the use of the organ, and feared the effect of the moving picture palace on church music. When a church organist is playing in a picture theatre during the week he is likely to carry the spirit of the theatre into the Sunday service.

The following were elected officers of the society: Patrons, the Rt. Rev. Chauncey B. Brewster, the Rt. Rev. E. C. Acheson, Dean Ladd of the Berkeley Divinity School, Dr. Percy Dearmer, and Dean Wallace Goodrich; honorary president, Dr. Horatio Parker; president, C. C. Brainard of Hartford; vice-president, Alvin Bruel of Bridgeport; secretary, W. R. Cowles of New Haven; treasurer, Mrs. E. C. Acheson of Middletown; executive committee, the officers, and Mrs. W. P. Ladd and H. J. Reed.

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PARISH INCOME INCREASED 150% THROUGH CANVASS

Amazing Result Brought About by Mr. Clark and Senator Lusk

CORTLAND, NEW YORK.—Quite a remarkable Every Member Canvass was held in Grace Church, Cortland, New York, the Rev. Arthur H. Beaty, rector, on February 2, 1919. This is an old conservative parish that had gone on year after year in old fashioned ways and seemed quite satisfied to continue doing so. The Rev. Franklin J. Clark, secretary of the forward movement of the Board of Missions, came at the request of the rector, Sunday, January 19, and preached in the morning and held a conference with the congregation in the parish house at the close of the evening service. Mr. Clark aroused so much enthusiasm that a men's dinner was agitated and was held in the parish house Friday, January 31.

The guild prepared for sixty-five and one hundred and twenty-five came out to the dinner. The Rev. Mr. Clark was the principal speaker at the dinner. Other speakers were Mr. Paul Paine, librarian of the Syracuse Public Library; the Rev. O. D. Smith of All Saints' Church, Syracuse; and Senator Lusk of Cortland.

At the suggestion of Senator Lusk, the rector's salary was to be made \$2,000 instead of \$1,200 if they raised the money. So thirty-six men made up eighteen teams and received Holy Communion in a body Sunday morning and after lunch went out, to report later at the evening service.

When the men went out there were 120 pledges with a parish income of \$2,000 and almost nothing for missions. When the men returned there were two hundred and seventy-five pledges, with many more to be seen and an income of \$4,500, also \$650 pledged for missions—a total of \$5,150.

So the result of the canvass is that the church's income increased 150 per cent—from \$2,000 to \$5,150, and is more than double what it ever has been in the history of the parish.

The apportionment for missions is oversubscribed. The rector's salary has been raised from \$1200 to \$2000. A men's discussion group on missions has been formed and will meet every Sunday. A men's club of one hundred men is being organized and will do a big work in the Church and city. At least fifty men, who never before took any interest in the Church are showing an interest and taking part in the work.

The parish work has been lifted up and put upon a strong basis, with the men of the church believing that the work of the church is a man's job.

The credit for the aroused interest and enthusiasm and for the splendid showing made by the parish must be given principally to the Rev. Mr. Clark, ably seconded by Senator Lusk of Cortland.

MRS. CLINTON R. WOODRUFF DIES AFTER BRIEF ILLNESS

Was a Churchwoman Active in Many Helpful Organizations

PHILADELPHIA, PENNSYLVANIA.—Funeral services for Mrs. Anna F. Woodruff, wife of Clinton Rogers Woodruff, who died suddenly last week at the Presbyterian Hospital of an attack of meningitis, were held at St. Clement's Church.

Mrs. Woodruff was a member of the Acorn and Sedgely Clubs, and at the time of her death was the president of the Eighth Ward School Board, of which she

had been a member for fifteen years. One of the founders of the Cushman Club for Actresses, she had held the office of treasurer for many years. She was also treasurer of the Independence Square unit of the Red Cross and an active member of the St. Martin's House Auxiliary. Mrs. Woodruff was also actively identified with the several Liberty Loan drives and with various movements for the relief of the oppressed peoples of Europe and Asia. She was a member of the Serbian and Armenian committees, and with her husband was deeply interested in the Lithuanian people. Her memberships in clubs like the Play and Players were numerous and represented her interest in Philadelphia and its activities.

MEMORIAL TO ROOSEVELT

Trinity Hall Recreation Center Is Opened at Washington

WASHINGTON, D. C.—A recreation house for sailors, soldiers, and marines, dedicated as a memorial to Theodore Roosevelt, was opened last week at Trinity Parish Hall. Invitations to the opening exercises were issued in the name of the Bishop of Washington, chairman of the Social Service Conference, and the Navy League. Recreation rooms, a library, and a dormitory are available for the use of any sailor, soldier, or marine visiting the capital.

It is probable that Trinity Parish Hall will be maintained as a permanent recreation center.

EX-PRESIDENT TAFT HAS DEFENSE FOR THE Y. M. C. A.

MINNEAPOLIS, MINN.—In his address at the opening of the new Y. M. C. A. building on Lincoln's Birthday, Mr. William H. Taft made special reference to the criticism heaped upon the Y. M. C. A., and said the criticism was due to the fact that when a terrific strain is relieved there must be some one or something made the victim of a "grouch," and in the case of the war it was the Y. M. C. A. Mr. Taft reminded his audience that while the "Y" was divinely inspired it is still a human organization.

The building when finally completed will cost \$1,000,000.

Inter-Church World Movement

The general committee which was appointed to launch the Inter-Church World Movement of North America met at Wallace Lodge February 5 and 6. The committee perfected the following permanent organization:

Cyrus H. McCormick, chairman; F. W. Ayer, Fred B. Smith, vice-chairmen; William B. Millar, recording secretary.

An executive committee was organized with Dr. John R. Mott as chairman, and Dr. S. Earl Taylor was elected as chief executive officer, with the title of general secretary.

Mr. Wood Is in China

Mr. John W. Wood has spent the last few weeks in the Philippine Islands and is now in Hankow, China. From March 2 to March 27 he will be in the District of Anking, and from March 27 to April 27 in Shanghai. After visiting Shanghai Mr. Wood hopes at the end of April to make a hurried trip to Peking and down through Korea to Japan. He will then go to Kyoto where in company with Bishop Tucker, who has just returned from Siberia, he will visit our mission stations in that district.

EIGHT DIOCESES PLANNED FOR STATE OF NEW YORK

Matter Will Probably Be Brought Before Next General Convention

ALBANY, NEW YORK.—The decision of the conference between the bishops and committees of the several dioceses of the state at Albany recently is that New York State should be redivided to form eight dioceses. Their conclusions have been forwarded to the proper authorities and will be brought before the spring conventions of the several dioceses. Special committees will deal with the difficult legal questions that naturally arise, and with the division of existing endowment funds. It is hoped that the matter may be brought before the General Convention in Detroit this year.

The proposed division unites the northern counties of Albany and Central New York to form a new diocese; combines some of the western counties of Albany with some of the eastern counties of Central New York to form another new diocese; and divides Western New York into two dioceses, including in one of these one county now in Central New York. In arranging the boundaries existing systems of communication were a chief consideration.

The report of the committee recommends redistribution as follows: The Diocese of New York to remain unchanged; the Diocese of Long Island to remain unchanged; the Diocese of Albany to include these counties: Columbia, Rensselaer, Washington, Greene, Albany, Schenectady, Saratoga, Warren, Clinton, and Essex, excepting the towns of Saint Armand and North Elba; the Diocese of Utica to include these counties: Oneida, Herkimer, Hamilton, Fulton, Montgomery, Schoharie, Otsego, and Delaware, excepting the parish of Christ Church, Deposit; the Diocese of Syracuse to include these counties: Oswego, Onondaga, Madison, Cortland, Chenango, Broome, Tioga, Chemung, Tompkins, and Cayuga, also the parish of Christ Church, Deposit; the Diocese of Rochester to include these counties: Monroe, Wayne, Livingston, Ontario, Yates, Steuben, Seneca and Schuyler; the Diocese of Buffalo to include these counties: Niagara, Erie, Orleans, Genesee, Wyoming, Chautauqua, Cattaraugus, and Allegany; the Diocese of Watertown to include these counties: Lewis, Jefferson, St. Lawrence and Franklin, together with the towns of Saint Armand and North Elba in Essex County.

It has been estimated by the committee that the proposed new Diocese of Albany would have 92 parishes and missions with 17,000 communicants; Utica, 79 parishes and missions with 11,000 communicants; Syracuse, 91 parishes and missions with 15,000 communicants; Rochester, 77 parishes and missions with 14,000 communicants; Buffalo, 96 parishes and missions with 20,000 communicants; Watertown, 56 parishes and missions with 6,000 communicants.

The last division in the dioceses of the state was made in 1869 when Central New York was set off from Western New York. The new diocese reported to the first convention: 100 parishes and missions and 8,093 communicants. Each new diocese proposed has greater communicant strength save the Diocese of Watertown, which includes a sparsely settled portion of the state in which means of communication are few. There seems little doubt however that this region is likely steadily to increase in population.

RUSSIAN BABUSHKA SPEAKS AT ASCENSION OPEN FORUM

Madame Breshkovsky Deplores Lack of Education and Appeals for Funds

By a Member of the Staff

"Dear friends, dear American people, I am happy ———."

It was Catherine Breshkovsky speaking, and she stood on the rostrum at the Open Forum of the Church of the Ascension in New York. Out on Fifth Avenue the crowd surged up to the church door while the police tried to keep order. Through the courtesy of the rector, I had slipped in by way of the rectory and stood talking with *Madame* until a path was cleared for her through the crowded aisles and she could make her way into the church. She pushed ahead so fast that I heard one of her companions murmur "One never can keep up with Babushka!"

Every pew was packed; the aisles were a solid mass of humanity; people sat on the chancel steps, in the pulpit. I saw a learned divine from Union Seminary sitting on the sanctuary step. The choir in red vestments led the singing of the hymns of brotherhood from *The Book of Common Worship*. A Russian sang native music. Babushka went into the rostrum.

"I am happy," she said, "to be in such a beautiful church where people are good to each other and where they are friends. I have never been in an Episcopal church before, but I feel as I do in my own church. I am happy, but there is much mischief in the world, much misfortune all over the world, and it is especially bad in Russia. But I am not afraid that we shall never get out of this evil, for God gave us reason and if we find out the root of the evil and if we become conscious of our faults, we can make things better."

"Russia is a very rich country," she continued, "yet she is poor and unhappy. Our people are religious, good hearted, strong, yet unhappy."

She then described the dense ignorance of the people, speaking with feeling of how easily they had been misled by the traitors and criminals who had come "to spoil the revolution and to make out of beauty days of disorder and misfortune." Madame Breshkovsky deplored the failure on the part of the educated to share their superior knowledge with the less privileged. She said that in the years since the first revolution there had been a growing tendency to hold the students back from any contact with the peasants and the working men, and she blamed upon this selfishness of the *intelligentsia* much of the misfortune of today. She deplored the class jealousy, saying, "There can never be peace and brotherhood with jealousy. We Christians talk but we do not act."

The Little Grandmother closed by pleading for contributions for her fund to feed, clothe, educate and train for self-support the four million Russian children made orphans by the war. "After years of struggle and civil war nobody has confidence in anybody," she said. "I want you to show tokens of friendship, palpable tokens, this will help more than anything else. . . . If you do not help, there will be struggle, bloodshed and moans for a long time."

After her address, she answered a few of the many questions put to her, but the greater part she refused to answer because they led her into the deep waters of politics. She said, in answer to one question, that she had seen the documents proving that

Trotsky and Lenine had taken German money and that it was common knowledge in Russia that they had done so; and in answer to, "Are the Bolsheviks traitors?" she said, "Are those who sell their country traitors?" Then someone proposed that they raise a sum of money for Babushka. Pledges were made, and then a woman's voice called out, "Dr. Grant, let's pass the hat." "It is easy to see where you come from," Dr. Grant replied. "You are in an

Episcopal church where they pass plates, not hats—but if anyone will trust his hat, go to it."

And go to it they did. Two or three men began it, and then another woman called out, "May I take off my hat in church?" The audience, without waiting for the rector, gave her permission, and the collection progressed with great enthusiasm. When she left Madame Breshkovsky took with her a generous gift for her fund.

Our Weekly News Letters

MONTANA

Lieut. Evans Home.—Lieut. John Crippen Evans, candidate for holy orders and missionary in the Bitter Root valley with residence at Hamilton, having spent some four months in the artillery-officers training school at Camp Zachary Taylor, and having secured his commission, has returned and resumed his missionary work. He was able to cross the continental divide in his missionary Ford January 21—a very unusual thing.

Notes.—The Rev. T. W. Bennett, who for several years has been doing rural missionary work in the Madison Valley, with residence at Jeffers, took up his duties as rector of St. James' Church, Dillon, on the third Sunday in January.

The Rev. H. S. Gately of the Church of the Holy Spirit, Missoula, absent on a leave, is taking duty on the troop ships with returning soldiers, under the auspices of the Y. M. C. A.

Several of the clergy of the diocese have been laid up with the influenza, one or two being still afflicted with it. Services have been resumed in practically all of the churches in the diocese.

Bishop Faber Ill.—Bishop Faber has been in St. Peter's Hospital, Helena, for a few days, having had a slight operation from which he is speedily recovering and hopes soon to be at his work again.

S. D. HOOKER.

WESTERN COLORADO

Bishop Touret's Recovery.—Churchmen in Western Colorado are glad of reports of the success of the operation recently sustained by Bishop Touret. It was undergone by him at Rochester, Minnesota, and was performed by Dr. Mayo. The whole Church will rejoice to think of their missionary bishop for this important and difficult field being restored to his place of great usefulness in the Church.

Promise of Parochial Independence at Grand Junction.—So great has been the advance of the work in St. Matthew's Church, Grand Junction, in the year of residence of the Rev. Philip A. Easley that it is very certain that the parish will become independently self-supporting before long. At the men's dinner held at LaCourt Hotel the evening of January 10, an enthusiasm was developed which would do credit to any parish in the whole Church. There were 35 representative men present of all lines of business and professional life. On the Sunday following, an every member canvass was held which showed most enviable results. A feature of the dinner was that after the formal speaking of the evening several of those present rose to the impromptu request of the missionary and in short pithy speeches gave their reasons for their interest. It was

indeed an "experience meeting" of great spontaneity and sincerity.

HUGH D. WILSON, JR.

KANSAS

Bishop Starts New Movement.—At the annual meeting of the Men's Club of Grace Cathedral Bishop Wise planted the seed of what promises to become a city-wide movement with the solving of the vital problems that are clamoring for immediate attention as its sole purpose. In his address Bishop Wise not only urged his audience, made up of prominent Topeka business men, to follow out the examples of practical Christianity, but outlined the plan by which he declared every force within the city can be brought into action to help solve these vital problems.

John N. Guild, secretary of the Kansas City, Missouri, Chamber of Commerce, delivered an inspiring address on the practical working methods of commercial, civic and industrial organizations, and pointed out how such an organization as that outlined may be formed. By the fusion of all organizations in Topeka into one big body of men and women, intent upon meeting the readjustment problems face to face, the social, civic and industrial problems can be ironed out satisfactory to every person concerned, he said. With the Chamber of Commerce taking the initiative in bringing about a complete understanding between capital and labor, as well as between all other forces that are today working at odds, the strife that is now looming up on the horizon can be settled amicably.

Ordination.—The Rev. Geo. R. Hiatt was advanced to the priesthood by Bishop Wise, January 22, at the Church of the Good Shepherd, Topeka, Kansas. Dean Kaye presented the candidate and read the Litany. The Rev. Chester Wood preached the sermon. Mr. Hiatt was made deacon last June, and since then has been a member of the associate mission at Topeka, holding week day services at Christ Hospital and Sundays at the Church of the Good Shepherd and at Wamego. CHESTER WOOD.

LONG ISLAND

Memorial Service for Col. Roosevelt.—A union memorial service was held at Trinity Church, Northport, in honor of the late Theodore Roosevelt. Dean Treder, of the Cathedral of the Incarnation at Garden City, delivered the address.

The Rev. G. C. Groves, rector of St. Stephen's Church, Port Washington, officiated at a service in which the church was crowded to the doors, many people coming from the neighboring villages. At Huntington over 1,000 friends and neighbors of Colonel Roosevelt paid homage to his memory, at the Palace Theatre. Forty-six different organizations were represented on the platform, and the Rev. C. E. Cragg of St. John's Church was one of the speakers. At Forest Hills an enormous meeting was held, the speaker being Mr.

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L. F. Abbott, a companion on the Roosevelt tour of the world, and now engaged in writing, "Impressions of Theodore Roosevelt." Here it was that Colonel Roosevelt delivered his world-famous speech on "Fifty-fifty Americanism."

Special services were also held at St. John's, Far Rockaway, for Colonel Roosevelt, and four young men of the parish, who have made the supreme sacrifice.

At St. George's Church, Long Island City, the rector, the Rev. H. Lonsdale, spoke on the life and character of the former President. In many other Long Island churches, these services were held.

Roosevelt Memorial Services in Brooklyn Churches.—In the Church of the Holy Trinity, Dr. Henry Washburn was the speaker; at the Church of the Messiah a service was held under the auspices of Troop 108 of Boy Scouts of America, and appropriate services were held at St. John's, St. Luke's, the Church of the Nativity and Christ Church, Bedford Avenue.

At the Church of the Incarnation, Dr. Bacchus, rector *emeritus*, in a few words summed up all that could be said, when comparing Colonel Roosevelt to St. Paul, in his sense of responsibility to God he quoted, "With me it is a very small thing, that I should be judged of you or of man's judgment: He that judgeth me is the Lord."

CHICAGO

Deanery Meets.—On Monday, February 10, the Northwestern Deanery held its winter meeting at the Church of the Atonement. The speaker in the morning was Stuart P. Walsh of the Boy Scouts of America, who gave a very interesting talk on scout work in the city, and spoke of the financial campaign which the Scouts expect to make in the near future. In the afternoon the Rev. W. B. Stoskopt discussed the question of "Methods of Administering the Holy Communion by Intinction." Dr. McLauchlan, Dr. Stewart, Dean DeWitt and others spoke from the floor.

Memorial Service at St. Ann's Church.—On Sunday, February 9, memorial services were held at St. Ann's Church, for Lorne Gustafson, who was killed in action in France. Mr. Gustafson was for seven years president of the acolytes guild at St. Ann's. The preacher was the Rev. F. E. Bernard, now at Freeport, Illinois, who was rector of St. Ann's Church up until last year. The present rector, the Rev. Thomas M. Baxter, was the celebrant.

CHARLES L. STREET.

ALBANY

A Quiet Day.—A quiet day for the clergy of the capitol district was held on Wednesday, February 12, at St. Paul's Church, Albany. It began with a celebration of Holy Communion at 8 a. m. and three addresses were made during the day by the conductor, the Rev. P. Gavan Duffy, S.D.C., of New York. The general subject was, "Religious Reconstruction—Essentials After the War."

MINNEAPOLIS

Fathers and Sons Dinners.—In connection with almost every church in Minneapolis fathers and sons dinners were held during the week of February 9-15. The greater number of these dinners were held on Lincoln's Birthday, and in every instance the attendance was very large. At several of the gatherings speakers attending the congress of the League to Enforce Peace made the chief addresses. Among these was the Hon. Henry Morgenthau, who spoke at the

Hennepin Avenue Methodist Church. The interest in these annual gatherings is shown by the fact that all the daily papers reported the programs and addresses on their front pages.

Roosevelt Memorial Services.—On Sunday afternoon several of the churches in the diocese held special services in memory of the late Theodore Roosevelt. At Christ Church, Red Wing, such a service was combined with a Boy Scout service conducted by the Rev. Walter S. Howard of St. Paul. At the service held in St. Luke's, Minneapolis, the address was given by the Rev. Richard S. Read of Holy Trinity Church, Minneapolis. At his morning service Dr. Freeman of St. Mark's took for his theme, "Theodore Roosevelt, Exemplar."

CALIFORNIA

Convention Is Held.—The sixty-ninth annual convention of the diocese was held in Grace Cathedral, San Francisco, on February 4, 5 and 6 and at the same time the fourteenth annual meeting of the house of churchwomen was held in Cathedral Hall.

The convention week began with a dinner for the house of churchwomen at the Bellevue Hotel and the clerical seminar dinner in Grace Cathedral Parish House participated in by fifty of the clergy, on Monday evening. At both, the addresses were on timely topics bearing upon the new post-war problems.

Under the title, "The House of Churchwomen Progressive," Bishop Nichols sketched the history of that valuable adjunct of diocesan life and activity and said:

"This year our house of churchwomen holds its fourteenth meeting, and the outstanding fact of all its record is that it has had an attendance of delegates that has tested the capacity of every one of its meeting places, and an interest in its proceedings and a place and influence in our convention week that have in some respects re-infused the whole week with new life and zest, to say nothing of many lines of promotion of the diocese in general."

On the second day the following were elected: To fill vacancies on Board of Directors of the Corporation: the Ven. J. A. Emery, Mr. George B. Scott, Mr. J. K. Armsby; on Board of Christian Education: the Rev. David Evans, the Rev. W. H. Cambridge, Prof. R. S. Minor; for the Social Service Commission: the Rev. J. H. Oehlhoff, the Rev. Lloyd B. Thomas, Mr. Fred T. Foster; for representatives on provincial boards: missions, the Rev. W. R. H. Hodgkin; Social Service, the Rev. Geo. H. B. Wright; Religious Education, Rev. H. H. Powell, D.D.; Standing Committee; the Rev. Messrs. W. H. Cambridge, John A. Emery, J. Wilmer Gresham, Edward L. Parsons, D.D., Messrs. J. P. Langhorne, L. F. Monteagle, G. A. Pope, H. C. Wyckoff; Board of Church Extension: the Rev. Messrs. Alex. Allen, W. R. H. Hodgkin, H. E. Montgomery, H. St. George Buttrum, Messrs. E. D. Beylard, A. J. Dibblee, B. A. McAllister, Vincent Neale; deputies to General Convention: the Rev. Messrs. Alex. Allen, J. Wilmer Gresham, Edward L. Parsons, H. H. Powell, Messrs. Wm. H. Crocker, Frederic M. Lee, Louis F. Monteagle, H. C. Wyckoff.

The bishop appointed Mr. James P. Langhorne chancellor of the diocese and the Rev. W. A. Brewer registrar.

NEW YORK

Dr. Slattery Discusses the New Hymnal.

A meeting on the new hymnal was held at the Church Club on Monday, February 10, which filled the club rooms to overflowing and kept the company of clergy

and laity gathered there in absorbed interest until the end of a long evening. The president of the club, Mr. H. L. Hobart, turned the meeting over to Dr. Slattery and Dr. Noble, organist of St. Thomas's Church, both members of the commission on revision of the hymnal.

In answer to questions frequently asked as to whether the new hymnal was authorized and approved for the use of the Church from the time of its publication, there could be no question that the answer was an emphatic yes. The resolution of General Convention in 1916 made it quite clear that the new hymnal then presented by the commission to the convention was authorized and that the commission had full authority in presenting the book to the Church to make such changes in details as it felt necessary and to provide musical editions of the book. These changes have been confined to the omission of one or two new hymns which upon second thought the commission believed to be not quite up to the standard and the addition of a few patriotic hymns which had been found useful throughout the country during the war. The processional, "St. Patrick's Breastplate," was also added. These changes the commission believes will properly be included in the word "details," since they felt quite sure that these changes would meet with universal approval. The Church Pension Fund is trustee of the musical hymnal; it has undertaken the publication of the book to help the Church rather than to help itself.

Archdeacon Grieg of Worcester, just arrived in this country, was welcomed by the club and closed the evening by an address in which he commended the new hymnal warmly.

Washington Service for Sons of Revolution.—The twenty-ninth annual service of the Sons of the Revolution commemorative of the birth of George Washington was held last Sunday afternoon at St. Bartholomew's Church. Not only did the Sons of the Revolution attend in a body, marching to their seats after the clergy and choir, but other patriotic societies also attended and sat in special pews reserved for them. The service was very beautiful. Dean Robbins preached, making many references to the League of Nations and the new hope that it gave to the world.

Rector of Zion and St. Timothy Instituted.—On Sunday morning Bishop Greer instituted the Rev. Frederick Burgess, Jr., as rector of the Church of Zion and St. Timothy. It will be recalled that Dr. Lubeck resigned the rectorship last spring. Mr. Burgess is the son of the Bishop of Long Island, and has served as assistant in the parish for a number of years. He has been very warmly welcomed by his parishioners and the service on Sunday was a time of great rejoicing. Bishop Burgess was the preacher. "Zion and St. Timothy's Church is now one hundred years old," said one of the vestrymen in commenting on the event, "and I predict a renewal of youth under the new rector."

Chaplain Herbert Shipman Coming Home.—The Rev. Herbert Shipman, D.D., rector of the Church of the Heavenly Rest and senior chaplain of the First Army, is soon to return to this country.

Girls' Friendly Rally.—The missionary rally of the Girls' Friendly Society was held in All Angels' Church on the evening of January 19. Associates and members gathered in the parish house and from there marched into the church. Deaconess Kent of St. Paul's, Hankow, addressed the meeting.

BALTIMORE

Lenten Services.—For some years past noonday services have been held at two of the downtown churches of Baltimore, St. Paul's and the Church of the Messiah. These have been largely attended by busy people and by some who were not busy and should have been at their parish churches. The services and addresses have been of a high order and have proved attractive. They will be no less so this year. The programs, which have just been issued, show that the high standard set in former years will be maintained. At old St. Paul's some of the best speakers amongst the local clergy will be heard, together with the Rev. George Craig Stewart of Evanston, Illinois, Drs. Roland Cotton Smith, H. Percy Silver, and William E. Gardner of New York, the Rev. Robert Johnston of Philadelphia, and Bishops Harding of Washington and Fiske of Central New York. At the Church of the Messiah, where the services are in charge of the Churchman's Club, the list of speakers includes Bishops Murray of Maryland, Mikell of Atlanta, Darst of Wilmington, McCormick of Western Michigan and Du Moulin of Ohio, and also Dr. Van Allen of Boston, and Dr. Atwater of Akron, Ohio.

Council of Churches.—A Council of Churches has just been organized in Baltimore to serve as a sort of religious clearing-house, to avoid duplication of effort, and to secure concerted action by all religious bodies so far as may be possible without sacrifice of principle. Fifteen denominations of Christians have united in this organization, and many charitable and philanthropic societies will be correlated with it. An attempt will be made to raise \$10,000 a year for the first two years to meet the expenses which will need to be incurred. For the present the administration will be in the hands of a committee of three and the headquarters will be at the Y. M. C. A. building.

WYLLYS REDE.

ARIZONA

Convocation Date Changes.—The date of the meeting of convocation has been changed from January 21 to April 29. It will be held in Grace Church, Tucson.

Bishop's Car Breaks Down.—In a recent trip to Globe, over the 120-mile Apache Trail, from Phoenix, the car in which the bishop was riding broke down near the Roosevelt Dam. A delay of several hours before another car could arrive from Globe, 40 miles away, caused the bishop to reach his destination late in the evening. The next day he preached at a victory service on "The Responsibilities of Peace and War," and celebrated the Holy Communion. In spite of the discouragements caused by the influenza the vicar, the Rev. F. J. Bloy, has done excellent work during the five months he has been in Globe.

A Parish at Work.—Christ Church, Jerome, has been conspicuous in its social and patriotic work. The vicar, the Rev. H. C. Smith, is often called on to preside at public meetings and to make speeches, as well as to do all kinds of practical work. The warden also, Mr. W. H. Archdeacon, is most active in public matters, especially in the Red Cross. He has also been chairman of the Four-Minute Speakers. The Jerome Associated Charities had its inception in a vestry meeting of the church, and has become a full-fledged organization, with representation on its governing body from various interests in the community. It did most effective work during the recent epidemic, the vicar acting as special representative in dealing with many cases.

J. R. JENKINS.

NEWARK

Large Attendances at Archdeaconry Meetings.—The winter archdeaconry meetings of Newark at Grace Church, Orange, on February 3, and of Paterson, at Holy Communion Church, February 4, were very well attended. Forty of the clergy were present at the first named, the subjects being "Prayer and Teaching Our People How to Pray," and "How to Induce Our People to Read More Substantial Books About Religion, Church and the Bible." The session was addressed by the Rev. James T. Lodge of Montclair, the Rev. Dr. Frank B. Reazor of West Orange; the Rev. Robert W. Trenbath of Upper Montclair; and the Rev. Charles T. Walkley of Orange.

At the Paterson meeting the subjects of the afternoon address and evening conference were "Practical Steps Towards Greater Christian Unity" and "Support of the Clergy," respectively. James R. Strong of Short Hills, president of the diocesan Church Club, spoke on the work of the club in raising money with which to supplement the meager salaries of clergymen.

Church Commemorates Sixty-Eighth Anniversary.—Christ Church, Newark, commemorated on February 2 the sixty-eighth anniversary of its founding. The Rev. Howard W. Gernand of Millburn, formerly rector of the church, preached the sermon and celebrated the Holy Communion. The evening sermon was by the Rev. Louis W. Pitt, deacon in charge of the parish. Under the leadership of Mr. Pitt a plan for making the church a center for community work has been launched, with emphasis placed upon Americanization work among foreign-born peoples.

Large Need Met by Parish House at Bergenfield.—The large parish house which was built for the mission church at Bergenfield, particularly for the work among the soldiers at Camp Merritt close at hand, is now most useful as great companies of soldiers are brought to Camp Merritt before being sent to places where they are discharged, and they are allowed more liberty than when embarking for France. The church and parish house beside it are rendering very large service under the Rev. Edgar L. Cook and those associated with him. The opportunity for such service seems likely to continue for sometime.

Seven Deacons Ready for Ordination.—During the last week in January seven deacons were examined for priest's orders by as many examining chaplains, and the following week they were recommended by seven members of the Standing Committee to the bishop for Ordination.

GRACE MCKINNEY.

COLORADO

Diocesan Council Meets.—For the first time in its history the council met this year in February. And the change of date seemed to be the cause of renewed interest and increased attendance. The next meeting is to be in Pueblo and thereafter alternately only in Denver. The most interesting part of the council was the reading of reports, not, as usual, a dry schedule of figures but an extemporaneous ten-minute explanation of each particular report.

Amongst new legislation the council provided that any parish or mission failing to contribute to the Clergy Pension Fund should be disfranchised and lose its vote in the council. Also recommendation was made that the diocese should be made co-terminous with the state and thus absorb western Colorado and further that it was

useless to make suggestions about restricting provinces till the provincial system was given some real powers and responsibilities.

The following elections took place: the Rev. Messrs. Foster, Walters and Taft and Messrs. Rattle, Fairbanks and Hudston to the Standing Committee; the Rev. Messrs. Ingley, Shutt, Schofield and Bonell, with Messrs. Ponsford, Pershing, Cuthbertson and Clatworthy to the General Convention. Charles H. Hanington was elected one of the diocesan trustees in place of E. A. Peters, deceased. Messrs. Hudston, Ponsford and Shutt were reelected.

Canon Douglas spoke in defense of the new hymnal and the Rev. C. C. Rollit on behalf of the Board of Missions. Bishop Johnson made a notable address recommending certain special offerings to the churches, suggesting Wednesday evenings in Lent for Lenten observances all through the diocese, extolling the thirty able managers of the Convalescent Home, and explaining lucidly the system which places every church institution under control of the diocesan trustees acting in conjunction with its own board and finally calling for minutes in memory of the late Bishop C. S. Olmsted, Bishop Williams of Nebraska and Messrs. E. A. Peters and Joseph Thatcher, all closely and importantly connected with the Diocese of Colorado and all deeply lamented.

G. H. HOLORAN.

SOUTHERN VIRGINIA

Noonday Services.—The rector of Christ Church, Roanoke, with a body of men from his congregation have worked up a plan for Lenten services to be held in one of the downtown theaters. The hour for the services will be 1:15 to 1:45 p. m. Prominent clergy of the Church and also of the other communions have been engaged to speak at these services. This is the first attempt to hold noon-Lenten services, and it is anticipated that they will be met with a hearty and enthusiastic response.

Chapel of the Good Shepherd (Colored), Lynchburg.—The Chapel of the Good Shepherd, built about ten years ago, has been greatly encumbered by debt. At a meeting held a short time ago, at which were representatives of the three parishes of Lynchburg, the whole matter of the debt was discussed and in a short time the greater portion of it was pledged to be paid at an early date. With the liquidation of this debt this splendid piece of church property will start on a career of untrammelled usefulness.

G. OTIS MEAD.

RHODE ISLAND

Social Problems.—Under the auspices of the First Baptist Church and Grace Episcopal Church, Providence, a series of Sunday afternoon gatherings at five o'clock was inaugurated on Feb. 2. Social problems of modern life are to be discussed by expert leaders, with the aim of gaining knowledge of the constructive activities of the city and state. The meetings are held in the vestry room of the First Baptist Church.

Roosevelt Memorial Services.—Roosevelt Memorial Services were held in almost all our churches throughout the diocese on Feb. 9. At St. John's Church, Providence, the rector, the Rev. John F. Scott, preached on "Liberty—One of Roosevelt's Ideals." At St. Stephen's Church, Providence, an elaborate musical service was held, with the Rev. W. F. B. Jackson as the preacher. A community service was held at Christ Church, Westerly, and the address was made by Mr. John R. Rathorn, editor of the *Providence Journal*.

JOSEPH M. HOBBS.

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PHILADELPHIA

Roosevelt Memorial Services.—The churches of the city very generally observed Sunday the ninth, with addresses and sermons praising Mr. Roosevelt. In many instances his favorite hymns were sung: the music at the afternoon service at St. Luke and the Epiphany was specially noteworthy.

Mr. Pepper was one of the speakers at the great mass meeting at the opera house, in the afternoon. At the Church of St. Jude and the Nativity Mr. Gifford Pinchot made an address at the evening service.

Bishop Remington.—On Sunday Bishop Remington of South Dakota preached at St. Matthew's Church. On Monday he addressed the Clerical Brotherhood, making a special plea for the warm welcome, by the Church, of the men he has been working with overseas. The plan to send some of the chaplains through the churches at home, to make congregations realize what these men have been through, was earnestly urged.

The Inter-Church Federation.—The annual meeting of the Inter-Church Federation was held in St. Stephen's Church on Thursday evening, February 13. Dr. Carl Grammer, the rector, is president of this body. Special interest attaches to this meeting, in that the Rev. Dr. Delk, a Lutheran clergyman, has been held for libel in the charges he has made concerning the city police. The federation supports him fully. Dr. Grammer has also arraigned the police. He was made aware of the inadequate protection they afford, recently, when all the linen was stolen in broad day from his clothes line, and carried down one of the main streets of the city in a great sheet. The thief stopped with cleanliness, and did not attempt to take the next thing from the minister.

Musical Services.—The local chapter of the Guild of American Organists gave its first public service of the season at St. Mark's Church on February 13. The combined choirs of St. Mark's, St. Clement's and St. Peter's churches sang. A special "Requiem" composed in memory of F. Avery Jones, a former organist at St. Mark's, was rendered.

Forum at Holy Apostle's.—Mr. Robert Driggs spoke on "The Responsibility of Victory" on Sunday evening in the Newton Memorial Building of Holy Apostles' Parish. This was the first of a series of Sunday evening forum meetings to be held for the hundreds of enlisted men who attend the Ship and Tent Club which the Rev. Dr. Toop has organized, and which has grown to be a real power for good among the men. Young women of the parish serve refreshments during the social hour. The singing is led by the parish choir.

Lincoln's Birthday Service.—At Holy Trinity Church there was a special service of praise and thanksgiving on February 12. The choirs of Holy Trinity Lutheran Church of Morristown, joined in the service with Grace Church and Holy Trinity choirs.

Apportionments.—The Rev. Elliot White of St. Mark's Church read a most striking paper on the muddled method of church finance before the Clerical Brotherhood on Monday the tenth. He showed that there were seven treasurers for eight separate funds, and that the budget has never been accurately prepared for the year's work. He made an earnest plea for fuller deliberation, and for a simpler system.

Another Chaplaincy.—The Rev. H. A. F. Hoyt of St. John's Church, Cynwyd, has recently been made chaplain of the Order of Foreign Wars. Mr. Hoyt has seen much service as a chaplain in the national guard, and was given the rank of Major and assigned to help in recruiting last year.

IRVING A. MCGREW.

WEST MISSOURI

Ordination.—On the Feast of the Conversion of St. Paul, Mr. William Turton Travis was ordered deacon in Christ Church, St. Joseph, Missouri. The sermon was preached by the Rev. Benjamin Washburn, rector of St. Paul's Church, Kansas City. Mr. Travis was presented by the Rev. C. Hely-Molony, rector of Christ Church. The Rev. E. J. Craft, president of the Standing Committee of the diocese and rector of St. George's, Kansas City, was epistler and the Gospel was read by the newly ordered deacon. The bishop of the diocese ordained the candidate.

C. A. WEED.

MEXICO

Archdeacon Mellen Resigns.—The Rev. A. H. Mellen, after five years of faithful service, has resigned as treasurer and archdeacon of the district. Mr. George Miller has kindly consented to assume the duties of treasurer, and the Rev. Samuel Salinas, of Nopala, state of Hidalgo, has been appointed by Bishop Aves as archdeacon. Mr. Mellen has accepted the agency of the American Bible Society for the Republic of Mexico and will continue to reside in Mexico City.

The Hooker School.—The Mary Josephine Hooker School, our church school for girls, began its scholastic year the third of February, as all schools in this country have their long vacation in the winter.

This school is admirably situated in Tacuba, a suburb of Mexico City. Our property consists of six and one-half acres, almost all of which is under cultivation. The corn, beans, and alfalfa raised on "our farm" each year are quite a help in the maintenance of the school. Our cow is also a great help, as milk here is very expensive and of poor quality. The pupils come in a great measure from our small missions and many of them are of pure Indian parentage, a few could not speak Spanish when they entered the school, having always used the native Indian dialect. They are a busy set of girls, for besides the regular school work they do their own laundry and all the house work. But they are very happy, for to them the Hooker School is a real home; one place where they are sure to get enough to eat and a comfortable bed on which to sleep.

F. F. MCKNIGHT.

MISSOURI

Death of Loyal Layman.—Word has been received of the death at Bartlesville, Oklahoma, February 4, of Walter T. Aylesbury. He will be sincerely mourned by a large company of business associates in St. Louis and by many who have been associated with him in the work of the Church. For many years he held a responsible position with the Terminal Railway Association. He was connected with the work and worship of the Church of the Ascension, St. Louis, some time as one of the wardens, and for a term of years as a vestryman. The burial was in St. Joseph, Missouri, where his former home had been.

In the Sign Language.—A recent issue of *The Deaf Mutes' Journal*, New York, reports how Lieutenant John Keble Cloud of the American Red Cross Ambulance Corps, recently returned from service along the French and Italian battlefronts, told his story before a crowded house in St. Louis in connection with the work of St. Thomas' mission, of which Lieutenant Cloud's father is the deaf mute pastor. Interest in the lecture was greatly enhanced by reason of the fact that the lieutenant gave it in the sign language, of which he has an excellent command. A large display of relics from the battle fields also greatly added to the interest.

HARRINGTON ROGERS.

CENTRAL NEW YORK

Community Reception to Bishop Fiske.—At the Home Defense Rooms in Oriskany Falls, Bishop Fiske, who was on a visitation to the local parish, was the guest of honor of the village. Every creed was represented at this gathering and words of welcome were spoken by the pastors of the Methodist and Congregational churches. Large numbers availed themselves of the opportunity to meet the bishop. Bishop Fiske spoke upon "Religion After the War, or Church Reconstruction." His talk was pointed by many stories of the things heard and seen in camps and cantonments. He made it clear that there is an appalling ignorance among men everywhere concerning religious things. He urged that men put their religion at work and be more regular in attendance at church.

Church Unity Discussed.—Before the Utica Clerical Union meeting on February 10 the Rev. Robert J. Parker of Clinton presented, "Some Considerations on Church Unity." The writer stated that every churchman desired unity with earnestness. "A few years ago," he said, "the nation stood for peace at any price: we are in danger in the Church today of standing for unity at any price, and the wickedness of one is as great as the other. Oneness must come among Christians if it is to come among nations, and there should be two peace tables."

Army Chaplain Returns.—The Rev. Charles H. L. Ford has returned from Camp Eustis, Virginia, where he was chaplain of the 4th Anti-Aircraft Battalion, and preached last Sunday in Grace Church, Cortland, of which he was formerly rector.

THEODORE HAYDN.

KENTUCKY

Roosevelt Services.—The Church and its clergy played an important part in the two Roosevelt memorial services in Louisville, Sunday afternoon, February 9. Although the city's principal service was held at the First Christian Church, Bishop Woodcock presided and Dean McCreedy of Christ Church Cathedral, Louisville, read the lesson. The bishop who introduced both of the speakers of the occasion, paid tribute to Roosevelt as a loyal churchman and told how the first Sunday he had returned to Oyster Bay from the hospital last December he walked three miles to service in little Christ Episcopal Church in the village. The bishop also praised the former president for his thoughtfulness to his fellow parishioners, telling how when he was President he sent his yacht, the *Mayflower*, to Oyster Bay to give the Woman's Auxiliary of Christ Church a day's excursion up the sound, during the hot weather.

Military Memorial Service.—At Camp Zachary Taylor's military memorial service which was attended by nearly 5,000 soldiers the large choir of Calvary Church, Louisville, gave an elaborate musical program assisted by the Louisville male chorus. The Rev. Harris Mallinchrodt, rector of Calvary, pronounced both the invocation and benediction. He was formerly chaplain of the 138th Field Artillery and saw service with the Kentucky National Guard organization in France. PAUL J. BRINDEL.

MICHIGAN CITY

Prominent Churchman Dead.—Mr. Aaron Waltz died January 30, in Miami, Florida and was buried February 5 in Hartford City, Indiana. Mr. Waltz was one of the men who helped to found St. Luke's Mission, Hartford City. As an earnest and sincere churchman, his interest not only encompassed the work of Hartford City but extended to the Church at large. He was often a delegate to the diocesan council and generously shared in all responsibilities possible. GRACE EVERETT.

BETHLEHEM

Ordination.—On Tuesday, February 11, in St. Stephen's Church, Wilkes-Barre, the Rev. James Lawrence Ware was advanced to the priesthood by Bishop Talbot. The candidate was presented by his father, the Rev. James P. Ware, rector of St. James' Church, Drifton. The Litany was said by the Rev. Ralph A. Weatherly, and the sermon was preached by the bishop of the diocese. Mr. Ware will continue as curate to the Rev. Frank William Sterrett, rector of St. Stephen's Church, Wilkes-Barre.

OLYMPIA

Annual Convention Meets.—The ninth annual diocesan convention was held at St. Mark's Church, Seattle, on February 4. Bishop Keator preached a powerful sermon on "The Duty of the Church in the Present Crisis." The way in which the Church is to meet the present crisis is by faithful use of present advantages: (1) By due realization of what the Church really is; that is, God's appointed means for bringing His Kingdom to the place where He would have it. (2) By the more faithful proclamation of the message committed to the Church. The faith of the Gospel in all its simplicity and power. Too often the Church has been using its creeds as offensive weapons, whereas they are necessary as a defensive armament, and are to be used as shields and bucklers, not as swords and spears. (3) By the Church's recovering her lost unity. True it is that unity of spirit is there all the while, but we have departed too far from it in quibbling about our various "isms." (4) By a return to the one charter of the Church and a more faithful performance of that commission given to her. The attendance in the convention and in the house of churchwomen was very satisfactory. Both houses sat together for the consideration of the report on the state of the Church.

On the evening of Tuesday the diocesan men's dinner was held in the parish house of St. Mark's, at which more than 100 men sat down. The subject proposed for discussion was the establishment of a Layman's League for the diocese, to bind together the laity for more active Church work. Live and ringing talks were made, and enthusiasm ran high.

The convention gave unanimous consent to the cathedral project proposed by St. Mark's Parish, Seattle, in which the vestry have offered to the diocese through the

Standing Committee as the head church of the diocese the costly new St. Mark's now projected, at a cost of \$500,000. The new Standing Committee of the diocese is as follows: The Rev. Sidney H. Morgan, president, the Rev. Dr. F. T. Webb, the Rev. Charles Y. Grimes, the Rev. C. S. Morrison; Lay: Messrs. Bernard Pelly, E. G. Anderson, J. B. Kinne, and George Hastings. For deputies to the General Convention were selected the Rev. Messrs. Bliss, Morgan, Morrison, and Hart; and as lay deputies, Messrs. N. B. Coffman, E. G. Anderson, George H. Plummer, and H. D. Wilson. The Rev. Rodney J. Arney was re-elected secretary of the diocese for the twentieth time, and Mr. N. B. Coffman was re-elected treasurer.

EDWARD M. TRABER.

BOSTON

Patriotic Services.—Following the suggestion of the bishop in the Twenty Weeks Campaign most of the churches in Boston held special patriotic services last Sunday. Dr. Mann at Trinity Church delivered a Lincoln-Roosevelt eulogy.

With Lincoln, the preacher said, the one great purpose was to preserve the Union; and at the tragic close of his life there was widespread grief such as the American people had never shown before and perhaps will never show again. Lincoln entered office to face a life and death struggle.

Roosevelt, the speaker said, has left behind no such classic as the Gettysburg address, but he will always be thought of as one who worked hard in the Presidency because he loved the job, but also as the man who in the moment of great peril stood ready to give all that he had—and who entered into the grief of the people by giving his son.

Italian Bazaar.—An Italian bazaar will be held at Trinity Parish House on Wednesday, February 19, for the purpose of raising funds for new choir stalls at the Chapel of St. Francis, the headquarters of our work among the Italians of Boston.

Corporate Communion for Laymen.—The annual corporate Communion for the laymen of the diocese will be celebrated as usual on Washington's Birthday at 8:00 a. m., at St. Paul's Cathedral. Breakfast will be served in the cathedral rooms directly after the service. After breakfast the address will be by Bishop Davies of Western Massachusetts, who has just returned from France. The bishop's subject will be "Parish Responsibility."

The Cathedral Naval Service Club.—Mr. L. G. Smith writes as follows of this club: "In Queenstown, Liverpool, London, Brest, Paris, and in other cities of Europe where naval men gather, as well as in Norfolk, San Francisco, or Chicago, we are told that one frequently hears the remark: 'When you are in Boston, don't fail to visit 45 Bromfield Street.' In a letter recently received from an English mother, the writer tells one of our hostesses how she appreciates the kindness shown to her son, an English sailor, when he was a friendless stranger in Boston, last summer. More than a thousand men of our own navy, as well as many from the French navy and the English navy have enjoyed the good cheer at the club during this Christmas celebration. They have enjoyed the atmosphere produced by the evergreen decorations and the home suggestions of the tree, the singing of Christmas songs and the carols by the Radcliffe students."

The Chelsea School.—The Chelsea Community School of Religious Education finished last Monday its first term. The direc-

tor, the Rev. George A. Barrow, Ph.D., rector of St. Luke's Parish, Chelsea, has been asked by the Committee on Education to give the next term two courses of lectures on the present condition of the less well known countries of the world, and the political and religious problems of those countries. The course will survey the condition in the near and the far east, and include lectures on South America and the Philippines.

In spite of the prevalence of influenza both among the faculty and students, the school has proved effective, and is planning for an enlarged curriculum and student body next year.

The Massachusetts Clerical Association.—The Massachusetts Clerical Association held its luncheon at the City Club where the Rev. Dr. D. D. Addison presided. The address was delivered by the Rev. Dr. Edward Cummings of Boston on "The League of Nations."

Prayers Old and New.—Dean Rousmaniere has compiled a fifteen-page pamphlet of prayers old and new. This valuable collection is complementary to the bishop's second booklet of prayers and readings. Copies of "Prayers Old and New" may be obtained at the Old Corner Book Store or the cathedral office for five cents a copy.

CHARLES CHASE WILSON.

WESTERN MASSACHUSETTS

A Mission for Missions.—The Rev. Dr. Robert Patton was recently granted the opportunity to demonstrate the value of his plan for arousing interest in missions, in the old and important New England Parish of All Saints', Worcester. His success was remarkable. He aroused the parish to a new sense of its obligation to the Church as a whole and to its great world task.

All Saints' had been well prepared and organized for the mission by the rector, the Rev. Dr. Lewis G. Morris. On the Sunday afternoon following the mission an every member canvass of the parish was made under the direction of the rector. About one hundred people took part in the canvass and made about 900 calls. As a result, the number of contributors to parish support was increased from 465 to 907. The budget for parochial expenses which was prudently estimated at \$20,500 was oversubscribed by about \$200. The diocesan and general apportionments for missions of \$4,000 was overpledged by \$2,600.

In addition to all this, the rector asked the parish to guarantee the salary of a priest, \$2,000 per annum, for three years, to be a member of the parish staff and do work in China. A few men of the parish at once assumed the responsibility for the salary of this special representative in the foreign field. New life has been aroused in the parish and the interest in missions has been greatly increased.

The "Mission for Missions" has put the parish on a firm foundation for the current year and has made the "free pew" venture financially safe.

WEST VIRGINIA

Notes.—The Rev. Dr. Jacob Brittingham was recently presented with a purse of \$1,000. This was presented mostly from members of other churches. Upon the advice of his physicians he has gone away to recuperate from his recent operation. Until the first of March he may be addressed—The Marlborough-Blenheim, Atlantic City, N. J.

The Rev. Dr. G. Philip Jung, rector of St. Matthias', Grafton, was one of the principal speakers at a banquet held in that city on the 13th in honor of the Four Minute Men of Taylor County.

February 22, 1919

GEORGIA

Movement for Free Pews Spreads.—The movement for freeing all the seats in the churches is spreading in the diocese. The latest to come in line is Christ Church, Savannah, the largest and oldest parish in the diocese. By unanimous vote at the annual parish meeting the parishioners recommended the vestry that all pews should be free at the end of the current year.

Brotherly Charity.—A beautiful lesson of brotherly charity was seen in one of our cemeteries. A husband and wife who died of influenza were buried at the same time, the one being Roman Catholic, the other Anglican. The two priests stood side by side each blessing the grave for his own spiritual child and responding to the prayers offered by his brother. We have read of such things on the battlefields of France and rejoice to find the same charity near home.

E. W. OSBORNE.

LOUISIANA

Council Postponed.—On account of the great prevalence of influenza in the city of New Orleans and throughout the state, the diocesan council which was to have met on January 22, has been indefinitely postponed. Many of those who would have attended were found to be ill and other conditions made the meetings unadvisable. The Church Club dinner and the meetings of the Woman's Auxiliary have also been postponed. Health conditions, however, seem to be improving, and all these meetings will probably soon be held.

Churches Co-operate.—Recently at a luncheon in New Orleans, there gathered representative clergymen and laymen of the Protestant churches to discuss the proposed regional conference of Protestant churchmen to be held in the city February 14. Mr. Raymond F. Brown of New York, representative of the Interchurch World Movement of North America was present and declared that "the problem of the Church today is to make the boys who are coming back from Europe think of it in terms which attract them." "By means of co-operation," he said, "obtained through these conferences we have been able to arrange a practical down-to-the-ground working program for the survey of war conditions, one which will appeal to the practical as well as to the spiritual side of the men." Mr. Orloff Lake of Trinity Church made an address in which he heartily endorsed the movement. He was unanimously elected chairman of a committee to plan the proposed conference. Among those present were the Rev. A. R. Berkley, rector of St. Paul's Church and the Rev. Dr. W. B. Capers, rector-in-charge of Trinity Church.

J. ORSON MILLER.

HARRISBURG

St. Luke's, Altoona.—Certain indebtedness amounting to a little over \$6,000 has been an annoyance to St. Luke's, Altoona, for some time. A parish meeting was called for the purpose on February 6, and the bishop of the diocese was present. There were also present of the clergy the rector of the parish and the Rev. M. De P. Maynard of St. John's, Bellefonte. The meeting was held in the new parish house which is a factor in the community, in the way of providing a place of clean recreation and entertainment for the local population as well as for returning soldiers. A delightful supper was served by the young women of the parish. The amount necessary for the accomplishment of the purpose for which the meeting was called, \$6,730, was raised.

English Church News

Another Change at Westminster Abbey.

—I referred recently to the numerous changes which had taken place in the personnel of Westminster Chapter. It seems as if the formula of the King's advisers were this: "When in doubt, try Westminster." They have just taken Canon Gamble to fill the deanery of Exeter, and now they have taken the senior member of the chapter Dr. Pearce, who is a comparatively young man of fifty-three, and has served only seven years at the abbey, to fill the See of Worcester, left vacant by the appointment of Dr. Yeatman-Biggs as Bishop of Coventry. This is a great pity, from the abbey point of view. One would not like the staff of our historic sanctuary to regard themselves as on probation for bigger things, like the assistant curates of an important parish. Nor would one like to see Westminster reserved entirely for dignitaries who have practically done their chief work elsewhere, like Bishop Boyd Carpenter, whose death has brought Dr. Barnes to Westminster. It is to be hoped that he and Canon de Candole, together with the new canon who must now be appointed, will settle down at Westminster as their life's work. It is also to be hoped that the new canon will be of a good working age, and perhaps it would only be fair if the Government were to nominate one of the "Gore school." The Liberal Evangelicals have been getting most of the recent chances.

The Chaplain's "Khaki Halo."—It is rather refreshing to find that some of our returning chaplains are asking that we should not make too much fuss about them. One who writes to the *Challenge* is very severe on the attitude of a brother-chaplain, who declared that after the war he would not shake hands with any priest of military age who had not been to the front. Whereas the truth is that many a priest has chosen infinitely the harder part in staying at home, patiently carrying on, overworked, under disheartening conditions. I am not claiming this candid chaplain in my own defense: the stern facts of *anno domini*—the last Act of Parliament would just have caught me by a matter of a few months, had the clergy not been exempted—have prevented THE CHURCHMAN from having to seek another correspondent. And even when we were morally bound to submit ourselves for non-combatant service to the decision of our bishop, the latter did not even give me the chance of a "halo." But one cannot help sympathizing with the younger men, who are in danger of losing their chances of promotion because of the popular sentiment in favor of the ex-

chaplain. Now the candid correspondent of the *Challenge* frankly says that in his experience he had less work to do than he had had for years, and was actually in less danger, as he had come from a district where raids were frequent. Even his spiritual opportunities among soldiers were greater at home than abroad. Others would of course tell a different tale, but this experience should not be ignored. Another point is excellently brought out by the Bishop of Hereford in his *Diocesan Messenger*. After having expressed full appreciation of the work of the chaplains, Dr. Hensley Henson suggests that there was nothing in their experiences which qualifies them in any extraordinary degree for the task (which some of them seem inclined to take up) of dictating the policy of the Church of England. These experiences "have always been too remote from normal conditions to be practically illuminating when these have to be reckoned with."

Convocation Reopens.—The opening of the Convocation of Canterbury has attracted a little more attention than usual. It is an interesting test of at least one thing: how far our dignitaries have kept up their Latin. It must also have been an interesting task for the choristers of St. Paul's to sing the Psalms from the Vulgate version. And of course the bishops' convocation robes do give that note of color which is generally absent from our ecclesiastical functions. A bishop can generally be found who is capable of intoning the Latin Litany, and the Church has never yet failed to possess a dignitary who can preach a really good sermon in the classic tongue. In this case it was Dr. Armitage Robinson, Dean of Wells, who since he retired from the deanery of Westminster has had ample time to pursue his scholarly studies, which benefit us all. The dean was kind enough to articulate his sermon very slowly, so that his hearers could catch the drift of it. The Lamb of God taketh away the sin of the world. "God so loved the world . . ." and yet we are told that we are to "love not the world." If we love the world which lieth in wickedness, the love of the Father is not in us. But God beholds another world, which he is saving by love. The sin of the world seems to have increased, but what it really has done is to manifest itself more clearly. "And now the saner world is federated against a mad world: the sin is being taken away. Today, the world itself, coming forth from great tribulation, has conceived a new hope."

JAMES CAIRNS.

Annual Dinner.—The annual dinner of the Harrisburg archdeaconry of Williamsport took place in Christ Church Parish House on Monday evening, February 3. About one hundred and fifty men and fifty women sat at the tables. Addresses were made by the Rev. Charles P. Tinker, D. D., on "Duty to the City," by Dr. Sturgis on "Duty to the World," and by the Bishop of Harrisburg on "Duty to the Region."

LEROY F. BAKER.

ATLANTA

Church Made Over.—The little church in Barnesville, Georgia, has been renovated and made more churchly, mainly through the generosity of the women of Christ

Church, Macon, who has added to a beautiful carved altar previously given, a velvet carpet for the chancel and aisles, a fine brass cross, alms basin, dossal, kneeling benches, hymn board, and book marks. There are almost no church people in Barnesville, but it is a flourishing town and the seat of the Gordon Institute, a military school for boys, with between five and six hundred in attendance.

Every time the little mission is opened the boys come in large numbers. The service seems to fascinate them. Many have never heard it before.

Our Church has a home in very few of the small towns of Georgia, and the ignorance in regard to it, is not only lamentable but unbelievable.

The Open Forum

Tunes for Saints' Days

TO THE EDITOR OF THE CHURCHMAN:

I have not examined the tunes in the new hymnal so cannot say whether or not the provision I have in mind has been made. There are hymns for special occasions which are not used in most of our churches more than once every five years. Most of our churches have service on Sunday only. Take the Feast of the Transfiguration or the Purification of St. Mary the Virgin, for example: We find that they coincide with Sunday only once every six years. While it may be proper to have a tune for the hymns on these special occasions which belong to them alone, it would be highly desirable to have an alternate tune that is popularly familiar so that the churches without the highly trained choirs can render appropriate hymns for the season. Not only should these tunes be simple, but they should also be familiar. Otherwise these appropriate hymns will never be sung by many scores of our churches and the corresponding number of church people will lose the benefit of the lessons the proper hymns teach.

MYRON B. MARSHALL,

Norfolk, Virginia.

Not Settled by Urbane Laughter

TO THE EDITOR OF THE CHURCHMAN:

I thank you for sending me the entertaining review of *The Profits of Religion* by the Very Rev. George Hodges, D.D. I will endeavor to comment on the review, meeting halfway its spirit of urbanity.

Dean Hodges takes a book which contains three hundred and fifteen pages, and anywhere from one to a dozen facts upon a page, and he discovers two wrong facts in the book. What are they? First, a secretary, copying a name, turned Professor F. G. Peabody of the Plummer chair at Harvard, into "Professor F. G. Plummer." Second, the writer says that he carried one-half a bishop's "train" when he was a boy. Dean Hodges finds it funny that I should have "manufactured a bishop's train out of the whole cloth." I can only state that I was one of two little boys who walked behind the bishop, holding up some portion of his costume, the technical name of which I cannot produce.

The writer is working to build up the Socialist movement, a demand for the Kingdom of Heaven on earth, where Jesus, the carpenter's son, desired to see it established. If Dean Hodges were to write a book presenting several thousand facts tending to prove that the Socialist movement had fallen from its duty as a herald of social justice, I would not feel that I had answered his book by picking out two errors of such weight and importance. Dean Hodges disposes of the matter by telling the story of a school-boy having an interview with a master: "I was sorry at first, but he rubbed it in so hard that I didn't care what he said." And that is all right as a joke; but does it really cover the attitude of the Church? Are the representatives of God on earth to be thought of as naughty schoolboys, and is their attitude toward criticism merely one of schoolboy petulance?

Or will they take refuge, as does the editor of THE CHURCHMAN, in the fact that *The Profits of Religion* is a book "which most of us shall never see"? I would warn you not to be too sure on this point. The same mail which brought your review to my desk brought a letter from a clergyman in Louisville, Kentucky: "I had

occasion to make a speech about your *Profits of Religion* to our People's Church, and am reporting herewith the sale of two hundred and forty volumes, our protest and our appreciation of your masterly pen in the service of real religion."

My fundamental criticism of Dean Hodges' review would be that from it the reader would get the impression that I had dished up a mass of uncomplimentary facts about the Church—"it plays with tragic facts," says the dean—but that I have no principle, no philosophy, no reasoned thesis to prove. But the fact is that I have a definite point of view, my book has a definite structure. It is indicated in the first sentence of the offertory: "This book is a study of Supernaturalism from a new point of view—as a Source of Income and a Shield to Privilege." At the beginning of "the Church of the Slayers" occurs one sentence: "The thesis of this book is the effect of fixed dogma in producing mental paralysis, and the use of this mental paralysis by Economic Exploitation."

Moreover, the book is not merely an indictment. It has a constructive program, about which the dean's review says not a word. I wonder if you will do me the justice to quote one of the last paragraphs of *The Profits of Religion*, and let your readers judge whether or not they constitute "light-minded treatment." The paragraph reads:

You will have read this book to ill purpose if you draw the conclusion that there is anything in it to spare you the duty of getting yourself moral standards and holding yourself to them. On the contrary, because your task is the highest and hardest that man has yet undertaken—for this reason you will need standards the most exacting ever formulated. . . . Out of the pit of ignorance and despair we emerge into the sunlight of knowledge, to take control of a world, and to make it over, not according to the will of any gods, but according to the law in our own hearts. For that task we have need of all the resources of our being; of courage and high devotion, of faith in ourselves and our comrades, of clean, straight thinking, of discipline both of body and mind. We go to this task with a knowledge as old as the first moral impulse of mankind—the knowledge that our actions determine the future of life, not merely for ourselves, but for all the race. For this is one of the laws of the ancient Hebrews which modern science has not repealed, but, on the contrary, has reinforced with a thousand confirmations—that the sins of the fathers are visited upon the children unto the third and fourth generations.

Also I wonder if your space will permit you to quote a letter which I received the other day from an Episcopal clergyman, who did not find *The Profits of Religion* a book to be dismissed with urbane laughter. This clergyman, you will note, does not permit me to quote his name; but he is a real clergyman, and if you have any doubts on the subject, I will find some way to satisfy you. I am sure you will not miss the desperately tragic note of this letter, which is typical of scores which the book has brought me. I assure you, sir, the hearts of many hundreds of your clergy are deeply troubled by these questions. They see the thunder-clouds of social revolution gathering on the horizon, and they

know that they have their share of guilt in our present unchristian and predatory social system. They know, as you must know in your inmost heart, that the subject is not one to be settled by urbane laughter.

UPTON SINCLAIR.

Pasadena, California.

Preaching Religion

TO THE EDITOR OF THE CHURCHMAN:

May I make a suggestion to the ministers through the columns of THE CHURCHMAN? Namely, that they stop preaching politics and solving, according to their own ideas in the pulpit, the problems of the reconstruction period and go back to preaching the fundamentals of Christianity. I believe the problems would better solve themselves if we were taught more and more the doctrines of Jesus Christ and each made to realize his separate responsibility in trying to live up to Christ's teachings.

I have heard often different persons say that they are tired of going to church to have politics preached to them. Then, too, the problems of the present are questions on which the laity have very strong opinions of their own, and it is very hard to be told from the pulpit that all your ideas are wrong on questions which you have thought over and in which you have as much right to form your opinion as have the clergy.

There is a glorious message they can always give us and one we should never tire of hearing, and that is the weapon God has given us through His Holy Church with which to fight the greatest of all wars against sin, the world, the flesh and the devil.

MAUD C. REID.

Franklin, Tennessee.

Danger!

TO THE EDITOR OF THE CHURCHMAN:

In your issue of February 1, under the heading "The Poor Old Constitution," you quote from Edgar Lee Masters, who draws attention to the fact that the Constitution is liable to amendment, or even alteration, on a vote which may be a majority vote of all the people, or a majority vote of all the states, and yet not of the people; and that the majority vote may deny to the people rights that the Constitution has guaranteed as natural rights.

It is even worse than Mr. Masters has stated. I hope I will not be understood to speak for or against prohibition in using this illustration.

Twice in the past few years the question of prohibition was before the people of this district. On both occasions the question was thrashed out before the voters, public meetings were held and speeches made pro and con.

By decided majorities the people voted against prohibition. Yet the representative from this district voted in his place in the state legislature for prohibition and the people feel they have been wronged, for this vote was the deciding vote, as the voting ran so close.

Mr. James M. Beck, whose judgment is acknowledged at home and abroad, a few days ago stated before the American Defence League and the American Rights Union, that the prohibition amendment "constituted one of the deadliest assaults ever made on the Constitution of the United States." And added: "If I had a message to deliver tonight, I would make it this: America, wake up and defend the institutions of your country as defined and expressed in the Constitution." California may or may not be different from other

tates in the Union, but our experience tends to show how the wind blows.

We had a masking ordinance in many cities and towns, the people, or a large number of them protested, yet had to submit. One person wrote me from San Francisco: "Not one per cent of the people believe in the efficacy of the mask as a preventive against influenza."

Public meetings were held, protests made, but for weeks no relief.

At the capital city the chief of police ordered his men to arrest the legislators if they did not wear masks, "Constitution or no Constitution." Of course he had to withdraw his order. In one city, in two months the fines for evading the masks amounted to \$6,504.15, a majority of the fines being five dollars. From another city a person wrote me: "A golden harvest reaped from mask sales at 500 per cent. Plus fines, proved a splendid investment to varied interests, 'Let us do wrong that good may be done,' is the cry of the beneficiaries." To quote from another letter: "It is the duty of every right-minded person to combat this law with all the power God has given us."

Fancy an order to wear a mask on the street, and in the church, etc., and no reason assigned, and the people told no reason need be given under the law.

Men are complaining, discontent is in the air, and it is no security to say that here is submission. How long will they submit? They have submitted to wear a mask, to the loss of wine, then comes talk of prohibiting tobacco, coffee, tea, cards. They have closed our churches, for a while, may they not close them forever?

BERT FOSTER.

Grass Valley, California.

Campaign Going Forward

TO THE EDITOR OF THE CHURCHMAN:

In the article sent you a few days ago, giving an account of the meeting of the Board of Religious Education of the Province of Sewanee, there was included an incorrect statement. As the publication of this statement may do harm, I request that it be corrected.

The statement, "the movement to secure endowment for Porter Military Academy, Charleston, and St. Mary's School, Raleigh, had been temporarily postponed for special reasons," should read:

"The movement to secure an endowment for St. Mary's School, Raleigh, is progressing. The Rev. F. M. Osborne, who is conducting the campaign has recovered from a serious illness, and is preparing to continue the drive with new energy."

GARDINER L. TUCKER.

Rejected in the Draft

TO THE EDITOR OF THE CHURCHMAN:

On returning from France my attention was called to an article in the January 25th issue of THE CHURCHMAN on "The Church and Public Health."

The writer states that 40 per cent. of the men between the ages of twenty-one and thirty summoned in the first national draft were found to be unfit for service and rejected by reason of venereal disease. I do not know where these figures were obtained, but the only statement on the subject that may be regarded as authoritative is the report of the Provost Marshal General to the Secretary of War on the first draft under the selective-service act, 1917, published at Washington by the government printing office. On page 44, table 12, gives the total number of men rejected by local boards for physical disqualifications as 39.11 per cent. of those examined. This means, of course, rejected for all physical

causes. Add to this (page 46) an additional 4 per cent. rejected by camp surgeons on further examinations and we have a total of 33.11 per cent.

What proportion of these are for venereal diseases? The only information I can obtain on this subject is given in paragraph 7, page 46, of the report, which can be summarized as follows: "Of the various grounds for rejection, which were the most common? It must be left to the future to study accurately the valuable mass of data now latent in the records. Time has sufficed only to examine a small group of the records of rejections; 10,000 men were represented, spread over eight camps. The specific source of defect showing the largest percentage was eyes; and the next largest, teeth; rejection for genito-urinary diseases (venereal) 4.27 per cent." It must be remembered that this table is based on those rejected. The statistics which the author gives is based on those examined. Now, if only 4.27 per cent. of a representative body of rejections is for venereal diseases, what percentage of those examined can fairly be estimated to suffer from the same cause? Obviously, a much smaller number.

The discrepancy between the report of the Provost Marshal and the figures given in THE CHURCHMAN is so great as to require some explanation.

JOHN MOORE MCGANN.

Christ Church,
Springfield, Massachusetts.

(We have referred Mr. McGann's letter to Mr. Crouch, who was the author of the article to which Mr. McGann refers. Mr. Crouch says: "I much regret that I have not been able to track down my original authority for the statement, and it is possible that I may have misread a rate of 40 per 100 to mean 40 per cent., in which case I can only offer my apologies."—EDITOR.)

A Church Service Flag

TO THE EDITOR OF THE CHURCHMAN:

The Church is justly proud of her war service flags. They adorn our chancels and remind us of the spirit of loyalty and obedience and sacrifice which is latent in the Church and which awaits only a manifestly worthy cause to make itself evident. Why let this outward symbol of devotion lapse with the close of the war? Why not have a church service flag designed on the model of the war service flag, a small cross taking the place of the star, and each cross representing and commemorating one person who, during the past year, has gone out from the parish into any form of life-work in connection with the Church—whether in holy orders, or as deaconess, postulant, teacher or physician in the mission field, or as a permanent worker in any other form of Christian service? A cross of distinctive character might be placed on the flag, to represent a worker in the mission field, not connected with the parish, but wholly supported by it as its representative in the field.

This suggestion occurred to me more than a year ago, and shortly afterwards a churchwoman wrote me offering independently the same suggestion. I urged her to make her idea public, but apparently she has not acted on my plea. If there appears to be a general demand for such a flag, it might prove possible for the Board of Missions to have a design prepared and to furnish the flags at moderate cost.

WM. C. STURGIS,
Educational Secretary.

Church Missions House,
New York City.

Christian Issues in RECONSTRUCTION



NEW BOOKS

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Backing Up the League

TO THE EDITOR OF THE CHURCHMAN:

It is a great comfort and satisfaction to know from THE CHURCHMAN that anyone in our Church is "backing the League." I should never have suspected it otherwise, judging from the apathy and opposition it has met with hereabouts! May I call to your attention and commendation the fact that we have also in New Jersey a branch of The Woman's Peace Party? Very small and struggling to be sure, but nevertheless as the "platform" (adopted even before the war) will show you, devoted to the Christian ideal of internationalism and conciliation. Besides our home study and informal summer meetings at the houses of members, we have regular monthly meetings in Newark at the Y. W. C. A. building, to which the public is cordially invited, to hear addresses by able men and women on the League of Nations, in its various aspects. Yesterday Mr. Recht of the League of Free Nations Association, gave a most absorbingly interesting talk on the nationality and aspirations of all the more turbulent people in Central Europe. Alas! I have sent cards of invitation to many of our clergy and churchwomen without result. My father, the Rev. Dr. Vibbert, was so thoroughly in sympathy with our projects that I feel as if it were my duty now to try to arouse other church-people to their national responsibilities. The Fellowship of Reconciliation is one of the most active organizations supporting the League at present.

MARY HOWARD KEASBEY.
Morristown, New Jersey.

Music and Poetry

A Musical Genealogy

THE LURE OF MUSIC. By Olin Downes. Harper & Bros., New York and London. 1918.

The layman who would have a cursory glance at the music and the musicians of the past century will find in this book what he desires. It is not intended, however, to be read as a music student's text-book. Mr. Downes has made use of many Columbia records to aid him in his biographical sketches; and has indicated each selection with its proper number after each description. At the end of the table of contents this statement occurs: "Composers representative of Germany have been omitted from this volume."

Thus Schubert, Mendelssohn, Schumann, Wagner, Brahms and Strauss are passed by without comment. Incidentally, is this not a sweeping denunciation of Germany's position in the world of today? Practically, however, is it not somewhat childish an omission, particularly when we cannot escape the fact of Schubert's exalted position as a song writer, Mendelssohn's part in the development of English oratorio, Schumann's recognized greatness in the use of melody and rhythm, or the obvious influence of Wagner on the opera of the present day? If we accept the fact that music is universal we cannot reasonably condemn these men for having been Germans (not Huns) however much we may lament their unfortunate situation. Why was not also some mention made of d'Indy, the leader of the modern French school of composers?

But even with these omissions, it is interesting to note how Mr. Downes has been able to present such a copious amount of material from other countries as to make an apparently, if not an actually, unbroken line of musical genealogy all the way from Rossini to the author of "A Perfect Day." H. A. M.

School Music

THE MELODIC METHOD IN SCHOOL MUSIC. By David C. Taylor. The Macmillan Co., New York. 1918. \$1.00.

No grade teacher or musical supervisor can afford to miss this volume, which seems to be the latest word on the teaching of music in the schools. Starting with the assumption that inherent beauty of melodic outline is the first essential for one's musical comprehension, Mr. Taylor pleads for the recognition of the emotional element in the child's nature, and condemns most severely the pedagogic use of dry, ugly exercises devoid of pleasing melody for the purpose of sight reading. He urges the natural rather than the scientific method of vocal training, on the ground that the former gets quicker and equally effective results. His claim that the three elements of musical study—appreciation, vocal training and sight reading—should be developed together, with no undue emphasis on each, seems almost revolutionary, but nevertheless plausible and none the less refreshing. H. A. M.

The Oliver Ditson Co.

NOTES ON MUSIC IN OLD BOSTON. By William Arms Fisher. The Oliver Ditson Co., Boston. 1918. \$1.25.

Ostensibly a description of musical development from 1630, this book should have as a more fitting title: *A History of the Oliver Ditson Co., with Sidelights on Early Boston Music.* In some parts Mr. Fisher goes into such details as only those familiar with the stately city can fully appreciate. We might observe, too, that only the first section of the volume contains

matter of general interest, the remainder being devoted more and more exclusively to localized features connected with the aforesaid musical house. On due reflection we cannot but feel that the effect of the whole book is necessarily cheapened by too much of this ultra-local color. Either the author should have followed more broadly the subject which the title suggests, or he should have changed the title itself to avoid possible misunderstanding. H. A. M.

Composers of Today

CONTEMPORARY COMPOSERS. By Daniel Gregory Mason. The Macmillan Company, New York. 1918. \$2.00.

To be able to talk to one's readers as if one were talking with them, and not at them, is a mark of the true essayist. Another is the ability, subtly manipulated, to convince the reader of one's sincerity. These two golden possessions: intimacy of style and conviction of expression, Mr. Mason should be proud to acknowledge as his own. Not that he is an open book that all who run may read. Hardly so, for to him a Brahms Symphony is even as "Tipperary" to Thomas, Richard and Henry. But given the man who attends philharmonies or pops for the pure enjoyment of it, and lo! Mr. Mason's criticisms have the essence of pure spring water: clear, cold; transparent, yet drawn from profound depths. We cannot but feel that his conclusions are the result of careful siftings, weighings on minute scales, microscopic searchings, painstaking analyses; and in the end, how clearly is the wheat separated from the chaff! Thus Strauss is found in his later works to "concern himself more with concrete appearances than with essential emotional truth"; and d'Indy has "had a firm enough hold upon musical tradition and a broad enough command of new methods and idioms to write music at once thoroughly 'modern' and thoroughly sane." We find that as the trend of music has been determined not by the masses but by those in the minority who have understood art in its highest sense, even so will America outgrow its rag-time tendencies and develop something worth while in time, despite the dictates of the proletariat. H. A. M.

Hymn Collections

HYMNS FOR SPECIAL OCCASIONS. By C. Sherman Baker. The H. W. Gray Co., New York. 1916. 50c.

Most of the fifteen hymns in this collection are musically very crude. Their inferiority lies mainly in indefinite and ambiguous chord progressions, faulty notation and lack of good melody.

THE CHRISTMAS SONG BOOK. Compiled by Adolf T. Hanser. The Dahlke Publishing Co., Buffalo. 1918.

The spirit of Christmas is embodied in this very comprehensive pamphlet of forty-four "of the best Christmas songs." Hymns and carols, ancient and modern, as well as a few children's songs, are included. Very few of the well-known tunes are omitted; and what is quite unusual in a collection of this kind, few, if any, of the existing number approach the mediocre in character. H. A. M.

The Serbian Liturgy

OFFICE OF THE HOLY COMMUNION. Set to music adapted from the Serbian liturgy. Compiled by Sebastian Dabovich. The H. W. Gray Co., New York. 1918. 50c.

Appreciation of Greek Church music comes late for "Westerners" and is ob-

tained quickest by faithful study and saturation with old modes and ancient cadences. We believe that atmosphere has much to do with it. To listen to the above sung in the Cathedral of St. Nicholas by the cathedral choir would work marvels for the choirmaster who wishes to impart the spirit of music to his own singers. In addition to the regular offices in the Holy Communion, there are included in the Serbian collection five anthems which are a part of the ritual of the Eastern Church. H. A. M.

A Tune for the Battle Hymn

BATTLE HYMN OF THE REPUBLIC. By Katharine Eleanor Abbey. The H. W. Gray Co., New York. 1918.

To Edwin Austin Abbey, Lieutenant 4th Canadian Mounted Rifles, killed in action, Vimy Ridge, April 10, 1917, and to all his comrades of the Allies who fight "to make men free," this new setting to the "Battle Hymn" is dedicated. Stilted in melody and somewhat halting in rhythm, it has a bass almost good enough to counteract the resulting squareness of form. H. A. M.

Anthems

I WILL LIFT UP MINE EYES UNTO THE HILLS. By George A. Burdett. The Oliver Ditson Co. Boston. 1916. 12c.

A smoothly-flowing anthem, especially good because of its lack of any element destructive of the devotional mood.

TE DEUM IN F MINOR. By Alfred Wooler. The Oliver Ditson Co. Boston. 16c.

Those who long for the quartette days of Dudley Buck will be satisfied with this setting of the *Te Deum*, which is of that period and of no other.

RISE CROWNED WITH LIGHT. By C. B. Rutenber. The Oliver Ditson Co. 12c.

A fairly effective anthem starting with a melody for solo tenor of the sort that appeals to the average church attendant.

O HOW AMIABLE ARE THY DWELLINGS. By John E. West. The Oliver Ditson Co. Boston. 1907. 5c.

MY SONG SHALL BE OF MERCY. By John E. West. The Oliver Ditson Co. Boston. 1916. 16c.

The former is one of Mr. West's earlier and simpler compositions, an old friend which in its later years does not take on senility. The other anthem reflects some of the composer's uses of imitation in a musicianly and devotional manner: ten octavo pages in length, with chorus throughout.

SING O DAUGHTER OF ZION. By Fredrick Stevenson. The Oliver Ditson Co. Boston. 16c.

This composition is of a flamboyant nature, with enough filigree in the accompaniment to detract from the general effect.

THE EARTH IS THE LORD'S. By E. S. Hosmer. The Oliver Ditson Co. Boston. 12c.

The off-hand manner in which these words are treated, as well as a lack of churchliness in the tone of the whole anthem, defeats its own purpose.

MOTHER. By E. S. Hosmer. The Oliver Ditson Co. Boston. 12c.

A simple part-song for Mother's Day more suitable for home than for church use.

O BE JOYFUL IN THE LORD. By Philip James. The Oliver Ditson Co. Boston. 1914. 12c.

Mr. James treats the *Jubilate* in his own characteristic way. It is to be wondered perhaps, whether in his liking for surprising chords and (in this case) misplaced accent he has not been too subjective in his treatment of the morning canticle; in fact, little reminiscent of the concert hall. H. A. M.

February 22, 1919

Music for the Congregation

WORSHIP AND MUSIC. By George Gardner, M.A., Mus. Bac. The Society for Promoting Christian Knowledge, London. The Macmillan Co. New York. 1918. \$1.00.

It is a sad truth that the average organist works only from his own vantage point: the organ bench. He fails to see, yes, does not try to see, the effect which the chancel music produces upon the pew occupant. In other words, he does not get the proper perspective of his own work, and cannot see the wood for the trees. Such a volume as the above is invaluable to the organist or the clergyman who yearns to put the soul of religion into the congregation; for their hearts unconsciously grope after the infinite as the most natural act in the world. With this viewpoint always in mind the author lays bare some serious defects not only in the actual music used in the performance of the different offices, but also in the very treatment and rendition of that music. One must bear in mind that he writes of the average English parish, whose service differs from ours in some minor points. One may also be disposed to take exception to some of the things he says about Stainer, Dykes, Barnby and Monk. But he "makes allowance for one's doubting, too," and there is a flavor of sincerity and common sense about his statements which appeal strongly to one's own reason. Let us have more such books and take them to heart. H. A. M.

A Song

HOW TO SING A SONG. By Yvette Guilbert. The Macmillan Company, New York. 1918. \$2.00.

Yvette Guilbert—struggling over frontiers and phrases—has Englished her ideas in order that a song (which Octave Mirbeau once described as "a discouraging inanity") may become a worth while thing of art and human emotion.

Primarily addressed to singers, the book is equally applicable to readers and to all desirous of making the best use of their voices. A careful perusal of it would undoubtedly enhance the interest and effectiveness of the speech of ordinary people and clergymen.

The quoted admonition of Gounod (originally a theological student): "Madame, for God's sake do not take singing lessons"—is enlightening.

Chapters on "How to Create Atmosphere," "How to Penetrate and Amplify Text," and particularly on "The Coloring of Words," contain invaluable suggestions for improving the apparent ignorance on these points, everywhere so lamentably in evidence.

The preface (written in the manner of *Proverbs*) is pregnant with axiomatic truths. "There is a time when it seems you have nothing more to say," applies to most of us. A. L.-B.

Ezra Pound

LUSTRA. By Ezra Pound. Alfred A. Knopf, New York. 1917. \$1.50.

The contents of this volume suggest those of a waste-paper basket rather than a collection of verse. Despite the vivid and beautiful line here and there in the verbiage, it is difficult to accept the author as a poet of any rating, much less at his own. A contempt for grammar and a predilection for slang are poor substitutes for conventional forms and metres. The blatant lines printed on the first page are a sufficient index of the whole:

Will the people accept them?
(i. e., these songs).

As a timorous wench from a centaur
(or a centurion),

Already they flee, howling in terror.

We confess that not being able to penetrate the intricacies of the punctuation and the mysteries of the juxtaposition of words that have no relation to each other in the above, we can extract meaning from nothing more than the first line. Therefore we acknowledge ourselves of the "virgin stupidity" of those who decline to accept them, and consign the volume which Mr. Pound composed from his waste basket to our own. L. G.

A Second Edition

CHRIST IN THE POETRY OF TODAY. An Anthology from American Poets. Compiled by Martha Foote Crow, The Woman's Press, New York. 1918. \$2.00.

All who discovered this storehouse of poetry relating to our Lord when it was first put forth by the Woman's Press a year ago, will be glad to see it in its revised edition, amplified by the addition of a section entitled "Christ and the World at War." Those who have not already explored its treasures will want to take the opportunity the new edition offers to obtain this very beautiful collection of American Christian verse. J. H.

Chamber Music

CHAMBER MUSIC. By James Joyce. The Cornhill Co., Boston. 1918. \$1.00.

This is not a treatise on string quartets, but a thin volume of thirty-six short poems. They are deeply sensuous, appealing now to the eye:

The ways of all the woodland
Gleam with a soft and golden fire—

and now to the ear:

All day I hear the noise of waters
Making moan.

One or two remind us of Horace; for example, the one beginning:

He who hath glory lost, nor hath
Found any soul to follow his—

We think that the poet has shown himself a musician in everything except black and white notation. He surely has made use of lyric connotation to a marked extent. H. A. M.

Miss Lowell's Poetry

CAN GRANDE'S CASTLE. By Amy Lowell, The Macmillan Co., New York, 1918. \$1.50.

It is difficult for the amateur to accept the theory that "polyphonic prose," which purports to be a scientific refinement upon "free verse," is in reality a new literary form, and the productions of the majority of new poets do not diminish our skepticism. Indeed, the usual effect upon our sensibilities of new poetry is that of an exhibition of cubist and futurist artists—a mental and moral indigestion. This is not the case with the new poetry or the "polyphonic prose" of Miss Amy Lowell. Miss Lowell convinces us that she has mastered the secret of a new form of poetic composition, which, though we do not profess to share the secret, has given us exquisite pleasure, and has stirred our admiration as has no other verse, free or bound, in recent years. And the present volume seems to us quite the best thing that Miss Lowell has done. The four compositions in *Can Grande's Castle* were suggested by the war through which the world has recently passed, although but one of them has direct bearing upon the war. Quite aside from the new and unusual rhythm that Miss Lowell chiefly uses, there is in these poems a wealth of color, a clearness and vividness of imagery, the feeling of passion, movement and life, the splendid pageantry of history, that

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The Collected Works of Masefield

THE POEMS AND PLAYS OF JOHN MASEFIELD. In two volumes. The Macmillan Company, New York. 1918. \$5.00.

It is a deep satisfaction to have the poems of a master gathered up from the little volumes in which from time to time they have appeared and printed in a single set wherein one is sure to find all the store of his treasure. The Macmillan Company have done a most creditable piece of work in their edition of the poems and plays of John Masefield—printed on delightful paper in good type, bound in the blue of the deep places of the sea and stamped in gold with a ship under full sail. The frontispiece shows us the Masefield we have heard lecturing in this country, the strong, sensitive face with the wistful eyes and the sad mouth. The Salt Water Ballads of his youth, the exquisite poems from *The Story of a Round House*, and the longer poems which first marked Masefield as the great English poet of our time occupy the first volume; the plays, the second.

What is new is the preface, with its history of the writing of the poems and of the poet's awakening as he read Chaucer one Sunday afternoon in 1896 from a volume picked up in a little bookshop in Yonkers, New York. Since the war began the poet has written no verse, although he has shown himself a master of prose. But he writes:

Perhaps when the war is over and the mess of war is cleaned up and the world is at some sort of peace, there may be leisure and feeling for verse-making. One may go back to that life in the mind, in which the eyes of the mind see butterflies and petals of blossoms blowing from the unseen world of beauty into this world. In that life, if it comes again, one may not be too old to look towards that world of beauty and to see and tell of it. M. J. H.

A CHAPLAIN'S EXPERIENCES IN CUBA—III

(Continued from page 235)

next door to the church. In that institution Miss Ashhurst, whose name is a household word in Guantanamo, aided by two teachers from the United States, has gathered children who are receiving a splendid secular and religious education. The house cannot contain those who desire to belong to the school and those godly women are dreaming of the erection of a school building which will cost \$25,000, and which would be the best investment the Church could make in Cuba.

In this foreign land there are ten square miles of territory over which flies the Stars and Stripes. It is the section around Guantanamo Bay, where we have established an important naval base which, in the near future, will shelter a fleet of submarines and destroyers. Not far from the naval station proper we have stationed a regiment of United States marines 1,100 strong, and across the bay there are 300 more marines. For all these men divine service is being held on Sundays by the chaplain of the naval station, but he is under orders to return to the States and then nearly three thousand soldiers and sailors will be left without religious ministrations. Under like circumstances Mr. Watson did what he could for the men, but Guantanamo City is twenty-five miles away from the naval base and involves not only an hour's journey by rail, but also an hour's trip across the bay, which at times can be rough enough to make the trip not without an element of danger. In my brief visit to these points I saw enough to convince me that the Church has a great opportunity to minister to these men whose need is all the greater because they are cut off from almost all associations with civil life. It is only another illustration of the fact that though the war is over there is yet ample work for the War Commission and pressing need for the generous gifts of our people to make that work possible.

Personals

DURING THE VACANCY in the rectorship of St. Stephen's Church, Providence, Rhode Island, the Rev. W. F. B. Jackson is assisting in the care of the parish.

THE REV. JAMES B. HALSEY on account of continued illness, has resigned as rector of St. Timothy's Parish, Roxborough, Philadelphia, and his resignation has been accepted by the vestry. The Rev. Frederic B. Halsey, who, during his father's illness has been acting as priest-in-charge of the parish, will continue to do so until the election of a rector.

THE REV. BERTON S. LEVERING, formerly rector of St. Peter's Church, Delaware, Ohio, and chaplain in the U. S. Army, became the rector of St. Luke's Church, Ypsilanti, Michigan, February 1, 1919. Address, 46 South Summit Street.

THE REV. C. W. HAKES of Theresa, New York, who has been severely ill since about Christmas is thought to be improving. Dr. Hakes first suffered with influenza which was closely followed by typhoid fever and his condition has been critical for many weeks. Both Dr. and Mrs. Hakes worked through the influenza epidemic in Watertown in October, having charge of an emergency hospital there.

THE VERY REV. DR. WM. A. BARR, dean of Christ Church Cathedral, New Orleans, has, on account of continued illness, been granted a leave of absence for one year.

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THE REV. ANDREW W. L. FORSYTH, until recently in charge of Grace Memorial Church, Chattanooga, has become acting dean.

THE REV. P. E. OSGOOD of the Chapel of the Mediator in Philadelphia has been in Boston at the bedside of his mother who is critically ill at the Faulkner Hospital, Jamaica Plain.

CHAPLAIN PETTUS has returned and resumed his duties as rector of St. James' Church, Somerville, Massachusetts.

THE REV. R. E. PENDLETON OF BROOKLYN, New York, has accepted a call to St. Mary's Church, Williamsport, Pa. His work there begins February 15.

THE REV. W. F. CARPENTER of Toronto, Canada, has accepted the rectorship of Kingston Parish, Matthews County, Virginia, in succession to the Rev. B. N. deFoe Wagner.

THE REV. THOMAS M. BROWN of the Diocese of Pittsburgh, who has been serving as chaplain overseas, has accepted the rectorship of Haymarket Parish, Haymarket, Virginia, and expects to enter upon his new work on March 1.

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for February

2. PURIFICATION OF ST. MARY THE VIRGIN
9. 5th Sunday after the Epiphany.
16. SEPTUAGESIMA.
23. SEXAGESIMA.
24. ST. MATTHIAS'S DAY.

Preachers for Next Sunday

SEXAGESIMA

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Archdeacon Greig; (4) The Dean.

GRACE CHURCH—Morning (11), The Rector; (8) Rev. Prof. Francis B. Blodgett.

ST. STEPHEN'S CHURCH—Morning (11), The Bishop; afternoon (4), The Rector.

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TRACTS by Rev. T. T. Walsh. Departed souls, ten cents: Facts and Principles, and other tracts, five cents. Church Literature Press, 2 Bible House, New York.

OBITUARY

AMSDEN—Entered into her eternal home from her home, "Englewood," Ormond Beach, Florida, December 3rd, 1918. Edna Beasley, for forty-two years wife of Edward W. AMSDEN. For her husband, a true help-meet; to her son lately deceased, and to her daughter, wife of Major General Leroy S. Lyon, of the United States Army, a devoted mother; to her church always loyal; to her neighbors kind and sympathetic, she now rests in peace, her memory a benediction to all who knew her, it must be that perpetual light shall shine upon her.

DIED

DAVIS—Entered into Life Eternal on the 16th day of November, 1918, at her home in Pottsville, Pennsylvania, Joanna Hobart, widow of the late E. F. Chambers Davis, in her seventy-sixth year of her age.
"Father in Thy gracious keeping
Leave we now Thy servant sleeping."

REAL ESTATE

TWO CHILDREN in one village born and bred.—Tennyson (The Ring).
"She gave him mind, the lordliest
Proportion, and, above the rest,
Dominion."—Tennyson.
"Often thro' the silent nights
A funeral, with plumes and lights,
And music, passed her by."—Tennyson.
Homes and lands in the Mountains of the South. Charles E. Lyman, Asheville, North Carolina.

Books Received

Religion and Philosophy

LETTERS TO A SOLDIER ON RELIGION. By John Gardner. 75c net. (George H. Doran Co., New York.)
DAY AFTER DAY. Compiled by J. Wilbur Chapman, D.D. 40c net. (Presbyterian Board of Publication, Philadelphia, Pennsylvania.)
A WREATH OF IMMORTALS. By Kate Hope Huntly. 90c net. (Longmans, Green & Co., New York.)
SURVEY OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH. By William Clayton Bower. \$1.25. (University of Chicago Press, Chicago.)
JOSEPH AND ASENATH. Edited by Rev. W. O. E. Oesterley, D.D., and Rev. Canon G. H. Box. \$1.25. (Macmillan Company, New York and S. P. C. K., London.)
WHAT IT MEANS TO BE A CHRISTIAN. By Vernon F. Storr. \$1.00. (Macmillan Company, New York.)
THE THIRD AND THE FOURTH BOOKS OF THE MACCABEES. By W. O. E. Oesterley, D.D., and Rev. Canon G. H. Box. \$1.50. (Macmillan Company, New York and S. P. C. K., London.)
TREASURES OF HOPE FOR THE EVENING OF LIFE. By George Congreve. \$2.00. (Longmans, Green & Co., New York.)
THE ONE GREAT SOCIETY. By Frederick Lynch. \$1.25. (Fleming H. Revell Company, New York.)
HOME OF LIFE'S MYSTERIES. By Rolfe Pomeroy Crum. (Lyman Bros., Inc., Syracuse, New York.)
ANTHERNS IN GETHSEMANE. By Willard Wattles. \$1.50. (E. P. Dutton and Company, New York.)

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THE COMING DAY. By the Rev. Oscar L. Joseph. \$1.25. (George H. Doran Company, New York.)

AFTER DEATH. A Personal Narrative. Amanuensis W. T. Stead. \$1.25. (George H. Doran Company, New York.)

THE LUTHERAN CHURCH IN PARIS. By the Rev. William Wackernagel, D.D., LL.D. 50c. (The General Council Publication House, Philadelphia.)

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THIS AND THAT AND THAT AND THIS. By Rev. Chas. Josiah Adams, D.D. (Ogilvie Publishing Company, New York.)

LIBERTY ILLUMINED. By Charles H. Crandall. (Advocate Print, Stamford, Conn.)

THE ADZE-HEAD. An episode from the life of St. Patrick. By Rev. John S. Littell, D.D. 15c. (Church Missions Publishing Company, Hartford, Connecticut.)

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REPRESENTATION IN INDUSTRY. By John D. Rockefeller, Jr.

THE ZEEBRUGGE AFFAIR. By Koble Howard. 25c. (George H. Doran Company, New York.)

EXILES. By James Joyce. \$1.00. (B. W. Huebsch, New York.)

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WRITTEN ON THE GRAVE OF AN OFFICER OF MARINES

Bois de Belcau, June 21, 1918

By the Rev. John Stuart Banks, Chaplain

THE sun shone through the branches—
The laughing sun of June.
The rose glowed by the pathway,
To be trodden down so soon.

The moonlight cold and dimly
Poured through the open wood,
Tree-trunks all scarred and broken,
Where the spreading branches stood.

"I see a cross on the hillock,"
An angel in passing said,
"The ground all bare and broken,
Where the little pathway led.

"I see a spirit fleeting,
Westward o'er the lea;
Away to the land of the sunset,
To the land beyond the sea.

"I see a woman praying,
Down upon bended knee;
'God, give me back my husband,
But, let the world be free!'

"There's but one Cross," said the angel,
"Though in heart or earth so brown,
If you bear it as they bore it,
It shall become your crown."

The sun shines through the tree-trunks,
Where the many crosses stand,
And around the kneeling women,
In that distant new-born land.

Books For Lenten Reading

How to Know the Bible

HOW TO KNOW THE BIBLE. By George Hodges. The Bobbs-Merrill Company, Indianapolis. 1918. \$1.50.

Most ministers know the truth and value of biblical criticism. Some know more than others. Some know by first-hand study of the sources, others at second-hand, glad to believe what they are told, because they believe it to be true and know it to be helpful to mind and heart. There is little direct teaching of it from the pulpit or in Bible classes, especially in our Church. So that the laity get what little misinformation they have third-hand as it filters to them through magazine articles and the reports of silly sermons in the newspapers. Most of the people who continue to read the Bible shut their eyes to the newer truth and read on as they were taught, while the present generation hardly reads it at all. They know just enough to disturb the old and to find no certainty or comfort in the new. And this notwithstanding the fact that in the last twenty-five years many books have been written to explain what the higher criticism is and does.

But this book of Dean Hodges has a unique value. His opening words were perfectly true when he wrote them. He says: "The Bible is in everybody's house and is the most generally read and studied of all books, but it is still in need of simple explanation." But when he finished the book he gave the lie to this statement, because he has now furnished us with that "simple explanation."

Here we have no study of the details or even the spirit of modern criticism, no history of its approaches to the problems, of its hesitations and theories and mistakes, but an application to the whole Bible of the most assured results of that criticism and a study of the whole book in the light of it. What great scholars have found out comes to us through the mind of a cautious and naturally conservative man, brought up in the old ways of thinking, who has worked his way through the old, like Professor Clarke, into the appreciation of the new, only unlike Professor Clarke, he tells us not how it has affected himself, but how it has affected the Bible. We are given the positive results. There is not a negation in the book. There is a reverence and an appreciation and a vividness which makes the Bible more interesting than ever. Coming to us through the mind of a man who is the embodiment of common sense and who has a wonderful faculty of making what he tells clear and interesting, these results of a study, largely looked upon as dry and scholastic show the Bible once more to be the Book of Life.

The first chapter tells us briefly of the outward making of the book. Then there is a chapter touching upon the controversies between the early chapters in *Genesis* and the discoveries of science, and between the crude morality of the times of the *Judges* and the imprecatory psalms as compared with the morality of the Sermon on the Mount. Of the first the author says: "The accounts which it contains of the making of the world are true in the sense of being the records of what the Hebrews thought about these matters several thousand years ago." And of the second, "We are to say with all frankness that this and that may have been very well when it was said and done long ago before Christ, but that we know better now." In Chapter IV he makes "The Pentateuchal Al-

phabet" the confusing letters, J. D. P. H. & R., not only clear but interesting. Then he proceeds to tell the Bible story, with many quotations, in historical order. This is no dull resumé or commentary. But just enough is given us to whet the appetite for more and to give a framework within which the more may find its place. And passage after passage is illuminated with little touches like the one about the sun standing still upon Gibeon. There has been much discussion as to whether this really happened. The dean only says: "For in poetry all things are possible," and then quotes as a parallel passage the equally impossible miracle mentioned in Psalm CXIV which has never caused any difficulty. "When Israel came out of Egypt, The house of Jacob from a people of strange language, The mountains skipped like rams, And the little hills like young sheep." The two histories are woven together and yet we are made clearly to distinguish the characteristics of *Samuel* and *Kings* from *Chronicles* and *Ezra*. Then he takes up the prophets and then the poets and then the wise men and in "Between The Testaments," there is an interesting study of the *Apocrypha*. When he comes to treat the New Testament the very titles of the chapters are illuminating: "The Recollections of St. Peter," "The Records of St. Matthew," "The Writings of St. Luke."

As regards such still-vexed questions as the Pauline authorship of the pastoral epistles and the Johannine problems, the author is not dogmatic but leaves these matters open. He says truly, "The test of the value of a book is the book." This test the Bible as a whole stands. It is shown to us once more in all its beauty. It seems more beautiful than ever. And although it should stand in its own perfection and command our love and reverence, the more we know of it the more we love and reverence it. And this knowledge our author helps us to get.

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(Continued on page 269)

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(Continued from page 268)

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Miss White Home from France.—Miss Katharine White, daughter of Bishop and Mrs. White, arrived on the steamship *Zacapa*, which landed in Hoboken, February 7. Miss White has been serving during the past year as an army nurse and has been in France since June.

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Our Contributors

WE have arranged for our readers a Quinquagesima Book Number with the hope that our readers may find here some practical guidance for their lenten reading. Our book reviewers in this number are well known to CHURCHMAN readers. Dean Hodges, Dr. Mercer, Professor Easton, Dr. Charles Morris Addison, the Rev. R. P. Kreidler, the Rev. Latta Griswold, the Rev. Donald N. Alexander, the Rev. J. Wilson Sutton, the Rev. J. Howard Melish, Professor Leicester Lewis, and Dr. Drown. Dr. Stefansson contributes for this number "The Blessings of Civilization," an article previously published by him in *The Alaskan Churchman*. Dr. Stefansson's name is known to the world not only as the famous Arctic explorer, but as the author of *My Life With the Eskimo* and many scientific articles in journals of anthropology, folk-lore, philology and geography. Dr. Stefansson is adequately qualified to write upon the problem with which this interesting article deals. The Rev. Samuel M. Dorrance will contribute during Lent meditations upon the Seven

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Words. Mr. Dorrance is an army chaplain at Jefferson Barracks, Missouri. We are indebted to Dr. McComb's admirable compilation, *Prayers for Today*, and to *A Chain of Prayers Across the Ages*, compiled and arranged by Selina Fitzherbert Fox, for the prayers and meditation published this week in our page of prayers. "The League of Nations" is the substance of a sermon preached by the Archdeacon of Worcester at the New York Cathedral.

The Churchman

Saturday - March 1 - 1919

BEFORE THE WORLD

THERE is a paramount obligation resting upon the Christian world at this hour. It is the obligation of a wise and just peace in Europe—peace at once and a peace which will endure. The problem of war, this war from which we are trying to emerge, and war as a method of settling wrongs, is before the conscience of the world. What we think and say and do about this problem involves the happiness and safety of the generations that are to come after us.

It will be a shame irreparable if all intellectual and moral forces of Christendom do not bend towards the highest solution of this problem. The question is bigger in its scope than merely what kind of league of nations we shall have. No league of nations can right the wrong and undo the harm of an evil peace treaty. If we write future wars into the document which will be known to history as the Treaty of Paris, no league of nations can compel the peoples wronged by folly or malicious intent in that treaty to keep the peace.

A just treaty will include the constitution of a league of nations, but merely writing a league of nations into a peace document will not make that treaty just. There is danger at present of our forgetting this essential truth. If the league of nations were tied up with some of the terms of peace now championed in Paris, both the treaty and the league would be impotent to maintain peace even for a generation.

Let the prayers of the whole world unite! Let the accumulated loathing and detestation of war, the moral indignation of mankind over the crime of 1914 be focussed into one mighty appeal to the statesmen of the world that they find a way out. May the peace treaty of 1919 by its wisdom, its justice and its humanity register unequivocally a Christian loathing of militarism, our resolution to exterminate the war makers, and to bind into fellowship the diverse peoples whom God has made of one blood to dwell on the face of the whole earth.

A LENT OF BIBLE READING

IN leaflets and programs of lenten services there is evidence that prayer and the reading and study of the Bible are to be the dominant emphases of the coming lenten season. A fortnight ago our correspondent wrote about the awakening of Massachusetts under the discipline of the Twenty Weeks' Campaign. The Diocese of Connecticut is to have an Every Member Lent. Bishop Brewster has sent to his people a booklet of instructions containing suggested Bible readings and prayers for each week in Lent. The book is admirably compiled, and with its inspiring quotations from great spiritual leaders it strikes a high note of devotion. The Diocese of Southern Ohio has issued a booklet for the guidance of its people during Lent. "The Bible," so the message runs, "is the

record of the deepest religious experience of the human race. Relate your life to it." Daily Bible readings are arranged on a topical basis in relation to the subjects contained in the collect, epistle and gospel for the Sundays in Lent. The readings for each week are on the subjects for the following Sunday. "They prepare the heart and mind," so the leaflet states, "for this day of rest and worship."

Many other dioceses are entering upon similar programs of definite purpose this Lent. This return to prayer and the Scriptures is the most hopeful promise we have seen for years. Lent is prone to drift into a kind of general religiosity. We make it a season for emphasizing spiritual discipline. But we are not always concrete in our suggestions of how to begin the discipline. If a rector, when he stands in his pulpit on the six Sundays in Lent, can have the assurance that the people to whom he is preaching have read each week seven specified passages from the Bible and have prayed certain definite prayers to God, he will find inspiration really to preach about religion and he will have the confidence that he is preaching to people who are attent to learn.

The parish that receives instruction in the Bible and is encouraged to read the Bible, is the parish that grows in grace. It is the only sort of parish in which good preaching is possible Sunday after Sunday, for good preaching pre-supposes some knowledge of Holy Scripture on the part of the listener. The decline of preaching in recent years into topical moral essays or mere emotional oratory is due to a decline of interest in the Bible. If the spiritual life of a parish is alert and real, it is because the people have been taught to pray and to read their Bibles. We believe that this coming Lent in our Church is to be one of especial profit.

THE ART OF PUBLICITY

P ERHAPS we shall have no more big nation-wide drives for funds in connection with the war. However that may be, the drive as an efficient method of sweeping vast sums into the treasury of worthy philanthropies will not be dropped. Its psychology is too valuable to be lost sight of. It is easier to raise forty millions by means of a *drive* than fifty thousand dollars through a leisurely, decorous appeal to people's conscience. The reason for this is not far to seek. Any publicity man can tell us that he has understood the psychology of the drive for years. He will also tell us why so many churches and highly approved charities have such hard times raising small sums of money. They refuse to avail themselves of the A B C of the science of publicity. The churches that are conspicuously successful in raising money, consciously or without knowing it, are, through their leaders, using good pub-

licity methods. They know how to let the people who have money to give know what the needs are. They know how and when to ask for funds for those needs.

There is nothing indecorous about publicity. Religion and philanthropy would not soil their garments by stooping to ask information and following the advice of publicity experts. It is not necessary to offend the taste by "playing up" personality. What we need to do is to play up the cause and the facts. We believe that the missionary problem of the Churches, both diocesan and foreign, will never be solved until the boards which have the business in hand employ experts to conduct the campaigns for raising funds. We make this suggestion modestly, but we wonder if it would not pay the Board of Missions to employ at a high salary a publicity man to present the cause of missions to the Church. It is the most winning appeal that ever touched the heart of the race if it is skilfully made. It is not always made with skill, consequently missions have not infrequently been on the pauper list. To get them from under foot, pennies are thrown to them.

We appreciate fully, we think, the fact that war enthusiasm has made possible the wonderful success of these drives. But war enthusiasm does not wholly explain results. If these great drives had been bungled, they would have failed as piteously as most of our missionary drives fail. War enthusiasm is a big asset, but it needs to be directed. Brains, the best publicity brains in the country, harnessed that enthusiasm and put it to work. There is a good deal more latent enthusiasm for the work of the Churches than most of us are aware of. It is not too late for men and women who are caring for the temporal interests of religion to go to the publicity school in which John R. Mott and some other people learned the art of raising money. Thousands of men through their Liberty Loan work have come to see what proper publicity can do. These men, most of them, are in our Churches. They will hereafter, we believe, look with enthusiastic favor upon publicity campaigns in behalf of missions and church support.

We venture to say that if the Church needs a million dollars for its missionary work and if it doesn't get it, it is its own fault. The Church will give it, it will give many times that amount, if its conscience and heart are touched by the facts. Publicity is merely the art of getting the facts before the people. We dare prophesy that not one of the great organizations within the Church will in a decade think of attempting to conduct its affairs without employing experts in publicity.

THE WEEK

Chronicle and Comment on Current Events

QUINQUAGESIMA

"TO Christianity, it is the soul that is pursued; and God is forever restless, in quest of what to him is lost. The God of the Christian is one who pervades the

earth in order to bring men to themselves; to every soul of man he stands at the door and knocks." These are Professor Hocking's words in the inspiring chapter, "The Divine Aggression," in his *Human Nature and Its Remaking*. This aggressive aspect of love is not always perceived in our definitions of the Christian's duty. Too often we conceive of love as a sort of inactive amiability. Not infrequently, of late, we have thought of love simply as a fierce hatred which chastises the object hostile to its beneficent purpose. But love is never merely that. It is, as we conceive God to be, aggressive in its benevolence. It goes after its object to win it. What else is the meaning of the whole Christian drama? "The God of the Christians disguises Himself, takes the form of a servant; He comes to His own and His own knows Him not; He is despised and rejected and done to death. And all this is the foil and the background of His great joy. For He has His moment when to some mind, more honest than usual to its own need, there comes a presentiment of recognition, and the awed question, Who art Thou, Lord? to whom He answers: 'I am He Whom thou persecutest.'"

SEEDS OF WAR

IT was not considered good patriotism during the war to suggest that nearly all wars had their causal roots in commerce. Anybody who knows anything about history knows the cause of wars. But when it is necessary for purposes of victory to see war with a halo, it is bad form for a patriot to suggest so plebeian an origin as commerce for war's splendid emotions. Those, therefore, who are realists in their handling of war psychology refuse to show much enthusiasm over anything done in Paris which does not attack the causes of war. The only way to prevent war is to remove the inciting cause. No league of nations, even if it have armies and navies at its beck and call, can prevent war if that league permits the inciting causes to continue operative. Imperialistic ambition, greed for colonial expansion and trade have been the breeders of international hatred. Africa has within its womb the seeds of a hundred future European wars. All the fair words emanating from Paris thus far give little promise of a lasting peace among the great European nations unless they are willing to forego their loot.

MUSIC AND UNITY

WE can usually sing with people with whom we disagree, just as we have found we can keep the fellowship of silence even when we cannot pray aloud with them. The possibilities of music as a common denominator were suggested last autumn in Carnegie Hall, New York, at a joint meeting in the interests of religious education in which Protestants of various communions, Roman Catholics and Jews, all took part. The choirs of various churches were present, and sang separately and together. In addition to the choir music, the great audience sang the hymns in unison.

The suggestion has since then been put forward by a settlement worker, who knows the psychology of the crowd, that an attempt be made to break down sectarian barriers and demonstrate the underlying unity that binds Christians together by arranging for musical mass meet-

March 1, 1919

ings at which the choirs should render music illustrative of the genus of each communion, the choir numbers to be bound together by congregational singing in which the whole audience should be led by a precentor. This might be carried a step farther by taking over the idea into the realm of the pageant. A community Christmas festival with the tableaux of the Nativity presented by different communions and the music between the tableaux sung by the combined choirs of the community, or better yet, by the audience itself, would be for beauty and spiritual value far above the ordinary community Christmas tree.

Another suggestion, more easily carried out, is that of community hymn services. A church in a central part of the city might be opened on certain nights in Lent, or during the noon hour, and the people irrespective of church affiliation gathered to sing hymns. United services of praise and meditation are to be attempted in New York during the coming Lent, according to an announcement Dr. Slattery made at Grace Church last Sunday. He described the proposed services as follows:

During Lent here in New York a plan is under way to have united services in a single church in each district, where Christian people may come together for common praise and silent prayer. The plan provides that there shall be no one in the pulpit or chancel, and that by the help of leaflets announcing the subjects for silent prayer, and the words of the hymns, the people in the pews will feel that they are one under the leadership of the invisible Christ.

WHAT IS THE MATTER WITH MEXICO?

ARCHDEACON MELLEN'S resignation from the Mexican mission has been announced. Mr. Mellen is not leaving Mexico City; on the contrary, he has accepted the appointment of the American Bible Society as agency secretary for Mexico. One after another the American missionaries in Mexico have resigned, many of them to undertake mission work in other districts. The Rev. Allen Burleson, who is in charge of the English-speaking congregation in Mexico City, and Miss McKnight, principal of the Hooker School, are the only ones left—save, of course, Bishop Aves. It is something like two years since he has crossed the Texan border into Mexico, and during that time Archdeacon Mellen has kept the work of the mission from complete extinction. The bishop has now returned, and with his little force of native helpers, clerical and lay, faces a situation the gravity of which it would be hard to exaggerate.

From the first days of *La Iglesia de Jesus* in the sixties right up to the present the history of the Mexican mission has been one of tragic blunder. Devoted men and women have labored faithfully; money has been spent and some valuable property has been secured. But the American Church has never sent men with the gifts of leadership such as have been sent into the Orient. The building erected has been laid on a foundation of sand.

ALIEN AGITATORS

WE are in complete sympathy with the quick action of the Government in rounding up and deporting alien agitators. It is a ticklish business, the principle is susceptible of grave abuse, but it is far less dangerous for over-zealous officials to make a few mistakes than it is for America to continue to permit any kind of

alien to carry on any sort of agitation that is pleasing to him. America's problem must be settled by Americans. Mr. Roosevelt's voice, now that it is stilled, will sound forth more authoritatively than ever on the great theme that America cannot tolerate fifty per cent loyalty. We do not advocate the suppression of agitation; but American politics must be handled within our borders by Americans.

We advocate a nation-wide movement to hasten the Americanization of every man, woman and child within our borders. Alien propaganda of every sort must cease. We want no more German-Americanism. We want no more Hungarian pastors in foreign pay preventing the Americanization of immigrants. America has too big a problem on its hands with its foreign population to permit conspiracies obstructive of the work of Americanizing our foreigners to go on under our eyes. America is more than a melting pot. It is a nation. It has traditions that are worth fighting for. While there are enough Americans extant who have already fought for those traditions we shall not deliver over to foreign agitators and alien groups the future of our beloved country to be moulded as they happen to wish. America may finally be lost to the Americans—but not without a struggle.

SIR DOUGLAS HAIG'S REPORT

SIR DOUGLAS HAIG'S masterly dispatch describing the military operations of the British arms on the Western Front from the end of April to the signing of the armistice is one that ought to make the heart not only of England but of all the English-speaking peoples swell with pride. England is not given to boasting. Well might she sing the renown of the marvelous feat of her arms during the closing months of the great war. Events moved with such rapidity; so many fronts were winning glory that the eye could not shift from one point to another with sufficient celerity to see all the points where honor and immortality were being won. We quote from Sir Douglas's report:

The armistice probably saved the Germans from the greatest military disaster in history. The proof of the terrible pressure which the British armies had put upon the Germans, both in the anxious months of April, May, June, and July when we were still only holding them, and also during the offensive which began on August 8th in front of Amiens, is afforded by the fact that when the British attack in conjunction with the Belgians was launched in Flanders in September there were no more than five German divisions in front of General Plumer. All the rest had been desperately withdrawn to the centre.

Sir Douglas Haig does not try to disguise the intense anxiety he felt at the end of April. The German advance had been checked for the time being, but important railway junctions were under the fire of German guns, and in order to supply our armies about two hundred miles of fresh railway had to be hurriedly laid. Five thousand miles of new trenches had also to be dug. . . .

We have not space to follow in detail the glorious procession of victories which began with the battle of Amiens (when the British Fourth Army and the French First Army co-operated under Sir Douglas Haig) and included the battles of Bapaume, the Scarpe, Quéant, Cambrai, Le Cateau, the Selle River, and the Sambre. Altogether in the period covered by the despatch Sir Douglas Haig took 187,000 prisoners, 2,850 guns, over 29,000 machine-guns and 3,000 trench mortars. . . .

Till almost the end of the fighting we were consistently inferior in numbers to the Germans. We have to thank, not our civilian rulers, but the leadership of the British High Command and the unquenchable bravery of the troops for the fact that in three months fifty-nine British divisions defeated ninety-nine German divisions.

SATURDAY NIGHT SERMON

BY THE REV. GEORGE THOMAS DOWLING, D.D.

The Secret Things of the Bible

Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.—Deuteronomy XXIX: 29.

WE readily realize that it is the glory of God to reveal a thing, but the author of the Book of Proverbs reminds us that "it is the glory of God to conceal a thing." And there is so much more concealed than is revealed. What we know of anything is only the small dust upon the balance when compared with what we know not.

And this is the reason that the most scholarly men are generally the most humble. They have come to know that the larger their circle of light, the larger their circle of surrounding darkness.

It was of Sir Isaac Newton that Pope wrote:

Nature and nature's laws lay hid in night;
God said, "Let Newton be!" and all was light.

But in his old age, what says the great philosopher of himself? "I know not what I may appear to the world," he writes, "but to myself, I seem to be only like a boy playing on the seashore, and diverting myself, in now and then finding a smoother pebble, or a prettier shell than ordinary, whilst the great ocean lies all undiscovered before me."

His favorite study was the Bible, and on one occasion when the learned astronomer, Dr. Halley, ventured to make sport of the Scriptures, Sir Isaac said to him: "Dr. Halley, I am always glad to hear you when you speak about astronomy, because that is a subject which you have studied, and well understand; but you should not talk of Christianity for you have *not* studied it. I *have*, and I know you know nothing of the matter."

Now, what are the Scriptures for? What do they contain and what do they intentionally omit? When does God speak, and when does He hide Himself? Whichever way we turn in this world, questions fall about us thick as shot upon a beleagured fortress. Are yonder worlds inhabited? Marconi predicts the time will come when we shall communicate with their inhabitants. Is that, and are many similar statements true?

I can imagine a man opening this Bible for the first time. He has heard that it is God's message to us; and he says, "Now, all these questions which my curiosity leads me to ask will be answered." Eagerly he scans page after page, and what does he find? Almost nothing. "In the beginning God created the heavens and the earth;" but that is all.

And he asks, "Why?" When Handel's Oratorio of the Messiah was played before George I., the king came to him and thanked him for having been so successful in amusing him. The great artist hesitated a moment and then he answered, "Sire, I was not trying to amuse you, but to make you better." *That is why*: because if there is one characteristic of the Scriptures more striking than another, it is that they deal, not with those questions which it is for our curiosity to ask, but for our betterment to know. Take a single instance which is typical of many equally striking.

How many men have sought to know exactly how Jesus Christ looked. Raphael, Titian, Michael Angelo, painter and sculptor alike, have vied with one another, seeking with the fingers of imagination to portray that divine face.

Here are four writers inspired to record the story of Him who is the centre of all history. His biographers were his intimate associates. But you cannot tell from all their accounts the color of those eyes which wept over Jerusalem, or of the hair which dripped with blood when He was crowned with thorns. You cannot tell the height of that body which swung between heaven and earth on that day when the centurion staggered back from the Cross, exclaiming, "Truly this man was the Son of God!" There is not an authentic picture of Jesus Christ in the world, and there never has been. Every picture of that face is a fancy picture. And other illustrations multiply. Questions of curiosity, in vain ye seek an answer. Not one glimpse! The corner of the curtain which hides Him from us is not even lifted. But observe: "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." *There is enough revealed to enable us to keep God's law; and what else is the Bible for?*

There is no silence concerning those deep and fundamental truths which *we need to know* and which are preached alike from every Christian pulpit in all the world today. There is no silence when it tells me that God is and that He is the hearer and the answerer of prayer; no silence when it assures me that just as Jesus Christ was with His disciples, so, though we cannot see Him, He walks with us today; no silence when it tells me that I am mortal and must die: that I am immortal and may live.

And when I go groping in sorrow with that cry which has thrilled the ages, "What shall I do for the sin of my soul?" it is no hollow echo which comes back to mock me in that hour. I listen and the depths say "It is not in me." But I hear the voice of the great God Himself, sounding like the music of angel harpers harping upon their harps, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners!"

Blessed be God, the answer has come. Concerning these questions of eternal moment no longer need I grope: God revealed; immortality revealed; a Saviour revealed; sin and the way to escape it—all that I need to know revealed; and with David I cry, "Thy Word O God shall be a light unto my way." By yonder beacon I will guide my vessel through a tempest-tossed night. What though there are a thousand questions that I cannot answer? I do not ask that that lighthouse shall *dissipate* the darkness. It is not a sun but a beacon. As a weather-beaten sailor I only need that it *penetrate* the darkness that with my ship I may make the harbor at last.

Onward leaps my bark. Tomorrow I shall have reached the port. No more need of a lighthouse then! Then the night will be over! Then the storm shall have swept past, and in the glory of that eternal morning all else that I need to know shall be revealed.

In Thy light, O God, I shall see light; then shall I know even as also I am known. Until then, help me to hold on my way in steadfastness and peace. Until then, *I will trust and not be afraid.*

TO READ IN LENT

BY THE VERY REV. GEORGE HODGES, D.D.

AN excellent collection of books from which to select a volume for reading in Lent is the Holy Bible. Can we do better?

It may be said, indeed, by way of objection, that we have read the Bible before. It lacks the interest of novelty. But this is like saying that we have already read the Dialogues of Plato or the plays of Shakespeare. The great books are to be read and re-read; partly that we may learn them by heart, and thus carry them about with us; but also because their meaning and their message are not revealed to those who merely read, but to those who study.

Take, for example, such a book as *Deuteronomy*. One may read it with some attention without perceiving that it calls for the pulling down of all the country churches. Every local shrine must be demolished. Abraham, Isaac and Jacob may have worshiped there, and seen heaven open; no matter, not one stone may be left upon another. There is to be no altar in the diocese except that of the cathedral in Jerusalem! No wonder that the discovery of this book, in the house-cleaning of the Temple after the pagan reign of King Manasseh (II Kings, 22) stirred the souls of all the people of the land. Dr. George Adam Smith, in a series called the Cambridge Bible for Schools (G. P. Putnam's Sons, \$2.00), has just published a commentary on *Deuteronomy* in which most readers will find many surprising and instructive things of which they never thought before. The print is small, and the volume has a discouraging appearance on that account, but a profitable Lent may be assured to anybody who will read this old book in the light of this new study.

So with the New Testament, as it is presented in Professor Kent's *Shorter Bible* (Scribner's, \$1.00). Our familiarity even with these familiar chapters is largely fictitious. What we know is the words rather than the meanings. Dr. Holmes, in one of his Breakfast Table books, speaks of the polarization of words, whereby currents of thought pass through them in settled directions as currents of electricity pass through a bar of iron which lies long in one position on the ground. Move the iron, place it in another position, and the magnetic wave—if that is the right name for it—takes a new course. Retranslate the word, and new thoughts begin to circulate in it. This is what is done in this departure from the familiar versions. The essential homeliness of the Gospels, which is obscured by the dignities and felicities of Elizabethan English, reappears in these more modern equivalents. The whole New Testament collection of writings is rearranged in this book, and set in chronological order: not *Romans* first of St. Paul's Epistles because it is a long letter, and then *Corinthians* because they are about the same size, and *Thessalonians* near the end because they are little books; but *Thessalonians* first because they were written first, and then *Galatians* and so on, in the order in which St. Paul wrote them. To re-read the New Testament in this form would be a help to a holy Lent.

Many busy women, who have been making surgical dressings, and knitting unsparingly for the Red Cross,

and many men who in the stress of the war have been attending to everybody's business but their own, may find spiritual refreshment and strength this Lent by reading any one of four famous books wherein the strenuous altruisms of our present life are conspicuous by their absence. The altruisms are all right; but there is danger lest we fall into the failure of the disciples at the foot of the hill, who could not cast out the devil because of the weakness of their own souls. "This kind," the Lord said, "cometh not forth but by prayer"; to which some ancient manuscripts add, "and fasting"—acts especially appropriate to Lent. The men of these four books delighted in them more than in meat and drink. In them they lived, going out in the strength thus gained to minister to their neighbors, but returning to their prayers not only for new strength but for true joy. They represent a side of life which needs emphasis in these times of reconstruction.

One of these books is the *Confessions of St. Augustine*. "Great art Thou, O Lord," it begins—this book which is one long prayer—"and greatly to be praised; great is Thy power and Thy wisdom infinite. Thou awakest us to delight in Thy praise; for Thou madest us for Thyself, and our heart is restless, until it repose in Thee." Another book is the *Little Flowers of St. Francis*, charming stories told with the simplicity and imagination and untroubled faith of childhood, but all illuminating the face of him who interrupted the wars of Europe, and brought labor and capital into a new understanding, and did these things—which we are trying to do for our own time—not so much by organization and method as by the inspiration of the example of his cheerful, affectionate and self-effacing goodness. A third book is the *Imitation of Christ*, in whose pages one looks in vain for the enthusiasms of social service. In the thought of the writer there are only two realities, one is God, the other is his own soul. As for his neighbor, to whose affection he is commended in the second of the Two Commandments, he has forgotten him. He is saying over and over, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." He is trying to do that. "And thy neighbor as thyself." Yes, doubtless, but not today; today I am on the Mount of the Transfiguration; let me make the most of the beatific vision before I go down into the valley to labor again with those who are possessed with the devil. The fourth book is the *Pilgrim's Progress*, so subjective, and spiritually selfish, if you will, that the hero, finding himself in the City of Destruction, makes no effort to change the situation, but goes out alone, leaving behind him his friends and his family, to save his solitary soul; and yet so in accord with the life of supreme service that a page was taken out of it the other day to describe the character, and praise the achievements, of the most outstanding social servant of our generation. When the secretary of the class of 1880, of Harvard University, announced to his classmates the death of Theodore Roosevelt, he quoted the account of the passing of Mr. Valiant-for-Truth.

After this it was noised abroad that Mr. Valiant-for-Truth was sent for by a summons by the same post as the other, and had this for a token that his summons was true, "that his pitcher was broken at the fountain." When he understood it, he called for his friends, and told them of it. Then said he, "I am going to my Father's; and though with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles who will now be my rewarder." When the day that he must go hence was come, many accompanied him to the river-side, into which as he went he said, "Death, where is thy sting?" And as he went down deeper, he said, "Grave, where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side.

After these great books, from which a discriminating observer of Lent may choose one, here is a group of lesser books, like the "little ships" which followed our Lord and the apostles across the Lake of Galilee. Three are by English, three by American writers.

The Faith of a Modern Churchman (London: Murray, \$1.75), by Canon Glazebrook, includes brief, illuminating considerations of the Church, the Bible, the Creeds, the Sacraments, and other fundamental matters, in the spirit of the saying of Erasmus, "By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance." *Christ and the Church: a Restatement of Belief* (London: S. P. C. K., 50c.), by Canon Robinson, emphasizes the change of general Christian emphasis from the salvation of the soul, which was the supreme desire of Bunyan's Pilgrim, and from the Fatherhood of God, in the light of which our theology of

punishment has been rewritten, to the idea of membership in the Body of Christ, the Church, with its manifold application to our industrial and social life. *The Necessity of Christ* (E. P. Dutton & Co., \$1.50), by Dr. W. E. Orchard, is considered in its relation to thought, to religion, to Christianity, to personality, to society, and to God. "Most of the difficulties our age has found in Christ have been due to mistaken efforts to reduce Him to the need of a particular generation or a particular type of mind. None but the whole Christ will satisfy our whole Christianity."

Fair Play for the Workers, by Percy Stickney Grant (Moffat, Yard Co., \$1.60), and *The World Within*, by Rufus M. Jones (The Macmillan Co., \$1.25), are as far apart in their different themes as socialism is remote from mysticism; but they are all as one in the same fine Christian spirit. The object of Dr. Grant's book "is to call attention to some of the consequences of our blindness to the world's deeper democratic activities and to the dawn of proletarian control." The object of Dr. Jones's book is to maintain that "we cannot build this new world of ours out of material stuff alone. It will not be a matter solely of iron and coal and foodstuffs. It will, as always, be a matter of creative faith, of spiritual vision—in a word, the ultimate issue will turn upon the quality and character of the *soul* of those who are to do the building." These two aspects of life meet in *The Christian Idea in the Modern World*, by Raymond Calkins (The Pilgrim Press, \$1.00), a clear and contemporary account of our best aspirations, by a good churchman in the Congregational ministry.

THE BLESSINGS OF CIVILIZATION

BY VILHJÁLMUR STEFANSSON

IT is commonly said that to a clergyman his text is a point of departure to which he is not likely to return.

Although a close inspection of my variously-spent youth would show that part of it was spent in a divinity school, I hope to distinguish myself from the clergyman of the above aphorism by sticking closely to the following texts, each of which will be annotated as seems needed.

The winters 1903-4 and 1904-5 were spent by Captain Amundsen in King William Island among Eskimos who had meat and animal fat only for food and fuel, who lived in snow houses in winter and in skin tents in summer, who hunted with bow and harpoon chiefly, who knew no English nor other European language, who were strangers to all European foods and conveniences, who had no doctors but their own shamans and no religion but that of their ancestors. Leaving these people, Amundsen spent the winter 1905-6 near Herschel Island among Eskimo who had an abundance of European foods, who had tents of cloth and houses of wood heated by iron stoves, who hunted with all types of rifles up to Krag-Jorgensens and Lee-Enfields, who spoke broken English and had become half-Christianized. Then Amundsen took a short trip to the Yukon and saw the Indians of the Porcupine and of the Yukon between Fort Yukon and Eagle. On the basis of knowledge so gath-

ered he wrote in his book, *The North-West Passage*, at the end of the second chapter devoted wholly to the Eskimo of King William Islands:

My best wish for my friends the Netsilik (King William Island) Eskimos is that civilization may never get to them.

(The black-face type is Amundsen's not mine). This is the first of my many texts of one import.

In my own book on *Life With the Eskimo* is cited almost a superfluity of evidence on the basis of which I came to a conclusion like to Amundsen's. The following is quoted from page 26 of that book:

There are many in the Mackenzie district that have given me valuable information about their country . . . but few men know it better than Father Giroux, formerly stationed at Arctic Red River (head of the Mackenzie delta, on the borders of the Eskimo country) but now in charge at Providence (the Roman Catholic Mission school). He says it is true in the Mackenzie basin as it is among the Arctic Eskimo that measles is the deadliest of all diseases. There have been several epidemics, so it might be supposed the most susceptible had been weeded out, and yet the last epidemic (1903) killed about one-fifth of the entire population of the Mackenzie valley. He had noticed also a distinct and universal difference in health between those who wear white men's clothing and live in white men's houses as opposed to those who keep the ancient customs in dress and dwellings.

In this quotation it is the last sentence to which I call special attention.

Before setting down the next quotation I shall say that Mr. Diamond Jenness is an Englishman in blood, an Oxford man by education, a member of the Church of England and that some members of his own family are missionaries in New Guinea where, as well as among the Eskimo, Mr. Jenness spent some years in the study of uncivilized and partly civilized natives. As ethnologist of the Canadian Arctic Expedition he spent one year with the civilized Eskimo of Alaska and two years with the uncivilized Eskimo of Corporation Gulf. In the *Geographical Review* of New York for August, 1917, he has the following to say:

At present these people (the uncivilized Eskimo of Coronation Gulf and Victoria Island) are very healthy and without any serious ailment.

Lower down on the same page Mr. Jenness says:

But if ever the diseases which have swept through the western Eskimo (the civilized ones) find their way into this country (Coronation Gulf), more especially measles, tuberculosis and venereal diseases, half the population would probably be swept away within a decade or two.

Did it ever occur to you that there are some large inhabited areas of our earth where tuberculosis is as yet unknown? And now that it does occur to you, which of the blessings of civilization is it that is going to compensate these healthy people for the ravages of the tuberculosis germ? Will it be the Little Red School House or will it be soap?—for they are now as undeniably illiterate and dirty as they are undeniably contented and healthy. After all, Homer could not read nor write and Moses and Elijah were alike unacquainted with Woodbury's and with Pear's.

And now for the last of my texts. It was written by the Venerable Hudson Stuck.

If there were any evidence or reason to believe that morality or religion will be furthered by the browbeating or cajoling of the little peoples into a close similitude of the white races in dress and manners and customs, all other considerations would, of course, be swallowed up in a glad welcome of such advance. But almost the exact opposite is true. Show me an Indian who affects the white man in garb, in speech, in general habits and external characteristics, and it will be easy to show an Indian whose death will be little loss to his community or his race.

These may seem to be many texts for my brief sermon that now follows, but they are in reality but one text: "This civilization of ours that is so commonly admired by the thoughtless (and which is comparatively innocuous to us who are acclimated to it)—this civilization of Europe has descended upon the native peoples of the Americas and of the isles of the sea not as a blessing but as a blight. Their bodies have rotted with our diseases while their homes disintegrated under our influence and their self-respect wilted in the glare of our power and arrogant self-sufficiency."

I will admit at the beginning of my sermon that it is of the "but I say unto you" type. We cannot afford the space for argument and proof and must simply assert things which you either know to be true or will find upon investigation and deliberation. And if you find after the investigation and deliberation are over that you are so proof against facts and so deaf to reason that you still continue thinking that civilization has been on the whole a good thing for the Indian and the Hawaiian, why then you will have cause to be thankful for those qualities of mind which enable you to view with indif-

ference or even with satisfaction the process which the rest of us see as something scarce less gruesome than war and feel as a tragedy of which we and our forefathers are blood guilty, be that guilt deliberate as it was when Kentucky was "the Bloody Ground," or be it unintended and unrealized as when a Yukon trader encourages Indians to live crowded in a village that he may trade with them or a school teacher that he may educate them.

It is the great misfortune of the native Americans that the enterprise of the miner, the cupidity of the trader and the uninstructed benevolence of the educator and philanthropist are as fatal to them as the squirrel rifle of Daniel Boone or the bowie of Kit Carson. Take just a single instance: I have elsewhere shown that when Sir John Franklin first visited the Mackenzie delta in 1826 there were over three thousand Eskimos between Cape Bathurs and what is now the Alaska boundary; it is well known that today there remain of their descendants less than a hundred and that this hundred are as badly infected with tuberculosis as are the Indians of the Yukon and have suffered many other horrors from their contact with us, the most appalling of which is a rate of incidence of insanity which has for this district averaged above one person per year for the last ten years, as against three cases for the fifty years that preceded. To some this devastation may seem less gruesome than that of war; to me it is a war in its results, if not in its aims and methods. But in the onslaught of civilization on "the people of nature" it is as it has proved in the present war of the Germans—it is the result of the Teuton attitude we object to, and not their pleas and protestations. And if ruthlessness does appear now and again in German speech and print, then where can the ruthlessness be better matched than in that gem of Americanisms: "The only good Indian is a dead Indian."

When we realize, then, that the civilizing process is a war in its devastating results, and when we remember that the Church was founded to carry forward the work of Him who went about doing good, is it not incongruous that the Church should, as it often does, name itself as among the chief of the civilizing agents and that it should in fact frequently deserve that name? Of course we find the answer, as we find also the excuse, in that best known of all pleas for mercy: "Forgive them, for they know not what they do."

For those who do not know, and who want to learn, just why our civilization is so deadly to the nature peoples, we may note that the answer is to be found in three things: (1) In the biological doctrine of evolution against disease, which doctrine is one of the cornerstones of modern medicine; (2) in the fact that these people have been ground by nature into a nearly perfect adjustment to their environment and if you change the environment you compel them to live under conditions to which their bodily and mental powers are not properly adjusted; (3) and (most easily understandable of all) many of the native ways are in themselves both morally and physically wholesome, e. g., the snowhouse of the Eskimo, the tepee of the Cree or the mere windbreak of the Fuegian, all dwellings that are healthful in their abundance of fresh air and cleanly in the fact that they are continually moved away from whatever filth may accumulate.

Then, seeing civilization is deadly to the nature peoples,

should the Church enlist on the side of the native to fight against what we grandiloquently call "Progress?" By no means, for the fight would be hopeless—hopeless for many reasons, not the least of which is that the native is no more anxious to be saved from becoming civilized than the drunkard is from becoming drunk.

Seeing the march of civilization through new lands is like the march of a ruthless army in its results, we can well borrow from modern war a figure representing truly what the attitude of the Church should be. The Church should be the Red Cross of this strife that must go on till the world is acclimated to a nearly uniform civilization—uniform in its main essentials, no matter how infinitely diverse it may prove in outward detail. Seeing the wind of change is a bitter wind, we should do what we can to temper it to the shorn lamb. An injurious change is deadly in proportion to its suddenness—then let us do our best to see that the changes that must come shall come as slowly as may be. Keep the people healthy by encouraging them to live and dress as near their former standards as practicable; bolster up their self-respect by developing native industries in preference to new ones; remember that charity leads to pauperization in the wilderness as surely as in the slum and that ethics and morality cannot under our present system be securely grounded on anything but economic independence. If

you encourage Eskimo women (to take but one concrete example) to live on groceries instead of seal meat, to dress in cloth instead of skins, to knit and crochet instead of tanning leather and sewing water boots, you need not be surprised if Eskimo husbands find their wives burdens rather than helpmates or if the graduate of your school finds prostitution the only practicable route to the gratification of the many expensive and undesirable tastes she has acquired along with her English and her three R's.

If Christianity were what the best of its representatives claim it to be; and, that being true, if the whole world could then be made Christian in deeds as well as in professions, perhaps civilization might in such case eventually become so tempered as to descend upon the nature peoples as a blessing instead of falling as a blight upon their home life, health and self-respect. Unfortunately we cannot have any soundly reasoned hope that any of the native races will survive uncontaminated till the day of such a blessed change. But I for one do have a hope that before the last defenseless native race goes down in the dust before the black Hussars of our civilization, the mission organizations of the Church will have been converted from regiments fighting in the battle front of that horror-attended progress into a frankly non-combatant order of mercy, mitigating the evil they cannot prevent.

THE LEAGUE OF NATIONS

BY THE VEN. JOHN HAROLD GREIG, B.D.

I AM not saying that as now drafted the league can take shape and become a fact. There may be all kinds of difficulties in the present form which further consideration will point out and remove. Still less have I anything to add to the debate as to whether it is in harmony with the constitution of the United States. . . . What does concern me and what I venture to think concerns you also as Christians is the fact that such a draft as this has appeared at all. For what does that fact mean? It must needs mean that in the opinion of these representative statesmen the idea which lies behind the league is one that it is possible to put into force. It implies . . . that this body of responsible leaders do not regard the idea of the League of Nations as the baseless fabric of a vision which cannot be realized. And that to my mind is an enormous and most welcome gain. . . . The representative statesmen of the greatest powers of the world regard the idea as feasible, agree that there is more than a bare *prima facie* case for it and have gone so far as to put out to the world a suggested method by which the league may, and I believe can, become an actual working fact. The method they suggest . . . may need recasting; but they assure us, not in verbal professions of faith but by an act which stakes their reputation, that the main idea of the league is not visionary or sentimental, but one that can be embodied in a definite institution.

I say that is a great event and I ask what should be our attitude as Christians towards it. Surely it must be one of gladness, goodwill and support. We must make them

know that we are behind them—not blindly and impractically, but to give all proposals a sympathetic welcome; that we will examine them, not to make difficulties, but rather to see how difficulties can be overcome. We ought to make them aware of the fact . . . that if to make it work we have to change our way of conducting some of our affairs we are ready for the necessary changes. . . . Christian people are terribly divided . . . but surely in this matter of securing the peace of the world we are face to face with ideals so clear to all Christians that in these matters we must show the world what a united Christianity can achieve.

The crisis is tremendous and the all of the human race is at stake. No one can doubt that if in five or ten years' time there is another war, it will be much more brutal and destructive of man and all his works than this last war has been. We are not at the end of the aid that science can give to the work of destruction. . . . Anybody can see that in methods of organization and transport even the Germans were bunglers from lack of experience, which experience we have now gained. Nor is this all. For it is plain that the old method of warfare, army against army, has gone forever. A modern war is a war of nation against nation; there is no longer any distinction between combatant and non-combatant, military and civilian. . . . Inevitably in coming wars an enemy will seek to strike at and destroy all persons and all forms of property belonging to the enemy . . . so that just at a time when the power of destruction will reach a higher point of effectiveness the range of what must be destroyed will be widened to an equal degree. . . . Nor will any nation ever again be able to wait

* A sermon preached at the Cathedral of St. John the Divine, New York, on February 23.

until the other side begins to make warfare more brutal. On the contrary, it will be necessary in self-defense to think out in advance and forestall the possible brutalities of the foe. We stand, in fact, on the edge of a great inclined plane of warfare that is deteriorating at an ever steeper rate of calculated scientific brutality and destructiveness and once more in the history of the world civilization seems to be on the point of destroying itself.

In what mundane factor can we then hope? There is only one that is worth anything, as it seems to me.

Turn your thoughts back to July, 1914, and ask yourself how many of the leading nations who were to be so soon involved in war really desired it. How many in France, in England, in Russia, in Austria, in Germany? Why you could get them all into this fragment of your new cathedral and with room to spare. There were hundreds of thousands in Germany who had been taught and persuaded that in self-defense Russia must be struck down . . . that it would be well to deal with the growing envy of England and France at the same time; but these did not want or desire war. It was only a small handful who did want it, and it is no exaggeration to say that for every one who wanted it there were a hundred thousand who hated and loathed it. Yet the few had their own way, not the many. The handful prevailed, not the vast altogether overwhelming majority. . . . How could such a thing be? Why, because the handful knew their own mind, were organized and could give expression to their will, while the right-feeling and sound-thinking of the majority was altogether powerless. It was not gagged or fettered; that implies that it had a body or a voice, whereas it had neither. It is a great and all-important truth that even such measureless moral forces as the widespread love of peace and hatred of war are powerless unless they have a body, so to speak, unless they become an organism.

A great tidal river that rises and falls twenty feet at each ebb and flow is a mighty force, but it cannot light a single room or grind a bushel of flour unless and until the right machine transmutes all this immense diffused force into power. . . . And it is this force, strong before the war began but intensified now a hundredfold, to which I look, and the League of Nations will make it a great social, political, international power, not a beautiful but impotent force. . . .

It is said that no nation can enter into this league without impairing its sovereign independence. . . . I think the sovereign independence of the United States of America and of my own country is a robust, better established thing than that. . . . But what hundreds fear . . . is that we lose everything that makes sovereign independence worth having. Where is the magnificence of sovereign independence in a continuance under still more intense conditions of the old race to have a better army and a stronger navy than any other power? . . . No. The league must come or the old wearisome race to be more destructive than our neighbors lest they destroy us must go on and on and on. In the name of God and humanity there can be no doubt what the Christian verdict must be.

I own that for us to take a leading part in the league will impose on us a great moral burden. We shall have to live on a higher plane in regard to all international matters and therefore in regard to all our home and in-

ternal questions, too. Altruism, not self-seeking; world-wide service, not gain or aggrandisement, must be our aim, and in this sense our independence will be less. But nations as well as individuals receive their call from God to a higher life where the rights and pleasures of self are replaced by costful duties. And to my mind it is to that that your country and mine are now called by God Himself in this League of Nations. It is the consummation of our victory and the supreme proof of the fact that with all our sins and shortcomings we were on God's side that this call now comes. For He only calls to a higher service those who are already serving Him; He only asks those to win a victory for Him on a higher plane who have already conquered in His cause. And, believe me, great and glorious as is the victory we have won over Germany and her allies, it is not nearly so glorious nor so necessary to mankind as the victories which await a true and efficient league of peace. For the whole world is fast becoming one great comity; we are learning that we must think not even in terms of empire, but for all mankind. And there are the child races and the feeble nations of the world, in Africa and Asia and elsewhere, to be brought in and trained and educated to take their place in the fellowship of mankind. We have fought the war in vain and lost our touch with the mind of God if we fail to see that we must train them and bring them out in peace, in an atmosphere of good will and neighborliness.

A new era dawns for the world, a new call for a world-wide fellowship, a true comity of nations in which black and yellow, red and white, may be united. Our part therein—what shall it be? Beloved, we are white men—God's white men—and our place is in the van where the burdens and the risks of being white men abound and cannot be shirked. A new day with a new call, new responsibilities, new burdens, new services, new tests for manhood come pressing on us. Surely this is one of those great moments of national life of which your own deep thinker and patriot, poet and seer, whose centenary England and America have just united to celebrate—one of those times of crisis and decision of which James Russell Lowell sang:—

Once to every man and nation
Comes a moment to decide
In the strife of truth with falsehood
For the good or evil side.

By the light of burning martyrs
Christ thy bleeding feet we track,
Toiling up now calvaries ever
With the Christ that turns not back.

A PRAYER OF THOMAS À KEMPIS

WE beseech Thee, our most gracious God, preserve us from the cares of this life, lest we should be too much entangled therein; also from the many necessities of the body, lest we should be ensnared by pleasure; and from whatsoever is an obstacle to the soul, lest, being broken with troubles, we should be overthrown. Give us strength to resist, patience to endure, and constancy to persevere; for the sake of Jesus Christ our Lord and Saviour. *Amen.*

THE FIRST WORD

Then said Jesus, Father forgive them, for they know not what they do.

THE short walk is finished. The soldiers take the cross from Simon of Cyrene and nail Jesus to it. His enemies look on exultingly. "Yes! he is beginning to pay the penalty now. Let him suffer!" His friends cannot bear to watch, nor endure not to watch. Their hearts are shattered by every hammer blow that drives the nails. The spectators eagerly note every detail of the crucifixion. It is a good chance to see how it is done if you have never seen it before. There are three of them today. Now the soldiers have finished their work. There the three victims hang, each upon his cross.

I do not mean to dwell upon the details of the physical suffering of the crucifixion. To dwell upon them over-long would be acting too much like the idle spectators who that day noted with morbid interest every twitching of the Savior's wracked muscles; too much like the people of our own time who delight in reading the details of the latest catastrophe, getting repulsive pleasure from vivid descriptions of human travail. I would say just enough to make you feel how grim the reality was. We honor the courage with which our heroes endured mortal pain by telling the story in carefully balanced verse, by painting the scene in nicely chosen colors. Till at last something of the melody of the words and the harmony of the colors finds its way into our conception of the event itself, and a scene of brutal cruelty done in stark daylight becomes transfigured into a pretty picture in which the artist loves to note the play of light and shade. Blood from an open wound adds to the beauty of a picture by enriching the color scheme with a dash of red; we almost forget that in the picture's original the falling blood meant a man's life flowing away. I would say enough to remind you that the scene on Calvary which has furnished the theme for so many lovely pictures was hideously real, and pass on.

Some have thought they found the message of Good Friday in the intensity of Christ's physical suffering. They have centred their attention on the utter cruelty and suffering of the crucifixion, as if it were that which made the day singular. But it was not that which singled it out in men's minds. It was not the manner of our Master's death which set it apart from all other deaths. Why, during the hours that He hung and suffered there two other crosses stood beside His cross. Yet Good Friday is not more solemn to us because three men were crucified instead of one. The bodily pain was multiplied by three, but absolutely nothing was added to the day's significance by that. We forget, when we centre our attention on the manner of our Lord's death that hundreds upon hundreds had traveled out of the world by that road. There was nothing new whatever in a cross raised on a hill to expose a human being to the jeers of a heartless crowd during his last moments on earth. There was nothing new in human cruelty or human agony. There is nothing unusual in either now. And as for death, it is one of the few experiences that comes to every living creature. If suffering or death were the only reason why Good Friday should claim our attention, every day of the Great War would have a better claim.

No! We must look for the secret of Good Friday

somewhere else. Not pain, nor death, nor even dauntless courage can account for its hold upon human interest. We shall come nearer to the truth if we turn our attention from the agony the Hero endured to the Hero Himself; look less at the cruelties by which they did Him to death, and more at the qualities of Him who died. In so doing we begin to read the secret.

"Father, forgive them, for they know not what they do." As an expression of magnificent comprehension of the other man's point of view, that prayer stands as the supreme example. It is always hard for us to do justice to the motives of those who strive against us. Even when we are justly hurt, we can hardly believe that those who executed justice acted without malice. But when we are hurt unjustly, how seldom we can understand how the one who hurt us viewed the matter! When we realize how it is with us, we realize how wonderfully our Lord rose above the personal injury of that hour, that even when the nails were driving through His flesh He could understand what was in the minds of those who had brought him to this pass. Even then he could see that they were ignorant of the crime they were committing. "Father, forgive them, for they know not what they do."

But we know. They thought they were crucifying a dangerous imposter. We know that they crucified the Lord of life. Our better understanding is no credit to us. Should we have seen with clearer eyes than the rulers of the people if we had been living then? I dare not say yes. But in our better understanding we have the answer to the question why the death on Calvary is different from all other deaths. Not because of the pain, nor the injustice, nor even of our Lord's perfect courage; but because of the quality of Him who died. Not because Jesus was crucified, but because it was Jesus who was crucified.

There you have it. Take away the life of the Master, and His death loses its significance. His death means so much to us because it was the consistent ending of His life. We speak as if the Incarnation were the truth of His life, and the Atonement the truth of His death. But you cannot separate the two like that. They go together. Without the Incarnation there would have been no Atonement. And the Atonement was not done in a moment there on Calvary. It was the fruit of his whole ministry. We look up to Him hanging there upon the cross, and seem to see in that moment the whole purpose of His coming amongst men. And so we do. Yet we err if we say He lived that He might die. Rather, His death is precious because it was the climax, the summing up in one act, of His life.

SAMUEL M. DORRANCE.

PEACE

BY CLINTON SCOLLARD

NOT with the high-voiced fife,
Not with the deep-voiced drum,
To mark the end of strife
The perfect peace shall come.

Nor pomp nor pageant grand
Shall bring war's blest surcease,
But, silent, from God's hand
Shall come the perfect peace.

A PRAYER FOR THE SPIRIT OF PRAYER

O GOD, who art the Truth, O God who art Spirit, help us in spirit and in truth to worship Thy great name, not acknowledging Thee in one place or at one time only, but in every place and at every time, in all we do and all we see, in our work and in our rest, in our laughter and our tears, in loneliness and in fellowship, in the eye of day and in the shadow of night, beneath the open sky as in the house of prayer, in the heart of the little child as in the wisdom of the man, in the fullness of health and strength and happiness as in the valley of the shadow of death, through which, O Father Almighty, do Thou in Thy mercy bear us to never-ending life and light and love. Amen.

Meditation: The inmost meaning of prayer is harmony with the divine will.

REGARDING prayer not so much as consisting of particular acts of devotion, but as the spirit of life, it seems to be the spirit of harmony with the will of God. It is the aspiration after all good, the wish, stronger than any earthly passion or desire, to live in His service only. It is the temper of mind which says in the evening, "Lord, into Thy hands I commend my spirit"; which rises up in the morning, "To do Thy will, O God"; and which all the day re-

gards the actions of business and of daily life as done unto the Lord and not to men—"Whether ye eat or drink, or whatever ye do, do all to the glory of God".

The trivial employments, the meanest or lowest occupations, may receive a kind of dignity when thus converted into the service of God. Other men live for the most part in dependence on the opinion of their fellow-men; they are the creatures of their own interests, they hardly see anything clearly in the mists of their own self-deceptions.

But he whose mind is resting in God rises above the petty aims and interests of men; he desires only to fulfill the divine will; he wishes only to know the truth. His eye is single, in the language of Scripture, and his whole body is full of light. The light of truth and disinterestedness flows into his soul; the presence of God, like the sun in the heavens, warms his heart.

Such a one, whom I have imperfectly described, may be no mystic; he may be one among us whom we know not, undistinguished by any outward mark from his fellow-men, yet carrying within him a hidden source of truth and strength and peace.—Benjamin Jowett.—*From Prayers for Today*, by Samuel McComb.

ASH WEDNESDAY

O GOD, our heavenly Father, we humbly pray Thee for Thy dear Son's sake, to bless abundantly at this time whatever efforts may be made to turn the hearts of Thy children to more sincere repentance and more living faith. Give a double portion of Thy Holy Spirit to all who minister and work for others. Prepare all hearts to receive the seed of Thy Word. Grant that it may take deep root, and bring forth fruit to Thy glory. Alarm the careless, humble the self-righteous, kindle the lukewarm, soften the hardened, encourage the fearful, relieve the doubting, and bring many souls in loving faith to Thyself. Remember us, O Lord, according to the favour that Thou bearest unto Thy people; O visit us with Thy salvation. Give more than we can desire or deserve; for the sake of Thy Son Jesus Christ our Lord. Amen.—(*Dean Goulburn, A. D. 1818.*)

O GOD, Who by Thy Word dost marvellously work out the reconciliation of mankind, grant, we beseech Thee, that by this holy fast we may both be subjected to Thee with all our hearts, and be united to each other in prayer to Thee; through Jesus Christ our Lord. Amen.—(*Gelasian Sacramentary, A. D. 494.*)

O GRACIOUS Saviour, we beseech Thee of Thy love and goodness to remember our manifold infirmities; give us full pardon of our sins and a new spirit. Give us grace, that we may always imitate Thy humility, resignation, purity, patience, charity, and all virtues, that we may be well-pleasing to Thee, may become daily more like Thee, and may hereafter dwell with Thee forever. For Thine own Name's sake we ask it. Amen.—(*Treasury of Devotion, A. D. 1872.*)

L ET Thy Spirit, O Lord, come into the midst of us, and washing us with the pure water of repentance, prepare us to be always a living sacrifice unto Thee; Who livest and reignest, ever world without end. Amen.—(*Mozarabic Liturgy, before A. D. 700.*)

O LORD, Who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee; grant this for Thine only Son Jesus Christ's sake. Amen.—(*Sarum Missal A. D. 1085; Book of Common Prayer, A. D. 1549.*)

NEWS OF THE CHURCH

LACK OF ORGANIZATION CAUSES MISSION DEFICIT

Says Mr. Sayre—Publicity and Immigrant Missions Department Wanted

BROOKLYN, NEW YORK.—February 19 an illuminating conference of church workers in the Province of New York and New Jersey was held in the Church of the Redeemer under the auspices of the Commission on Missions.

Mr. Monell Sayre said that three things were necessary to raise money: a good cause, a sufficient constituency, and organization; the Board of Missions has the first. Can any man ask for a better constituency than the Episcopal Church, overflowing with wealth and generosity? We do not talk about our devotion but it is there, and will respond to any adequate appeal adequately presented. Since we have the cause and the constituency, the board's deficit is due to lack of organization. The Church should give the Board of Missions a publicity bureau which would make the world take notice that the Episcopal Church is interpreting the Christian message to the twentieth century with a force and persuasiveness that has never been excelled. It should give its layman something worth while doing; he is bored with handing around the plate and ushering people to seats. Ask the Church for five, six or seven million dollars a year for missions; it is a man's task, and we have the men who would be flattered if asked to do it.

Archdeacon Pott said that the strange indifference shown to the Church in rural districts is due very largely to the Grange which is a great social centre, where practical things are discussed. To meet this, he suggests opening a schoolhouse where a common service might be held and people brought together, no matter what they were labeled.

Mr. J. R. Strong, speaking from a business man's point of view on "Missionary Organization," pleaded for more business-like methods.

The success of war activities was in getting the story to the individual through the impelling force of patriotism. Cannot we plead an impelling force in the love of God, and our fellowmen? consecration and service are as important as the collecting of dollars.

At the evening session Bishop Burch said if we were going to make Americans of foreign peoples we have got to teach them the English language. Christians are Christians everywhere but not American Christians until they think as we do, and they are a menace until then. We have started wrong; having our prayer book translated into foreign languages is a disadvantage; we make a mistake in having our services in anything but the English language.

Dr. Lacey said that in Manhattan Island there are 500,000 foreigners who can neither read, write nor speak the English language. He suggested a careful survey of this province to find out to what extent the different foreign elements are represented here, where they are, what are their religious feelings, and what is our opportunity of helping them.

Bishop Burch presented the following resolution which was unanimously adopted:

Resolved, That it is the sense of this conference that at its earliest opportunity the

Board of Missions should establish a separate department of the Church's domestic missionary work to deal with the peculiar and varying problems growing out of the religious needs of the immigrant.

ARCHDEACON GREIG VISITS THE CITY OF WASHINGTON

WASHINGTON, D. C.—The Archdeacon of Worcester, the Venerable J. H. Greig, D.D., spent the week beginning Septuagesima Sunday in the Diocese of Washington. He preached at the cathedral on Sunday morning, and at Epiphany Church Sunday night. Monday he conducted a quiet day for the clergy at the cathedral, Thursday a quiet day for women at St. John's, Lafayette Square, and Friday a quiet day for church workers at Trinity Diocesan Church. On Tuesday he addressed a very large and notable meeting of the Clericus, in addition to addresses to the cathedral school for boys and girls. On Wednesday he was one of the two special speakers at the Diocesan Sunday School Institute Convention in the morning, and in the afternoon he gave a lecture at the Virginia Theological Seminary.

At the Clericus he spoke on "The Religious Reactions of the English People to the War," and in a very delightful and informing way handled some of the high points in the spiritual changes brought about in English men and women by their war experiences. He mentioned the remarkable use and effectiveness of retreats in almost every dioceses, and not only for people of leisure but also for working people, and not only for adults but also for children. Nothing parallel to this has ever been attempted or achieved in extent and quality in the American Church. He also described how the dearth of clergy due to the younger men being in the trenches as chaplains, and the almost total cessation of ordinations, had led to a great and valuable increase in lay activities in the Church.

CHURCH SOCIALIST LEAGUE HOLDS MEETING IN BOSTON

BOSTON, MASSACHUSETTS.—A conference of the members and friends of the Church Socialist League was held at St. Stephen's Church February 22. There was a very representative gathering of well known church radicals, and a spirit of desire to serve the Church in these critical times was manifested by earnest discussion.

Among the topics taken up during the day were "The Responsibilities and Opportunities of the League," "The Social Preparation," and "Radicalism Among the Clergy." It was recognized that the present size and work of the league does not by any means represent the extent of radical sentiment in the Church, and the conference took two very important steps and passed two resolutions, both of which when consummated by referendum of the society will undoubtedly have very far reaching effect upon the organization, and unify and bring together those in the Church who are seen to help man the outposts of social and industrial changes.

Bishop Lawrence Goes South

BOSTON, MASSACHUSETTS.—Bishop Lawrence has left for several weeks rest at Aiken, South Carolina, where he will remain until shortly before Easter.

COORDINATION UNDERTAKEN BY NEW ENGLAND SYNOD

**Women Get Opportunity to Talk
But No Seats**

NEW HAVEN, CONNECTICUT.—The fourth synod of the Province of New England convened in St. Paul's Parish House here February 18. The synod was called to order by the Bishop of Vermont, and the Bishop of Connecticut was elected chairman. A message of affectionate greeting was sent to Bishop Lawrence from the synod. The Bishop of Vermont presented a report on coordination and the synod approved in principle the appointment of a provincial executive committee as suggested in that report.

According to the words of the resolution which, as amended, provides for the constitution of such a committee, its functions are: "to foster and coordinate the work of the Church in the province. It shall prepare the program for each meeting of the synod and the budget for provincial expenses." The matter of an executive secretary for the province was left to the discretion of the executive committee. The Bishop of Massachusetts is chairman *ex-officio*. The other members are, the Rev. Dr. E. deF. Miel, Dean Rousmaniere, Mr. L. D. Learned and Judge Robert J. Peaslee.

Tuesday evening the bishop and deputies to the synod were entertained at dinner by the Church Club of Connecticut at the Lawn Club. The speakers were the Bishop of Connecticut, the Rev. Dr. H. B. Washburn for the executive committee of the War Commission, and the Rev. B. I. Bell. The Bishop of Vermont invited the synod to meet at Burlington, Vermont, in 1920. The invitation was accepted. The synod was asked to appropriate the sum of \$3,000 for the salary and expenses for one year of a college secretary.

A resolution by the Bishop of Western Massachusetts as amended provides that two members of each diocesan organization of the Woman's Auxiliary, the Girls' Friendly Society and the Daughters of the King be invited to the synod with the privilege of presenting and discussing the work of their organizations.

The original vote was the usual clause that they should have seats but not votes, but the Bishop of Vermont was afraid that if they had seats they might be considered almost members and, at any rate, that it would help them toward full membership. Mr. Robert H. Gardiner suggested that it was hardly courteous to ask ladies and give them standing room only.

The same provision was made for an invitation to the New England Assembly of the Brotherhood of St. Andrew.

Following are the commissions of the synod: On social service, the Bishop of Maine, chairman; the Rev. Messrs. A. W. Moulton, J. M. McGann, J. N. Lewis, Messrs. A. A. Thomas and R. A. Woods, Mrs. Frank Streeter and Miss Vida Scudder. On missions: The Bishop of Rhode Island, chairman; the Rev. Messrs. A. M. Hilliker, T. Burgess, W. L. Clark, E. B. Holmes and Marshall E. Mott. Messrs. Henry Lewis and H. H. Hemingway. On religious education; the Bishop of Western Massachusetts, chairman; the Rev. Fr. F. H. Sill, the Rev. Dr. Lester Bradner, the Rev. Messrs. M. Taylor and J. W. Suter Jr., Miss Lucy Sturgis and Miss Mary M. Patrick.

BISHOP HAS TO EXCUSE FLABBY CHURCH MEMBERS

Bishop Israel Receives a Warm Welcome to His Diocese

ERIE, PENNSYLVANIA.—St. Valentine's Day proved true to its reputation when the Bishop of Erie returned to his diocese as quietly as he had left it nearly two years ago. He was met at the station by a committee of the cathedral chapter and escorted to the Episcopal residence. Sunday found the Cathedral and St. Mark's and Trinity Churches crowded to the doors and the congregations listening with intense interest to his descriptions of the Y. M. C. A. and the hospital work and "the boys."

He tried to excuse to "the boys" the weak and flabby characters that are often found among church members. He said that they would have been much worse without this help; but "the boys" would have none of these excuses. One of them, who declared his dad went to church for a Sunday wash so that he could get ready to do more mean things the next week, said, "Damn them, let them live it if they expect us to believe!"

Representatives of all organizations of the city's religious and civic and social life came to greet Bishop Israel at the reception given by the chapter Monday evening.

The Archdeaconry of Meadville met at New Castle, February 18-19. Bishop Israel presided at the meetings. The evening sessions found a crowded congregation desiring to hear about "our boys." The bishop told how the boys never complained.

In the mud of northern France the bishop found a battalion from Trinity College, Hartford, Connecticut. He said, "Boys, how old are you?" Every one straightened up and said, "Twenty-one." He replied, "You mustn't lie to the chaplain!" He found many of the volunteers were only sixteen and seventeen years of age. They were enduring the rigors of army life like veterans.

Wednesday was a quiet day for the clergy, conducted by the rector of the parish, the Rev. Bruce Reddish. At one place he startled the clergy by telling of and denouncing ministers he knew who had refused to enter the homes of sick during the influenza epidemic.

At Meadville the city turned out to greet Bishop Israel, Wednesday evening, February 19. A reception was given in his honor by the Men's Club, and he was welcomed by all. This is the bishop's home parish where he was rector for eight years. At present the parish is without a rector, the Rev. Arthur L. Seiter having resigned and Rev. Harvey B. Marks having become *locum tenens*.

In Erie the Rotarians of the city gave Bishop Israel a reception and a dinner in the Hotel Lawrence, Thursday evening. It was a notable civic gathering, and the bishop came back to his own for he was one of the founders and the first president of Rotary in this city.

A Charm String Round Mother Earth

The Young Women's Christian Association is putting a charm string around old Mother Earth's neck, and if you don't know what a charm string is, your education was neglected. The latest buttons on the string and the most unique and interesting are called "International Institutes." They are houses to demonstrate friendship, and the women who pass through the doors are women who do not

speak the English language. They go there to learn; and also to learn how to bring up better babies, what to do when Ignace has the croup, or Pierre cuts his finger; how to sew, and how to cook the American way. It is a bit of Americanization that strikes right at the root of things, for it begins with the home.

CAPITAL AND LABOR ARE INTERDEPENDENT

In his convention address Bishop Francis said:

"By precept and example, we Christians must proclaim the brotherhood of mankind, the unity of the nations, the equal rights of men, because we are the children of the one God, who is the Father of us all.

"The application of these principles is not confined to international relations. It affects all the relationships of men in human life. For example, that which, more than anything else, has caused unrest and turmoil in the world, which has begotten hatred and distrust, is the antagonism between Capital and Labor, between the employer and the employed. The wrong has not been confined to either the one or the other. Both have been at fault. The only remedy lies in a readjustment and in a recognition of the dependence of the one upon the other. If the capitalist would recognize that labor is capital, and the laborer that capital is essential to labor; if, in a word, men would realize that their interests are one and if each would accord to the other what justice and fair dealing demand, the threatened danger, always lurking near at hand, would pass. True Christianity can accomplish this result. It is the only thing that can accomplish it. We are being tried and tested as to the reality of our Christianity. The Church's opportunity has come and opportunity unused never tarries long, it hastens by. I urge your thoughtful and prayerful consideration of these things. Do not dismiss them as a theory with which you are not in accord, for the theory rests on the life and teaching of Jesus Christ, whom we acknowledge as Lord and Master. We have fought for justice to Belgium and France and Armenia and all the other oppressed peoples of the world. The ideals which compelled us to fight must be the ideals which shall control all our actions and all our work. The Church is the divine organization in the world for the upholding of ideals, for impressing Christ upon the hearts and lives of men. We must see to it, then, as members of the Church, that we are doing all that in us lies to enable it to fulfill its mission in and to the world."

Conference This Year at Wellesley

CAMBRIDGE, MASSACHUSETTS.—The conference for church work which has been held for the past several years at Cambridge will this year be held at Wellesley College, from June 19 to 30.

A Churchwoman Honored

ERIE, PENNSYLVANIA.—Mrs. Morris Guth, a member of the cathedral congregation, who has done such splendid work for Erie as head of the Red Cross Civilian Relief, was chosen vice-president of the State Conference of Social Welfare at its annual meeting at Harrisburg.

At the meeting Erie's experience in the value of the federation of all social service organizations, which she has tried for four years, was shown by Mrs. Guth and the dean.

UPHOLD CENTRAL RULE III AT QUARTERLY MEETING

G. F. S. Conference in New York Think It Should Be Retained

A quarterly meeting of the diocesan council, G. F. S., was held in the war headquarters, February 10. An interesting report of the vacation house was read by Miss Smith, chairman of the committee. In addition to the usual summer activities devised for rest and recreation, Land Army units were trained there and after training gave acceptable service to the farmers in the neighborhood.

The special subjects for discussion at the meeting came as a result of the new central constitution, part of which ruling was left optional to dioceses. The first concerned member representation on diocesan councils and whether it should be required that such members be communicants of the Church. Miss Bunker presented the question, strongly advocating that communicants only be admitted to the governing body. The Girls' Friendly Society is a church organization and it is a matter of principle, not opinion, that the Church should safeguard her boundaries. Unless membership in the council is limited to communicants it is quite possible that the government may not only be in the hands of those of varying Christian beliefs but in those of no belief at all. Mrs. Pfau spoke with much earnestness on a different point of view. She felt that were a church distinction made in member representation it would be manifestly unfair to the girls discriminated against. It would be undemocratic. It is now required that associates shall be communicants of the Church, no others are admitted. With members, all beliefs or none are accepted. A barrier put between them when considering privileges might justly be resented by the girls.

NO CHANGE MADE

It has been proposed to change the meaning of the third central rule by allowing members to return to the society who according to the rule as it now stands have forfeited their claim to membership. Miss J. V. Minor, assistant secretary of the New York Child Labor Committee, warmly advocated the change, believing that girls who have truly repented of the sin of impurity and now live entirely upright lives have every right to claim the protection of such a society as the G. F. S. Miss McGuire, secretary of the G. F. S. A., upheld and agreed entirely with Miss Minor on all principles but did not feel that this part of Christian work belonged to the Girls' Friendly. The G. F. S. does not claim to be the whole Church, only a small part of it. The society was organized primarily to prevent this one particular sin of impurity. Recognizing the intention of those desiring to alter the rule not to lower the standards of the society, Miss McGuire felt that the change proposed would lower the standard in spite of itself. The rule for many years has been a wall of protection and prevented evil; to remove it would lessen the power to prevent, and no amount of cure can equal the value of prevention. The probability would be that few girls would desire to return to the society after breaking its present rule and these girls could be cared for in other ways.

The meeting being for conference only no votes on these subjects were taken.

HEALTH OFFICER PRAISES BISHOP AND CLERGY

Worked Night and Day in Portland Hospital

PORTLAND, OREGON.—October last, at the height of the influenza epidemic, the Portland Auditorium was used as an emergency hospital. Bishop Sumner, several of the clergy and two of the sisters of St. John Baptist were on duty, or on call, for two or three weeks. At the time nothing was said about what was done. But the following letter from the city health officer merits wider publicity, showing as it does the spirit of social service which inspired the bishop and his helpers:

PORTLAND, OREGON, January 20, 1919.

THE RT. REV. WALTER T. SUMNER:

DEAR BISHOP SUMNER: When suffering and death, coupled with chaos, reigned supreme in the Auditorium Hospital and when I was nearly distracted from lack of actual practical workers, you and several of your clergymen came and said: "Doctor, we want to help you; we want work, real work. We are willing to carry bed-pans or stretchers or do anything, but please let us help you." Never was an offer more timely, or more gratefully accepted.

You went to work, and each week found you serving long hours day and night. There was no time when one of your official family was not present, either administering to the suffering and dying or helping the nurses or orderlies in the more disagreeable work. Dear Bishop, you went through it all bravely and nobly, as you have gone through other things, and you deserve unstinted credit—the more so, for there were so many people, with less responsibility, who might have offered to help, but who did not. For a long time I have wished to express my appreciation and gratitude to you and your good clergymen, but have always felt my inability to do so. I do not feel equal to it now, but let me simply say, I am deeply grateful until such a time that actions may speak louder than words.

In the meantime any suggestion or advice offered by you will always be most welcome to any member of the Bureau of Health. If at any time I can serve you, command me. Yours sincerely,

(Signed) DR. GEORGE FARRISH,
City Health Officer.

A PHYSICIAN CONDEMNS THE CLOSING OF CHURCHES

SAVANNAH, GEORGIA.—The following excerpt from a statement made to a local paper by Dr. T. S. Clay of this city is well worth perusing as the word of a Christian physician on the so-called "Flu Ban":

"In the matter of our churches open one day in the week for service, the other six days of the week ventilated, aired, unused, carefully swept and cleaned floors, never spit upon by occupants, never attended by ill people, I also feel that a great injustice is being done to this class of our citizens in the period of reconstruction, through which this country is now passing and must continue to pass. There is no influence stronger or more potent than the influence of the Church, and when this is removed by such a ban as exists at the present time we are losing one of the strongest arms for good of our civilization.

"I greatly admired the statement recently of Bishop Keiley, in which he referred to the need of and power of prayer.

I fear we are placing our trust in man and the means devised by man rather than in Him alone who made us and keeps us. Let our people be restored to their religious liberty. Our President in a time of war and difficulty sought this means by calling upon all the people to resort to the house of God in prayer. Let us now, in a time of peace and pestilence, follow his example and let our health officer, sanitary board and citizens at large follow his example. Remove the ban and restore our religious liberties and in addition restore our children to the educational advantages which should not be taken away from them. I believe that the statistics used by those who favor the ban to further their cause are misleading."

Personals

THE REV. JOHN D. HULL, of Plainfield, Connecticut, has accepted a call to St. Mark's Church, Leominster, and will begin his new work on Ash Wednesday. Mr. Hull is a graduate of Toronto University and Wycliffe College. For seven years he was a missionary on the prairies of Western Canada.

THE REV. KARL MORGAN BLOCK, for the past year and a half stationed at Camp Dix as the church's resident chaplain, in charge of St. George's Church and Club, has resigned his appointment and accepted a call to the rectorship of All Saints' Church, Norristown, Pennsylvania. He goes into residence on March 1 and should be addressed at All Saints' Rectory, Haws Avenue, Norristown, Pennsylvania.

THE REV. ROBERT BLICKENSBERGER, rector of Christ Church, Hackensack, New Jersey, who has been in France with the Y. M. C. A., has returned to his parish.

THE REV. EDMUND G. MAPES has resigned the rectorship of Grace Church, Sandusky, Ohio, and accepted a call to that of Christ Church, Cleveland. He assumes his new work the first of March.

THE REV. L. C. DIFFORD of Salem, Ohio, has accepted the rectorship of St. Stephen's Parish, East Liverpool in the same diocese.

MEMBERS of Christ Church, Sag Harbor, New York, are now rejoicing with their rector, the Rev. Wallace F. Thompson, over the new Ford runabout recently given him by the generosity of Mrs. James Herman Aldrich of New York City. It has already proven to be of invaluable service in the parish work.

THE REV. THOMAS V. WINGATE, curate of Trinity Church, Wilmington, has been called to the rectorship of Christ Church, Milford, Delaware. In the event of his acceptance he will also be appointed by the bishop as priest-in-charge of St. John Baptist Mission, Milton.

THE REV. DR. S. A. WATSON, rector-emeritus of the Church in Paris, who recently returned from France, is spending the winter at Montecito, California. It is Dr. Watson's intention to take up work after Easter in the United States. Until that time his address is, P. O. Box 16, Santa Barbara, California.

THE REV. R. P. CRUM, rector of St. Mark's Church, Syracuse, New York, has become a member of the cathedral staff in Boston. Mr. Crum has just arrived from overseas where he has been engaged in hospital service and will be at St. Paul's till June.

MR. DRANE FINDS TRAILS CRUSTED AND UNTRAVELED

Does 110 Miles Over Them, But Still Enjoys Life

NENANA, ALASKA, January 10.—Mr. Drane has returned from a trip to some of the Indians. After spending December 22 at the Middle River Canyon, in the Indian hunting camp, he returned the sixty-five miles to Nenana, where three services were read on Christmas Day, after which he left for Chena, arriving at the village on the evening of the 26th. The trail was crusted and untraveled, and this forty-five miles meant another long walk, but Mr. Drane says the reception accorded him put new life into him. After much singing, he was given the blanket toss. A team sent down six miles to bring him the last of his journey missed him.

The Salchaket visit had to be omitted, as a ten-day quarantine is established above Fairbanks.

The winter has been mild. Early in December we had a week of fifty below zero weather, but it has been much warmer the balance of the winter. Only one who has cut wood for fuel can fully realize what that means to our wood piles at the mission.

The children at the mission are well and happy, making good progress in their studies.

WARN OF SOCIAL UNREST

Men at Church Gathering Hear of Dangers of Bolshevism

CORTLAND, NEW YORK.—Timely warnings were sounded by State Senator Clayton R. Lusk and City Judge Rowland L. Davis, who were the principal speakers at a meeting of the men of Grace Church here Saturday, February 15. The meeting was called primarily to receive the report of an every-member canvass, but it resulted in the formation of a permanent organization of the men of the parish for social service.

Senator Lusk sounded a note of warning against social unrest. He said that for years there has been strife between capital and labor, and called attention to the conditions in Russia, where chaos reigns. He declared that nearly one-half of the so-called civilized people of the globe are at the present time living under unstable government brought on by class strife, and asserted that thousands of dollars are being used in this country to carry on the campaign of social unrest. He urged his hearers to get back of any endeavor which would eliminate that spirit of discontent which in Russia is called Bolshevism. "The time is at hand to get out and help stem the tide of unrest, if we are not already too late."

Judge Davis said that he, too, had seen the dangerous storm of discontent approaching and enveloping some sections of this country to a pronounced degree. This country cannot survive with conflict of stable government and anarchy. One or the other must prevail. We must enlist our money, our bodies and our spirit of justice in the common cause. He referred to the prohibition amendment and said that, while its need was not fundamental, he approved its adoption as a necessary drastic method. "The saloon keepers tried to reform when they saw their business interests in danger, but they waited too long." Judge Davis declared that the laboring men had not been given fair treatment for years.

March 1, 1919

FUNERAL SERVICES OF BISHOP GIBSON HELD

Over One Hundred Bishops and Clergy Are Present

RICHMOND, VIRGINIA.—The funeral services of Bishop Gibson were held at noon on Wednesday, February 19, at the Church of the Holy Trinity here, in the presence of a sorrowing concourse of his brother bishops, clergy and people.

The body was met at the door by a long procession led by a delegation of students from the Virginia Theological Seminary, followed by ministers of other Churches in the city, our clergy and the bishops, to the number of about one hundred. These filled the spacious choir of the church.

In the chancel were Archdeacon F. W. Neve, the Rev. E. L. Goodwin, D. D., secretary of the diocese, the Rev. Berryman Green, D. D., president of the Standing Committee, the Rev. J. Cleveland Hall, D. D., representing the Standing Committee of Southern Virginia, the Rev. Arthur B. Kinsolving, D. D., representing the Standing Committee of Maryland, the Rev. William T. Snyder, representing the Bishop of Washington, the Rev. J. J. Gravatt, D. D., rector of the church, and the six bishops who conducted the services.

The pallbearers were selected from the Richmond clergy. The choir of the church, supplemented by members of all the other choirs of the city, occupied front pews on one side of the nave. The church was filled to overflowing. There were present deputations representing the R. E. Lee Camp of Confederate Veterans and the Association for the Preservation of Virginia Antiquities, of which the bishop was a member of the advisory board.

The opening sentences were read by Bishop Brown of Virginia, Suffragan Bishop Thomson led the selections and the lessons were read by Bishop Darst of East Carolina. Bishop Murray of Maryland read the Nicene Creed, and the prayers were said by Bishop Gravatt of West Virginia. The hymns were 396, "The thousand times ten thousand," 375, "Our Blest Redeemer, ere He breathed," 672, "Blest be the tie that binds," and 176, "For all Thy Saints, who from their labors rest."

At the grave the committal was said by Bishop Brown and the concluding prayers by Bishop Tucker of Southern Virginia. Bishop Gibson is the seventh bishop of our Church whose body lies in beautiful Hollywood. Within very few years Bishop Peterkin, Bishop Randolph and Bishop Funsten have been laid to rest there, where Bishop Newton, Bishop Whittle and Bishop Thomson of Japan had preceded them, with a long roll of faithful and beloved clergymen of the days that have passed.

Fiftieth Anniversary in Brooklyn

BROOKLYN, NEW YORK.—St. Stephen's Church, Brooklyn, of which the Rev. H. J. Glover is rector, celebrated its fiftieth anniversary, Friday, February 21. On that evening there was a very delightful parish reception at which addresses were made by the Rev. J. H. Melish, Messrs. F. W. Farnham, J. H. G. Atkinson and the rector.

On Sunday there was an early Corporate Communion of the parish and a second celebration, with a sermon by the Rev. W. Schouler who was their first rector and addresses by other former rectors.

In the afternoon appropriate exercises were held in the Church School, and in the evening Bishop Burgess administered the rite of Confirmation and preached.

Our Weekly News Letters

WASHINGTON

Church Community Centre Opened.—

The new plans of developing Trinity Church in Washington into a centre of diocesan and community activities was marked on Feb. 8 and 9 by the entrance of the Rev. David R. Covell, the new vicar, upon his duties, and by a great reception on Saturday afternoon and evening, and a festival service on Sunday night. From four o'clock until ten o'clock Saturday people representative of all elements in the community came to see the renovated church and parish hall, to greet Mr. Covell and his wife, and to wish Godspeed to the new undertaking.

The bishop informally opened the new work. The head of the Navy League, Mrs. James Carroll Fraser, with a corps of assistants, received the guests.

The commodious parish hall has been transformed so as to contain not only a large dormitory and an assembly hall, but also billiard rooms and club rooms. Here at this point, accessible to all portions of the city and in the vicinity of Union Station, during the whole period of demobilization the Navy League and the Church together will maintain an active work for the benefit of the soldiers, sailors, and marines, and endeavor will be made not only to provide them with a home and club facilities in Washington but also to help them to bridge over this difficult period in their lives by throwing around them religious influences and moral safeguards.

The great event on Sunday was the service Sunday night, when the music was rendered by the cathedral choir, and in response to the invitations, personal and public, a great and representative congregation of upwards of fourteen hundred persons thronged the church and included numerous marines, soldiers, and sailors. A short service with plenty of congregational hymns heartily sung was followed by a very strong address by the Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, New York City.

The service was conducted by the dean and canons of the cathedral, together with the vicar, the Rev. David R. Covell.

One of the features of the occasion was the unfurling of the flags of the Allies, suspended from the great galleries of the church, after which the congregation sang: "O God Our Help in Ages Past."

This was the first of a regular plan of Sunday evening events which will emphasize the community and the social aspects of the work. Sunday mornings and afternoons will be given over to the usual round of church worship and Sunday activities.

W. L. DeVRIES.

NEW YORK

At the Cathedral.—The services at the cathedral on Sunday were especially interesting. Archdeacon Greig's sermon in the morning is given elsewhere in this issue. In the afternoon more than a thousand school girls from sixteen schools belonging to the Headmistresses' Association attended a victory service at which Dean Robbins was the preacher. They assembled in Old Synod Hall and at a quarter before four marched into the cathedral, filling almost every available seat in the crossing. The parents of the girls sat in the choir stalls. At ten o'clock the monthly celebration of

the Holy Communion in Chinese was held in St. Saviour's Chapel.

Interesting Service at Holy Trinity.—On Sunday evening a most impressive service was held at the church of the Holy Trinity (St. James' Parish) when the men of the parish who have come back from their service to the country were welcomed home. A new silk service flag with 169 stars was presented to the church. The preacher was Dr. Stires who told in a vivid way his experiences in France with the A. E. F.

A Tablet Dedicated at St. James.—On Sunday morning, February 23, a tablet was dedicated in St. James' Church by the rector, the Rev. Dr. Crowder, in memory of Thomas Powell Fowler, vestryman of the parish from 1882 to 1900, and senior warden from 1900 to 1915, the year of his death. The tablet, which is bronze, and beautifully executed, is the gift of Mr. Fowler's widow, who, with the other members of his family, has continued to be active and helpful in the life and work of St. James' Church.

Meetings and Quiet Days.—On March 12 the Woman's Auxiliary of the diocese will hold their annual quiet day at the Church of Zion and St. Timothy. Dean Fosbroke will conduct the meditations. Bishop Howden of New Mexico will be the speaker at the regular monthly meeting of the Woman's Auxiliary on March 4. Archdeacon Greig will conduct the annual retreat at the General Theological Seminary this week. Dr. Slattery will conduct a quiet day for the clergy of Dutchess County at Poughkeepsie on Wednesday of this week.

MARGARETTA MILLER.

CENTRAL NEW YORK

Clergyman on State Hospital Board.—Governor Smith has included in the list of nominees for the board of managers of the Utica State Hospital for the Insane the name of the Rev. Dr. E. H. Coley, rector of Calvary Church in that city.

Fellowship Dinner.—The first "fellowship" dinner of St. Paul's parish, Syracuse, was held in the Lockwood Memorial House on Friday evening, February 14. Baptists, Presbyterians, Christian Scientists, Roman Catholics, Universalists and Congregationalists are reported as taking part in the after-dinner speaking.

Rapid Progress.—Definite action toward the establishment of a new parish in Syracuse was taken on Septuagesima Sunday. For some time services have been held in the Seventeenth Ward of the city in the homes of persons interested, but the growing congregations have taxed the capacity of some houses and the safety of others. With the approval of Bishop Olmsted a temporary organization has been formed by the naming of an executive committee, to which has been delegated power to take action toward the purchase of property to be converted into a chapel. The project has the assurance of enough members to support a parish, from those who reside in that part of the city and find it difficult to reach other parishes on account of distance. A lot is in view, large enough for building purposes, which contains a large house that can be cheaply and conveniently converted into a chapel.

THEODORE HAYDN.

UNIQUE MEMORIAL RECEIVED BY PHILADELPHIA CHURCH

\$10,000 for Use of Rector for Individual Cases of Need

PHILADELPHIA, PENNSYLVANIA.—The Church of St. Luke and the Epiphany has become recipient of a unique memorial in the form of a \$10,000 deed of trust in memory of the late William Henry Barnes who was a director of the Pennsylvania Railroad. The dispersal of its income year by year makes possible the relief of cases other than those provided for in general ways or in the customary usages of parishes.

Among the purposes recited in the deed are these: "To keep true account of the principal of the said fund, separate and distinct from the endowment or any other funds of the church, and . . . to pay the net income arising from the said fund to the then rector of the church . . . at such stated intervals as shall from time to time be determined by the vestry as then constituted, to be expended and paid out by him for the alleviation of the sickness, want and distress of deserving persons, whose needs are brought to his attention in the course of his pastoral or professional ministrations."

It is especially "stipulated and provided: that the income shall not be used for repairs or maintenance of the church or for the expense of the services conducted therein, and that the income shall not be paid over to institutions or organizations, the object and purpose of the fund being to meet the necessities of individuals in sickness, want and distress. And, that an annual account or memoranda shall be furnished by the rector to the vestry of the income received by him from the fund showing the application which has been made of it."

Mr. Barnes was a man of wide acquaintance and diversified interests. He died on May 5, 1918 and his body lies buried at Old St. David's, near his home in Devon, where he had made his country residence for a quarter of a century. He is survived by John Henry Barnes, Esq., and by Miss Anne Hampton Barnes. The memorial given to the church has been made by the latter.

DEATH OF LIEUT. EDWARDS FOLLOWED DEVOTED LIFE

DETROIT, MICHIGAN.—In a letter printed for a "memorial service for the Detroit heroes who will not return" at St. Paul's Cathedral, a story of the career and death of Lieut. Frederick Trevenen Edwards is printed, as follows:

First Lieutenant Frederick Trevenen Edwards, adjutant 18th Field Artillery, U. S., was the only son of Frederick Edwards and Emma Louisa (Satterthwait). He was born in Cambridge, Massachusetts, on July 11, 1892. The class of 1893, of the Episcopal Theological School, Cambridge, stood as his godfather, at his baptism. He was educated in the public schools of Bridgewater and Malden, Massachusetts, and graduated from the Milwaukee Academy in 1909, winning the Markam Gold Medal for oratory. In 1915 he graduated from the Arts Course in Columbia University, New York City, receiving the degree of A.B. In the fall of that year he entered the General Theological Seminary, New York, and became first a postulant and then a candidate for Holy Orders in the Diocese of New York, passing some of his examinations for the diaconate before he entered the army. He was passionately

concerned about the war from its outbreak in 1914, and was only restrained from entering the British or French service by the counsel of his father, who felt that it was only a matter of time when his country would call him.

When we declared war in 1917 he immediately left the seminary, in May of his middle year, came to Detroit, where his father was dean of St. Paul's Cathedral, presented himself for examination at Fort Wayne, was accepted, enlisted and went to the First Officers' Training Camp at Fort Sheridan, Illinois. At the end of August, 1917, he was offered his choice of a first lieutenancy in the national army, or a provisional lieutenancy in the regular army. He chose the latter. After a few days with his family he joined his regiment at Fort Bliss, Texas, where he remained until April, 1918, when it was brought to Camp Merritt, near New York, and there his family spent a few happy days with him before he went overseas. The regiment sailed for France.

Upon arriving in France they were sent to an artillery school and remained there until the early days of July, when they started for the front. During this time Trevenen made progress and was successively promoted to be battalion adjutant and later on regimental gas officer, when he was attached to the headquarters staff. He was sent to the gas school at General Headquarters for a week's special training, and joined his regiment at Viffort, just below Chateau Thierry, where they were heavily engaged. They fought in the battle of the Marne without respite, until they reached Fismes, on the Vesle, on the 3rd of August, and then went back into rest billets. Soon they were on the move again, this time to St. Mihiel, where they were engaged again until the salient was wiped out. At this time he was promoted to be first lieutenant and regimental adjutant. Then, by forced marches, they proceeded to another position. He wrote regularly and fully, making no complaint, but it was a story of continued hardship, in rain and cold and mud, when he did not have his clothes off for four weeks at a time. His last letters contain an account of the fearful fighting, the last of all being written on the battlefield, October 5, shortly after nine in the morning.

On November 7 the fatal blue letter was opened, telling the story of his death. He was severely wounded in action in the town of Montfaucon, was taken to Field Hospital No. 114 about 11 o'clock on October 5, and died very early the next morning, October 6, about three o'clock. He was buried with military honors at Fleury-sur-Aire, Meuse, in a French cemetery. It was a singular coincidence that the first Sunday in October, which was the 6th, was the day on which it had long been planned he should begin his ministry by assisting in the services and preaching in his father's place. It was on that morning he died. At the memorial service his seat was marked with flowers, and then and there he entered upon his silent ministry.

Blue Sunday Laws May Go

PHILADELPHIA, PA.—Many of the business men, and some of the clergy, are in favor of repealing many of the laws that make the city unduly sad, on Sunday. The business men declare that travelling men avoid Sundays here, and the clergy say they favor concerts and some entertainment. A bill is before the state legislature at the present time, which provides for a less puritanical observance of the day.

RAILROAD MAN SETS GOING ORGANIZATION OF LAYMEN

Bishop Fiske Cites Roosevelt as Ideal for Church Worker

UTICA, NEW YORK.—The fact that Theodore Roosevelt was once a Sunday School teacher and superintendent was presented to a large group of men in Calvary Church, Utica, Sunday afternoon by Bishop Fiske as an argument against the idea that engaging in church work is effeminate. "It is a big man's job," he said.

The meeting was called to consider the plan evolved by a Syracuse man, Frank H. Pyke, division freight agent of the D. L. & W. R. R., of organizing service groups of laymen in the parishes of the diocese. Mr. Pyke said that the germ of his idea was found in the systematic work recently done in the army camps by secretaries of the Brotherhood of St. Andrew. The plan met with the ready approval of Bishop Olmsted, Bishop Fiske and the general secretary of the Brotherhood. The meeting Sunday was the first of the series being held in the chief centers of the diocese. It numbered nearly 100 selected men, representing all the parishes of Utica and many of the adjoining towns.

The Rev. Dr. Coley, rector of the parish, conducted a brief opening service in which Mr. Roosevelt's favorite hymn was sung, "How Firm a Foundation, ye Saints of the Lord."

Mr. J. Frank Shelby, general secretary of the Brotherhood, outlined the plan which he has come to the diocese to put in operation. Parish groups of representative men, with the same spirit of loyalty to their Church as to their government will be formed in every parish. The chairman of each parish group will be a member of a diocesan service group which will occupy the same relation to the bishop that the parish group will to the rector. Two definite lines of work were suggested by Mr. Shelby, either the formation of a Bible class for the six weeks of Lent each year, or the carrying out of a program to make evening services more attractive. "Our men need comradeship in the Church and in no Church in the world more than in the Episcopal Church," said Mr. Shelby. "We need to get closer together. That is the fundamental reason why so many of our confirmed boys do not remain in the Church. It is the Church where men are most active that is most highly regarded in the community."

Bishop Fiske said that he was deeply interested in this plan. He felt that the same methods used for the Liberty Loan and the Red Cross should succeed in the work of Jesus Christ. He told of his experience in the camps, where he learned that while 97 per cent. of the soldiers had a religious preference only 50 per cent. of these were Church members, half of whom rarely attended services. Some had not been to Communion in years. Many men were practically pagan. They had a splendidly religious spirit in simple things. They were courageous, unselfish, generous, humble-minded. They had fundamental ideas of real religion, but these were not linked up with Christ or His Church. There is great significance in this condition found in "a cross section of American society of all classes." A campaign with "money left out" is highly desirable.

Bishop Olmsted added that he felt it to be time that the men of the Church did more active spiritual work. They do not talk enough to other men about religion, thinking it to be hypocritical or effeminate.

SUNDAY SCHOOL LOSSES ARE TO BE OVERCOME

Diocese of Bethlehem Has Plans for Lenten Campaign

SCRANTON, PENNSYLVANIA.—A Lenten Church School Campaign has been inaugurated by the Board of Religious Education of the Diocese of Bethlehem to overcome the great losses which have been revealed throughout the parishes of Bethlehem in the last two years. It has been found that the decline in the enrollments of our church schools began eight years ago, and that in the past twenty-four months the Diocese of Bethlehem has lost 1,340 officers, teachers and pupils. City, suburban and rural schools have lost in about the same ratio. The greater part of the losses is no doubt due to the distractions incident to the withdrawal of numbers of men and women for active war work and the epidemic, which was especially severe and alarming in the region covered by the Diocese of Bethlehem.

The Diocesan Board of Religious Education has planned an elaborate program for the re-enrollment of all old scholars, teachers and officers.

The Lenten season has been set aside for the period of the campaign, and a threefold "drive" has been mapped out to get old members and new ones into the Sunday School, to secure the co-operation of the home, and all the other parochial forces related thereto, and, lastly, to strive for the largest possible Sunday School Lenten offering.

In the thirteen years of the history of the Diocese of Bethlehem, the Sunday Schools have given \$53,081, and have occupied second place in the Province of Washington.

BP. REESE AND DR. JEFFERYS TEACH AT GENEVA SCHOOL

Bishop Reese of Southern Ohio and Dr. Jefferys of Philadelphia have both consented to teach at the Summer School of the Province of New York and New Jersey next July. The school will hold its seventh annual meeting at Hobart College, Geneva, New York, from June 30 to July 11. The program as planned is unusually rich in its promise of good things. The daily Bible class is to be led by Dr. Jefferys on "Thinking With Christ in the Twentieth Century." A new feature is the two days' conference for the clergy on July 8 and 9, led by Bishop Reese. Miss Lucy Sturgis and Mrs. Charles Hutchison will have mission study classes, and a life work class led by Miss Sarah Ashurst of Cuba will be conducted for the first time. Miss Mabel Hill and the Rev. Samuel Tyler, D.D., of Rochester, will lead classes in social service. Dr. Bradner, Dr. Boynton, Miss Withers and Canon Elmendorf will teach again. The young people are planning to present *The Vision of St. Agnes' Eve*, a mystery play, out-of-doors. Bishop Stearly is again pastor and president of the school. Applications for registration and requests for information should be directed to the secretary of the school, Mrs. G. H. Lewis, St. Andrew's Rectory, New Paltz, New York.

Pre-Revolutionary Chandeliers Used

OXFORD, NEW YORK.—During a breakdown of the electric lighting system by which this village is served, Litany was said by candle light on a recent Friday night. St. Paul's Church possesses some of the chandeliers which were sent from

England in pre-Revolutionary days for the use of St. George's Chapel, New York City, and by which that historic building was lighted in the days when candles were commonly used. These are generally illuminated on occasions of great festivity and prove their value in emergencies.

CHURCH HOSPITAL OPENS

Wuchang Now Has One of the Finest in Country

WUCHANG, CHINA.—The Church General Hospital here was formally opened December 14 at 2 P. M., in the presence of a large gathering of invited guests, Chinese and foreigners. The exercises were held in the space between the hospital and the doctor's house on the most beautiful day of our late autumn. Speeches were made by the acting governor, the American consul and the bishop, by Dr. Yen and Mr. Sherman of the board of managers, and by Mr. Hsu, president of the Wuchang Chamber of Commerce, who spoke feelingly as one who had benefited in his own family from the hospital's ministrations.

Boone Band played and scrolls were presented by Dr. Wu of the Iron Works on behalf of Dr. L. N. Chang. Tea was served in one of the large open-air wards at the top of the building. Every one present was full of gratitude to those in America who have made possible this beautiful and convenient building, which, when completed, will be one of the very best hospital buildings in China. Owing to the tremendous loss by exchange, some \$35,000 remains to be raised for the plant, and the committee in America is still at work on this problem. One of the most important memorials is the two large operating rooms which were the gift of Miss Olden of Princeton as a memorial to Mrs. Smith, aunt of Mr. Ludlow and Mrs. Howe. Doctors and nurses report that a decided raising of the tone of the hospital work has followed the move to the new and sanitary buildings now formally dedicated to their high service.

Governor Appoints Clergyman

GRASS VALLEY, CALIFORNIA.—Governor Stephens appointed the Rev. Bert Foster, D.D., rector of Grass Valley, to be delegate from Northern California to the Pacific Coast Congress for a League of Nations, which was held in San Francisco February 19-20. The appointment was made on the recommendation of the Pacific Coast Congress Committee.

Oriental Research School Reopens

The American School of Oriental Research in Jerusalem, which has been closed on account of the war since the end of 1914, will reopen this year. The new director of the school is Prof. William H. Worrell, of the Kennedy School of Missions, Hartford, Connecticut, a noted Arabist and Orientalist. With him will be associated Prof. Albert T. Clay, of Yale University, distinguished as archaeologist and Assyriologist. The Fellow under appointment is Dr. W. F. Albright of Johns Hopkins University. The renovated condition of Palestine promises a new era for the school. It offers great opportunities for those who wish to know the Holy Land at first hand and is confident of American support. Information can be obtained from Prof. J. A. Montgomery, chairman, University of Pennsylvania, or Prof. George A. Barton, secretary, Bryn Mawr College, Bryn Mawr, Pennsylvania.

BISHOP ISRAEL WARMLY WELCOMED IN SCRANTON

Newspaper Writer Pays Him a High Tribute

SCRANTON, PENNSYLVANIA.—A large number of people greeted Bishop Israel, of the Diocese of Erie, at an informal reception hastily arranged at noon recently in the parish house of St. Luke's Church. The bishop, just back from eighteen months spent in the war zones, was exceedingly happy to be with his former parishioners.

Bishop Israel's most harrowing experiences were in the Toul sector, where he was under fire several times and had a number of close calls. He told of one Saturday night when nearly 300 men were wounded and maimed and brought to his hospital and more than 100 were killed. He personally helped bury sixty-four of these. It was while working with the stretcher bearers that the boche shells were fired at him. "We simply got into a shell hole, although the boys said it was a close shave," explained the bishop.

Bishop Israel disputed the fact that the war had caused a great religious revival. The soldiers were just plain ordinary American boys who took things more seriously because they faced death, he explained. "They were anxious to attend services because they realized that they were so near to death and therefore near to God. No person under the circumstances could help being more serious."

Bishop Israel traveled over the entire battle front twice. He was in the front line trenches, had mess with the men, ate their hardtack and lived with them in billets.

The following tribute appeared in a Scranton paper: "Bishop Israel entered the war zone before the United States declared war against Germany. He thought it to be his first duty to Christianity and humanity to be where he could edify by his life and example and bring the largest possible alleviation of human misery, which one man is capable of attaining."

"He went to work like a man and did a man's work among the troops on the firing line. He was wherever his presence was needed. He traveled thousands of miles along the front, preaching, praying, visiting hospitals, bringing what consolation he could, spiritual and material, to the sick and dying. All his work was accomplished with the modesty and abhorrence of notoriety which we in Scranton, and particularly the newspaper men of Scranton, knew when he was among us to be his distinguishing characteristic. I am positive if the war continued 20 years and that he lived so long amid its catastrophes and horrors, Bishop Israel would not have left the battle line under any compulsion or inducement whatever. It is characteristic of Dr. Israel that he did not leave the battlefield for a single hour during the two years in which he lived on it, except for an occasional official visit to Paris. There was no furlough or leave of absence for him. The Bishop of London obtained more advertising out of the war in two of his visits to France than Bishop Israel obtained out of the war during the two years in which he served as chaplain in the trenches and on the firing line and in the hospitals. Bishop Israel was one of the clergymen who assisted at the obsequies of the late James Gordon Bennett, proprietor of the *New York Herald*. This was one of the rare occasions during the war in which his name had been prominently mentioned in American newspapers that I could discover."

CHICAGO

Quiet Day for Women.—The fourth annual quiet day for business women was held on Saturday, February 22, Washington's Birthday, at the Cathedral of St. Peter and Paul. Dr. Stewart of St. Luke's Church, Evanston, was the conductor. He gave two talks in the morning and two in the afternoon. Luncheon was served at the mission house by the sisters of St. Mary.

Church Club Dinner.—On Thursday evening, February 20, the Church Club of Chicago gave a dinner at the City Club. The Rev. George Craig Stewart spoke on his experiences as a chaplain on the American Front in Europe. Announcement was made about the noon-day services at the Majestic Theater during Lent. The speakers are expected to be as follows: Bishop Johnson, Dr. Freeman, Bishop Fiske, Dean Bell, Dean Abbott and Dr. William C. Sturgis. The gathering wished Godspeed to Bishop Anderson, who left the next day. He expects to sail for Europe shortly after the first of March as chairman of a commission to confer with representatives of the Roman Catholic and Eastern Orthodox Churches on the matter of the World Conference on Faith and Order.

Dr. Carleton to Come to Wilmette.—Dr. Hubert Carleton, formerly secretary of the Brotherhood of St. Andrew, and at present at Trinity Cathedral, Cleveland, Ohio, has accepted a call to St. Augustine's Church, Wilmette. Dr. Carleton will take charge of his new parish on April 1.

The Cathedral.—The Rev. Bertram Smith, who was ordained deacon last spring, has come to take up his work at the Cathedral of St. Peter and Paul as a member of the city mission staff. Mr. Smith is an old cathedral boy and was athletic director at the cathedral while he was at the seminary. He left the seminary in 1917 and enlisted in the Marine Corps. After his period of training he was sent to Santo Domingo, and was later promoted to the rank of second lieutenant. He preached at the cathedral on February 23.

The Rev. L. B. Hastings has been appointed senior priest at the cathedral, and is in charge of the work at the cathedral and the city mission.

CHARLES L. STREET.

WESTERN MICHIGAN

St. Mark's, Coldwater, Calls a Rector.—The rectorship of St. Mark's Church, Coldwater, vacant since the death of the Rev. John Hewitt, about a year ago, is likely soon to be filled. A call has been extended to the Rev. George A. Moore of St. Andrew's, Peoria, Illinois, and it is understood that he will accept upon his discharge from service as chaplain in the army. He is now stationed at Fort Dodge, Iowa.

Bereavement of the Rector of Muskegon.—Mrs. Anne Parsons Tunks, wife of the Rev. Walter P. Tunks, rector of St. Paul's Church, Muskegon, died of influenza after four days' illness, at the home of her mother, Mrs. Gustavus Parsons, in Columbus, Ohio, on February 9. She was a young woman greatly esteemed and beloved.

F. O. GRANNISS.

LOS ANGELES

A Loss to the Diocese.—The death of the Rev. C. Irving Mills, rector of St. Mark's Church, Glendale, was a distinct loss to the diocese.

Upon his arrival in Glendale in 1913, he found the church poor in the world's goods but rich in the enthusiasm and Christian

ideals of its members,—few in number. His labors in this pastorate resulted in the upbuilding of St. Mark's, the purchase of a new building site and the general reestablishment of the institution. Ill health compelled him to resign his pastorate during Eastertide of 1917.

While located in Denver he instituted the movement for the building of the Ascension Memorial Church of that city, which edifice was completed during his administration. For six years Dr. Mills found time to act as secretary of the Colorado diocese as well as in the capacity of editor of the *Colorado Churchman*.

BETHLEHEM

Sunday Schools to Reorganize.—A special meeting of the teachers and officers of the Sunday Schools in the vicinity of Scranton was held at St. David's Church, Scranton, the Rev. G. H. Harvey, rector, on February 19 for the purpose of considering the Lenten Church School Campaign of the Diocesan Board of Religious Education.

This campaign aims to re-organize the Sunday Schools of every parish in the diocese, the re-enrollment of former pupils and the securing of new enrollments. Also a modification of the present system of teacher training and to make a definite plan to secure the co-operation of the homes of the children. Literature describing the three principal features of the campaign is to be placed in the hands of the rectors and superintendents at once and an effort is now being made to have the entire diocese begin the campaign simultaneously on the first Sunday in Lent, closing on Easter Day.

Widespread Activity.—Throughout the entire diocese there is an evidence of intense activity on the part of the parishes, both in ordinary parochial work and in extra gatherings of organizations and societies.

In Trinity Church, Pottsville, the Rev. Howard Diller, rector, the twelfth annual supper for the men of the parish will be held on the 19th. They have had to limit the number of the men to the seating capacity of their hall, keeping it down to 300. The bishop of the diocese and Dr. W. C. Sturgis, educational secretary of the Board of Missions are among the speakers.

Trinity Church, Carbondale, holds a men's dinner on the 20th.

St. James Church, Jermy, recently held a most successful dinner, with the bishop of the diocese and two laymen of the church, Mr. H. W. Kingsbury and Mr. Willard M. Bunnell, among the speakers.

Results of Canvass Felt.—The Pro-Cathedral of the Church of the Nativity, South Bethlehem, is reaping the rich results of the every name campaign inaugurated by Dean Larned in December. Not only were the pledges subscribed to meet all apportionments and parish expenses but there was an over-subscription large enough to pay the salary of a special missionary. The parish has accepted the Rev. W. Hoke Ramsaur who has gone to Liberia.

G. F. S. Progresses.—Miss Jeannette Zeigler, representative of the Girls' Friendly Society, has made a two weeks visit in the archdeaconry of Scranton, visiting parishes in Honesdale, Carbondale, Pittston, Wilkes-Barre and Scranton. She has aroused a great interest in the new program of the Girls' Friendly Society and has formed branches in five parishes and stimulated very greatly the work in others. At Grace Church, Honesdale, a group of

associates has been brought together and plans made for an active branch. The same thing applies to Trinity Church, Carbondale and to St. David's Church, Scranton, where a candidates group of thirty members has been formed. St. Mark's Church, Dunmore, has adopted the new era program as has also St. Luke's Church, Scranton, where a group of active church women, fifteen in number, have undertaken to push the latest plans of the society to the very utmost.

IOWA

Welfare Work in Des Moines.—Just entering on its second year is the United Welfare Bureau, whose object is expressed as follows in its charter: "The federation of the charities and relief-giving organizations of the city of Des Moines, so that such co-operation may reduce duplication and give minimum service in the way of community betterment; leaving, however, to each of the charities and relief-giving agencies its separate organization and the direction and management of the affairs peculiar to its work."

The year preceding this federation of forces there were forty-two campaigns for funds, each charity making its own separate appeal. But in the year just past, under the united plan of work, one great "drive" was made, lasting one week. The interesting experiment was tried of including in the campaign the appeal for Armenian, Syrian and Jewish relief. The amount asked for, in the city of Des Moines, was \$200,000, and the subscriptions totalled nearly \$210,000. After the Oriental relief work is given its fixed percentage of this amount, the various charities of the city are allowed each its quota, according to its needs and the results of the work for which it has been able to achieve. Included among these is St. Monica's Home for Girls, which has been doing a very remarkable work, under Deaconesses Wurts and Roberts. Bishop Longley is chairman of the board of trustees.

ALLEN JACOBS.

ALBANY

Twenty-Fifth Anniversary.—A service in commemoration of the twenty-fifth anniversary of the Rev. Harry Van Allen as diocesan missionary among the deaf of the Diocese of Albany took place in St. Paul's Church, Albany, on Sunday afternoon, February 9. Mr. Van Allen was ordained by Bishop Doane and is at present in charge of the deaf mute work in the dioceses of Western and Central New York as well as Albany. The speakers were the Rev. Dr. Enos, rector of St. Paul's Church, Troy, and president of the Commission for Deaf Mute Work; the Rev. Roeliff H. Brooks, rector of St. Paul's Church, Albany, and the Rev. W. W. Ellsworth of Johnstown. The service and addresses were interpreted in the sign language by Mr. Elwood Stevenson of New York. Miss Alice E. Judge, the choir leader of St. Ann's Church for the Deaf in New York, was in charge of the music. The hymns were given orally by Mr. Stevenson.

Mid-Winter Meeting of the Diocesan Assembly.—The Albany diocesan assembly of the B. S. A. held its midwinter meeting in Christ Church, Troy, the Rev. G. C. Wadsworth, rector, on Monday evening, February 10. Forty-one men representing nine chapters were present. Reports showed a revival of dormant chapters and several new chapters in the course of formation.

J. N. MARVIN.

March 1, 1919

PHILADELPHIA

Every Member Campaign.—Following upon the discovery that the work of the church is being carried on by one-sixth and supported by one-third of the membership, all of the one hundred and fifty parishes of the diocese are active and interested in an every member campaign. Prayer, service and giving are the aims and slogans of this great movement.

It is largely ignorance that accounts for this indifference on the part of church people. From now until the campaign of education begins the organization of parish and district and diocesan committees is being perfected. Prayer circles are being formed, instructions are being sent out. The clergy and laity are being informed and interested; the women in many parishes are already doing great service as messengers, carrying news of the plan and progress of the work to every family.

In the week of March 9 each parish will, separately, hold services and meetings, at which the parish opportunities will be set forth, and workers enlisted for parochial service.

On March 16 the work of the diocese will be set forth for a week at various centers. The chairman of one of these diocesan sections lately discovered that there were one hundred and eighty-five organizations working in the diocese for all sorts and conditions of men.

The week of March 23 will be given to sectional meetings, when the Rev. Messrs. Patton and Wood will present the worldwide work of the whole Church. Other speakers in this list will be: Bishop Mikell of Atlanta, the Rev. Messrs. Philip Cook of Baltimore, W. C. Whitaker of Knoxville, W. H. Milton of Wilmington, North Carolina, and W. T. Sturgis of the Board of Missions.

On March 27 there will be a mass meeting at the Metropolitan Opera House to give instruction and inspiration to all who are to make the house-to-house canvass on Sunday, March 30.

The unusual feature of this campaign lies in the featuring of information and service; the financial gain will be secondary, a fruit and a proof of the interest and understanding aroused.

Mr. Richmond Deposed.—On February 13, in the chapel of the church house, in the presence of the Rev. Messrs. Hord and Morris, Bishop Rhinelander deposed the Rev. George Chalmers Richmond, he having declared his renunciation of the ministry of this Church.

Church School Superintendents Meet.—The eleventh meeting of the church school superintendents of the diocese will be held at the Church of the Covenant, Twenty-seventh street and Girard avenue, on Thursday evening, February 27. After the supper there will be an address and conference on "Stopping Leaks." The speaker will be Mr. Harry E. Paisley, superintendent of the County Association.

Memorial Altar for Soldier Churchman.—An altar will be erected in the Church of the Savior in West Philadelphia, in memory of Captain Howard C. McCall, who was killed in action in France. Several soldier members of this parish were lost in action. This is the first memorial of the sort to be erected in memory of those lost in the great war.

Wider Use of Parish House.—The Rev. David M. Steele, rector of the Church of St. Luke and the Epiphany, has recently extended an invitation to all organiza-

tions working in the central part of the city to use the parish house for meetings. He is eager to serve the community in the large quarters there, and hopes to accommodate afternoon and evening meetings of charitable and civic organizations.

IRVING A. MCGREW.

LEXINGTON

Annual Council Meets.—The twenty-fourth annual council of the diocese was held February 11-12, in Trinity Church, Covington, Kentucky, the Rev. J. Howard Gibbons, rector.

Special legislation was taken on the matter of the eligibility of women to membership in the council, the report of the committee to which this was referred at the last council being, that, "in the absence of action by the General Convention there should be no separate diocesan action upon it." Members of the committee and of the council felt that scope should be given the activities and interest of the women communicants in church matters, but because such membership in the governing bodies of the Church so affected the organization of the Church as a whole, the Council, in order to ascertain the mind of the Church on this important question, directed its deputies to the next General Convention to present to that convention the question as to the wisdom of making women eligible to our diocesan councils.

The Standing Committee on Church Unity of this diocese was directed to take steps to place the Church in touch with the proposed plan of the Interchurch World Movement of North America.

Special attention was given the matter of increased salaries for the clergy, and a committee was appointed to bring this matter to the attention of all vestries and church committees.

Perhaps the first officer of the kind in our Church is that of secretary for clerical supply, to which office Judge Lyman Chalkley had been appointed. It will be the endeavor of the secretary for clerical supply to keep always at hand a list of clergymen from among whom to supply future vacancies immediately upon their occurrence.

The following officers were elected: treasurer, Mr. Charles H. Edge; chancellor, Mr. John T. Shelby; registrar, Mr. J. E. Keller; historiographer, Miss Kate Scudder; commissioner of insurance, Mr. Charles J. Smith; commissioner of deeds, Mr. J. Craig Shelby.

Standing Committee: the Rev. George H. Harris, the Very Rev. R. K. Massie, the Venerable F. B. Wentworth, Mr. W. D. Spalding, Mr. Henry Higgin, Dr. W. B. McClure.

Trustees of the diocese: Mr. A. D. Cole, Mr. J. T. Shelby, the Hon. Mat Cohen, Mr. A. C. Hunter, Dr. W. B. McClure.

Ecclesiastical court: the Rev. Alex. Patterson, the Rev. T. L. Settle, the Rev. H. P. Manning, the Rev. G. H. Harrison, the Rev. J. C. Stephenson.

Deputies to General Convention: Clerical; the Very Rev. R. K. Massie, D.D., Lexington; the Rev. George H. Harris, Versailles; the Rev. J. Howard Gibbons, Covington; the Rev. George H. Harrison, Ashland. Lay: Mr. A. C. Hunter, Versailles; Mr. A. D. Cole, Maysville; Mr. J. T. Shelby, Lexington; Mr. Henry Higgin, Newport.

HENRY P. MANNING.

OLYMPIA

A Loss to the Diocese.—The Rev. Robert Marshall Harrison, D.D., rector of St. Paul's Bellingham, who died recently at the age of sixty-five, had done a very successful work, resulting in a well-knit

parish. He was beloved not only in his own parish but throughout the city of Bellingham. He achieved the placing in the church of a fine pipe organ, which will now be made a memorial. The burial, which was in Bellingham, was conducted by Bishop Keator, Archdeacon Hilton, and a number of the clergy of the diocese. The ministers of the several churches in Bellingham attended in a body as a tribute of their affection for him. He was ordained by Bishop Littlejohn in 1898, and was successively assistant at the Church of the Holy Comforter, Philadelphia, and minister-in-charge of Holy Trinity Chapel, Philadelphia. Los Gatos, California, was his only western parish besides Bellingham.

The Rev. R. J. Arney Ill.—The Rev. Rodney J. Arney, rector of St. James, Kent, Washington, is suffering from a partial paralysis of the vocal cords. He is spending his leave of absence in California in a complete rest from all duties parochial and diocesan.

Bishop on Important Commission.—Bishop Keator of Olympia has been appointed by Governor Lister of Washington a member of the Veterans' Welfare Commission, created by a bill regarded as the most important piece of war business put forward by the present legislature. Its aim is to find ways and means of putting soldiers back into civil life, with funds at hand to do almost anything to help the state turn from a war to a peace basis. In appointing Bishop Keator, together with the other four members of the commission, Governor Lister says: "I have given the selection of the commission extended consideration and feel that the men named are particularly qualified for the great task that is to be accomplished."

EDWARD M. TRABER.

NEW MEXICO

Notes.—On Sunday, February 2, the Rev. K. L. Houlder, who comes from the missionary district of San Joaquin, was instituted, as rector of the church at Deming. As Camp Cody, where many soldiers have been stationed is nearby, it is fortunate that we now have a clergyman settled in this parish.

The Rev. R. E. Browning, who has been in war service, is expected to resume his duties as rector of the church in Silver City, early in March. The Rev. W. H. Ziegler, the newly chosen rector of St. John's Church, Albuquerque, who also has been in war service, has arrived there, and held his first church service on Sunday, Feb. 16. On Sunday, Feb. 9, the bishop visited St. Clements parish, El Paso, Texas, when fifteen adult persons were confirmed.

D. A. SANFORD.

ARIZONA

Bishop's Visit.—At a recent visitation at Grace Church the bishop confirmed one of the professors of the State University and his wife. In the afternoon he visited St. Luke's in the Desert, one of our newer enterprises, and found it in an encouraging condition. Only \$9.00 a week is charged to patients here, which does not begin to cover their expenses. The balance is met from funds of the Arizona Health League, which are at the bishop's disposal for the support of our hospitals. To complete this hospital as planned will take \$10,000. Each unit costs \$500 to build and \$100 to furnish. The superintendent, Mr. E. C. Clark, gives his services without compensation. In addition to these duties he is treasurer of Grace Church and superintendent of the Sunday School, and as lay reader has charge of Fort Lowell and Oracle.

WESTERN COLORADO

Awakening of Interest in the District.—With the gradual lifting of the influenza ban in many parts of the district, reports from all sections indicate a renewal of interest. In Montrose and Olathe under the fine leadership of the Rev. W. M. Ford the "Community Prayer League" is taking real hold of the minds of the people. This league counts in its membership an increasing number both in and outside the membership of the Church. In Gunnison where the Rev. P. C. Bissell was installed early in November the report shows a desire to build up the work as soon as the ban is removed. Ever since Mr. Bissell came the town has been under the strictest quarantine, but as in so many places this has added at least negatively to an interest in rising to renewed standards of activity and advance. In Delta County the missions under the care of the Rev. Hugh D. Wilson are rallying to his leadership. In Paonia and Delta the duplex envelope has been inaugurated and in Hotchkiss, pending the definite organization of the parish work, individuals are taking sets of envelopes and making returns directly to the missionary for transmission to the district, and the Board of Missions.

KENTUCKY

A \$100,000 Campaign.—A campaign to raise \$100,000 which will increase the Bishop Dudley Memorial Fund of the Diocese of Kentucky from \$35,000 to \$135,000, will start Monday, December 17. Thirty-five of the leading churchmen of the diocese, headed by S. Thurston Ballard, a prominent Louisville business man, the Rev. J. M. Maxon, rector of St. Mark's Church, Louisville and Gilmer S. Adams, H. D. Ormsby, and L. D. Wallace, also Louisville business men, will see that every communicant in the diocese has an opportunity to contribute. It is said that nearly half of the amount has been promised already by the wealthy churchmen of Louisville.

The Bishop Dudley Memorial fund will be used as an endowment for the support of the Kentucky Episcopate. The interest will be used to pay the salary of the bishop and other expenses of the administration of the diocese. A portion of it will be set aside each year so that gradually the amount of the endowment will increase. The fund will be handled by trustees and every effort will be made to safeguard it against speculative and unwise investments which diminish it.

The memorial fund was started during the life of the late Bishop Dudley when the Diocese of Kentucky comprised its present area and also that of the Diocese of Kentucky.

Bishop at Transportation Club.—Even in a city where the Church ranks first in influence it is an unusual tribute to have the bishop of the diocese chosen as the toastmaster for the biggest business men's banquet of the season. But the Transportation Club of Louisville following the example of numerous other social organizations who have found Bishop Woodcock to be an excellent toastmaster, not only chose the bishop, but as a subtle compliment to him, made the affair a "dry" one for the first time in the club's long history. B. L. Winchell, southern regional director of the U. S. Railroad Administration and John J. Arnold, a Chicago banker, were the principal speakers at the banquet which was attended by all of the leading railway men of the south.

PAUL J. BRINDEL.

RHODE ISLAND

Sunday School Association.—The mid-winter meeting of the Providence District Sunday School Association was held at St. John's Church parish house, Providence, February 17, with a fair attendance of teachers from the parishes of Providence and vicinity. Mr. George W. Dover presided, and an inspiring address, illustrated by stereopticon slides, was given by the Rev. Guy H. Madara, a returned missionary from Alaska.

Quiet Days.—At Trinity Church, Bristol, quiet days were observed under the direction of the rector, the Rev. Frank Damosch, Jr., on February 21 for women and February 22 for men. The addresses were made by the Rev. Spence Burton, S.S.J.E. Devotional reading was provided, and the rule of silence was observed.

Bishop Perry Sails.—Bishop Perry sailed for America on February 19. He is expected to preach at St. Martin's Church, Providence, on Sunday morning, March 2.

Largest Class in History.—Sunday evening, February 16, a class of seventy-one persons, the largest in the history of the parish, was confirmed by Bishop Bliss of Vermont at St. George's Church, Central Falls, the Rev. Willis B. Hawk, rector. Thirty-eight of the class were men and boys.

JOSEPH M. HOBBS.

WEST TEXAS

Inter-Church World Movement.—A one-day conference was arranged at San Antonio, Texas, under the auspices of the Inter-Church World Movement, on February 17. Bishop Capers is the chairman of this movement. The subjects discussed at the conference were introduced by Dr. R. E. Vinson, president of the University of Texas; Mr. Raymond Robins, one of the greatest Christian sociologists of America, and Mr. Fred B. Smith of the Men and Religion Movement.

Killed in Action.—Private Porter Green, a devout member of St. Philip's Church, Uvalde, was killed in action on the western front just before the close of hostilities. He was a member of a British tank unit and was one of the first to offer himself after our declaration of war. After a few weeks' training in England he was sent to the front, where he saw several months of the most intense fighting of the war, and died the death of a hero.

Teacher Training Course.—An excellent course of teacher training is now being given at San Antonio under the Diocesan Board of Religious Education under three different headings: (1) The Gospels and the Life of Christ, by the Rev. L. B. Richards; (2) The Catechism and Church Doctrine, by the Rev. Benjamin Bean; (3) Social Service, by Deaconess Affleck. Those who register and take the full courses, passing the examinations, will be given credits towards the diploma of the general board.

"Friends of France."—Madame Fortier, instructor in French at St. Mary's Hall, the diocesan school at San Antonio, has formed a club of friends of France, of her language and of her literature, called "Les Causeries du Lundi." It meets weekly at St. Mary's Hall. Twenty ladies have already been enrolled and the club is growing rapidly both in numbers and enthusiasm.

An Ace at Church Dinner.—The Sunday dinners to the soldiers at the San Antonio camps are still continued successfully. At a recent dinner at St. Mark's parish house Captain Edgar Tobin, the San Antonio ace and just returned from France, was the speaker. Captain Tobin is a communicant of St. Mark's parish.

Jubilee of Dr. Bates.—Early in February Dr. L. S. Bates of San Antonio celebrated his twenty-fifth anniversary as a priest of the Church. He was ordained priest in St. Mark's Church, and has spent his twenty-five years of service at various points in Texas and Mexico, being for several years Archdeacon of North Mexico and having a territory of half a million square miles. Dr. Bates will be 72 years of age on May 12, and, though now superannuated, he is still actively serving the weaker churches in and around the see city.

A. J. GAYNER BANKS.

ALASKA

Progress at St. Matthew's.—During the past year the Guild of St. Matthew's, Fairbanks, has purchased and installed a new organ, has made and presented new felt altar hangings for the different church seasons, and very handsome Communion veils and burses. The service flag in St. Matthew's now has nineteen stars, a splendid record for a mission church far away from the excitement of war.

Still Free from Epidemic.—Nenana is rejoicing that the influenza has not yet made its appearance in the interior. All the trails from the coast are carefully guarded and strict quarantine maintained. It is reported that at some places on the coast all but a small percentage of the native population was wiped out by this epidemic. The influenza scare kept the Indians of Nenana out in their hunting grounds; this being anticipated, their priest visited them and held services in their camps the Sunday before Christmas.

Christmas.—At St. Mark's Mission the Christmas offering was made for the Armenian and Syrian Relief and a total of \$50 was given. Of this amount at least \$33.50 came from the children of this school, who had saved their summer earnings made by selling fish and berries. The Christmas spirit of generosity was very evident, in that each child asked permission to give all that had been saved.

One pleasing feature of the Christmas services and festivals in the native villages is that the whole population attends as one man. This was true at Nenana, at St. Barnabas', Chena Native Village, and almost true at Chena town, when almost every white person in the place attended the Christmas services and festival held at St. Paul's Chapel. It is a pleasure to minister where there are no competitive bids for a congregation.

GUY H. MADARA.

CONNECTICUT

Gifts.—The parish of Grace Church, Old Saybrook, received a gift of one thousand dollars in memory of Mary A. Hart, and the Rev. Dr. Samuel Hart, the interest to be used for the current expenses of the parish. The parish also received a gift of one hundred and fifty dollars in memory of Mary Witter Bailey, wife of the Rev. Paul Humphrey Barbour, the interest to be used for the purchase of bread and wine for the Communion. The capital of both funds was placed in the hands of the Society for Donations and Bequests.

March 1, 1919

MINNESOTA

Church School Institute.—The annual institute of the Church School Association of the diocese was held at St. Paul's Church, Minneapolis, on February 6. Two resolutions of importance were passed unanimously. The first provided for holding the institute at the time of the council and the other for employing a paid church school secretary. The speakers at the institute were: Rev. E. M. Cross, Rev. F. L. Palmer, Miss E. R. McBride, Rev. Frederick D. Tyner, Miss Nettie Waite and Mr. W. T. White. In the evening the addresses were made by the Rev. George S. Keller of Winona and Miss Sleppy of St. Paul. Mr. W. T. White was elected president of the association for the ensuing year and Miss E. Yardley and the Rev. E. R. Todd were elected secretaries.

F. D. TYNER.

SOUTHERN VIRGINIA

Religious Education.—The Diocesan Board of Religious Education, the Rev. E. R. Carter, rector of St. John's Church, Hampton, Virginia, president, met in Petersburg, Friday, February 7. Matters of general interest were taken up, especially the training of teachers, which was the program of the board for this season, but owing to the scourge of influenza little headway has been made. No institutes had been held during the fall and winter.

Report was made from the southwest convocation that the summer school for Sunday School workers would be held in June at Wytheville. Movement was also put on foot to work up a summer school of like nature to be held in the city of Petersburg this coming summer.

LONG ISLAND

Community Lenten Services and Greek Services.—A number of Brooklyn clergymen are planning to hold a series of daily community services during Lent, and the Rev. Mr. Melish has offered the Church of the Holy Trinity for this purpose; the best speakers possible have been secured.

At this church on Sunday, February 16, Greek Day was observed, the speakers being, Dr. Calapothakis, a member of the staff of the American Legation at Athens, and the Rt. Rev. A. Rodostolow, Bishop of the Greek Orthodox Churches in America. There were present also delegations from the Panhellenic Union of America, the Society of the Lacedemonians and of Greek Veterans.

Bishop Sage Speaks.—Bishop Sage, of Salina, was the speaker at the monthly meeting of the Woman's Auxiliary and on Sunday morning, February 16, preached at St. James Church, Brooklyn, and in the evening was the speaker at a patriotic service held at the Church of the Redeemer, Brooklyn.

A Progressive Parish.—Archdeacon Spurr of Moundville, West Virginia, was the speaker at a recent service, held at the Church of St. Mark, Eastern Parkway, Brooklyn. This parish, and especially the Sunday School, is increasing in numbers steadily, the latter having added ten new teachers in the last year. They are studying the Christian Nature Series. The memorial service Sunday night was attended by the Boy Scouts in a body. The Rev. A. L. Charles is the rector.

Social Service.—The Social Service Committee of the Diocese of Long Island, held a meeting at the Diocesan House on Friday evening, February 7. Bishop Burgess pre-

sided, and the speakers were Mrs. John Glenn, Mrs. Haley Fiske, Mrs. L. F. Pease, of the New York Mission of Help, Miss Clawson, a trained social worker, and Mrs. Merchant, a parole officer.

Dr. Nichols Ill.—The Rev. R. S. Nichols, vicar of St. Luke's, Forest Hills Gardens, has been very ill and is now in the hospital at Morristown, New Jersey. Dr. Nichols has had charge of St. Luke's for the past three years, going there from St. Peter's, Bay Shore. Last summer he devoted much time to the soldiers at Camp Upton.

MARY E. SMYTH.

OHIO

The Cleveland City Mission.—The Cleveland City Mission, which carries on religious work in twenty-five hospitals, charity and correctional institutions in the city of Cleveland, having a daily average population of over 6,000 people, has as its staff of workers, two clergymen, one layman, and one trained woman-worker. Volunteer workers average about thirty hours each week. These are the rectors of our own Church, pastors of other churches, students in missionary training schools, and lay men and women.

The fourth paid worker was added in December, Mr. Albert Grady, who has had a special training in work among the type of men who make up the population of the work-house and jail. In these two institutions he has an average population of 1,000, and already his work is showing excellent results.

Recently the city government designated our organization, as having the care of the non-Roman Catholic inmates of its institutions under the Public Welfare Department, and granted a few hundred dollars a year toward the work.

The total attendance at the services, Sunday Schools, and Bible classes, not including ward services in hospitals, was over 80,000 people last year.

St. Barnabas Guild for Nurses.—The war work of the Cleveland branch of the St. Barnabas Guild for Nurses of which the Rev. L. E. Sunderland, superintendent of the City Mission, is chaplain, was the sending out of a specially prepared book of devotions for nurses in army hospital work. It reached over 1300 nurses in war service in this country and in Europe. The letters of acknowledgment which have been received during the last few weeks, indicate that the book filled a very definite need in the lives of these busy people.

GERARD F. PATTERSON.

KANSAS

Cited for Bravery.—Friends of Chaplain Evan A. Edwards, rector of Trinity Church, Lawrence, Kansas, have received an extract of a general order issued by Major General Peter E. Traub, citing Chaplain Evan A. Edwards of the 140th Regiment for bravery and devotion to duty as displayed when that unit went into action September 26.

Memorial at Bethany College.—Special services were recently held at Bethany College, at the regular chapel hour, in connection with the placing of a memorial tablet in the chapel for Emma Frances Root, who spent thirty-two years in Bethany as a student and teacher. The memorial tablet has been placed on the back of the chapel seat occupied by Miss Root during the chapel services for many years. The tablet bears the following inscription: "In Memoriam, Emma Frances Root, A. M., 1852-1918, Bethany 1868-1900." Bishop Wise, president of Bethany College, had charge of the

ceremonies, assisted by the Rev. Chester Wood, chaplain.

The tablet was presented to the school by Mrs. Annie Hooley Todd of Howe, Indiana, and other alumni of Bethany College.

NORTH CAROLINA

Death of Priest and Notable Layman.—At Chapel Hill, the seat of the University of North Carolina, Dr. Kemp Plummer Battle, died February 4. In December last he celebrated his 87th birthday.

For fifteen years Dr. Battle was president of the University, retiring in 1891; he then became professor of history, retiring from this position in 1907. He continued his residence at Chapel Hill, deeply interested in the university, and the idol of the students. They called him "the grand old man of the hill." His radiant smile and cheerful disposition invariably won the hearts of the boys. He was a devoted Christian and a deep student of the Bible. He was buried from Christ Church, Raleigh, of which he was once senior warden. Many alumni from all over the state attended his funeral; and both houses of the General Assembly adjourned in respect to his memory, and appointed special committees to attend the funeral.

The Rev. Samuel M. Hanff Dies.—The Rev. Samuel M. Hanff, rector of All Saints Church, Concord, died on February 13 at Dr. Long's Hospital, Statesville, to which he had been taken several days before for an operation. His death came as a great shock to his many friends in the diocese. He was only thirty-eight years old, and had been at Concord only a year and a half. In that time he had greatly endeared himself to the whole community. The people of the town insisted that his body be brought back there for a service before it was taken to Raleigh, where he was born and reared. The cotton mills and stores all closed in Concord for the memorial service, at which the local Presbyterian pastor delivered a beautiful eulogy. The people of Concord wanted his body buried there, and the people of Wadesboro (where he was rector before he went to Concord) asked that his body be brought back and laid to rest in their midst.

The funeral was held at the Church of the Good Shepherd, Raleigh, of which his parents are members.

MILTON A. BARBER.

WESTERN MASSACHUSETTS

Daily Bible Reading for Lent.—Bishop Davies is urging that every communicant in the diocese should devote the season of Lent in a special way to the increase and development of personal religion. To this end he has suggested a devotional practice for Lent which includes daily Bible reading, meditation and prayer. The general subject is Galatians 5:22,23. The bishop sees a danger to the home-coming boys from overseas in that many men who have had a real and deep spiritual experience at the front might be pulled down by their families on their return. It is to avoid this possible "pulling down" as well as to make our own religion real that the "Devotional Practice for Lent" is set forth.

New Parish Property.—St. Paul's Parish, Stockbridge, has acquired the property known as "The Old Union Chapel" property in South Lee, which includes a valuable piece of land. The old building will probably be sold. This is the second piece of property secured by this parish within a comparatively short time, the other being the Post Office Block adjoining the St. Paul's property on Main Street, Stockbridge.

JOHN H. ROSEBAUGH.

PORTO RICO

Meeting With the Bishop.—A very important and helpful meeting of the bishop and clergy was held at Aibonito, in the mountains recently. The bishop invited the clergy to a "quiet day" and during the course of the day, brought out the discussion of the purpose for which the Church was in Porto Rico. On the second day of the conference, opinions were asked from each one.

Plans were laid also to make a second "call" for funds to build a house at El Coto; the Rev. Mr. Droste and wife have lived in the old shack so long, that it will no longer serve as a home for themselves and for a teacher whoever may be sent to help them.

The bishop asked for the prayers of the district on his behalf, in his work throughout Santo Domingo and Hayti, and especially in the new care which has come to him in the Virgin Islands. He left for St. Thomas, Thursday, January 23, intending to inform himself of conditions there, and then to sail for New York, in order to get to Santo Domingo.

Mayaguez.—The new buildings at Mayaguez are almost complete, and by the time this news is read, the buildings will be occupied. There are two large school rooms, a chapel, temporarily placed in one section, a large office and store room; a wash room for the industrial department, and living quarters upstairs for the priest in charge and the teachers. This is the beginning of the building work in Porto Rico, and is the first respectable building which the Church has outside of San Juan. A great deal of the difficulty in the Island has been the lack of proper equipment.

Ponce.—The rector of the church in Ponce has been extra busy these last few weeks caring for the Red Cross work in helping the influenza sufferers. The entire city was districted and special nurses sent out to school houses as centers of Red Cross activity. The results reported are most satisfactory.

St. Luke's Hospital which was damaged in the earthquake of October, is being thoroughly repaired and will be in working order in a few weeks. It was found necessary to replace the cement between the stone, and to replaster the inside, as all the walls were badly damaged.

VIRGINIA

Colored Welfare Work.—The recent opening of the Colored Community House in Richmond marks a new step in charitable social uplift work among the colored people. The purpose of this organization, which is known as the Community House for Colored People, is to be a headquarters and clearing house for every sort of dispensation of charity among the colored people. Although it is not an organization of our Church it has a special interest for our church people in view of the fact that a vestryman of one of our churches has donated the house for a year and Dr. W. H. Hughes, vestryman of St. Philip's (colored) Church, is secretary. The Rev. R. Cary Montague, Episcopal city missionary, is a member of the executive committee. The most encouraging feature of the work that is being undertaken is the interest shown in it by the colored people themselves. In raising of funds necessary to start this enterprise certain sums were apportioned to various organizations and the colored people were the first to subscribe the amounts called for from them. Persons who have attended the meetings of

the directors and executive committee are enthusiastically optimistic over the results expected from this effort.

City Missions and Theological Students.

—The Rev. R. Cary Montague, city missionary of Richmond, addressed the students of the Theological Seminary in Virginia on the evening of February 4, on the subject of city missions. Besides urging the students to take a lively interest in this rapidly broadening line of ministerial work, Mr. Montague especially urged them to inform themselves in the duties of probation officers, so that they could act as volunteers in these positions in the smaller towns and rural districts. He also suggested to the faculty the possibility of having students do a certain amount of active work with city missionaries as a part of their training for the ministry in the same way that young doctors are given hospital service, and social workers are required to do field work before being allowed to graduate in these prospective professions.

FENTON WILLIAMSON.

WEST MISSOURI

Auxiliary Meets.—The mid-winter meeting of the diocesan branch of the Woman's Auxiliary of West Missouri was held at St. Mark's Church, Kansas City, on Thursday, February 5. The auxiliary sermon was preached by the Rt. Rev. H. S. Longley, Bishop Coadjutor of Iowa and was full of good cheer and hopefulness. Bishop Demby, recently consecrated for the colored work in the Province of the Southwest and formerly in charge of St. Augustine's, Kansas City, was a welcome guest of the occasion.

Bishop's Anniversary.—Sunday, February 2, was the nineteenth anniversary of the consecration of Bishop Partridge and he commemorated it as the guest of St. Paul's Church, Kansas City.

Parish Work Centralized.—St. Paul's, Kansas City, has just unified the work of the women of the church by gathering up all of the lines of woman's church activities under one head with various committees. The work henceforth will be under St. Paul's Guild. The following are the four general committees: Parish Work, Social Service, Diocesan, and General Missions.

C. A. WEED.

SOUTH CAROLINA

Archdeacon Mitchell Holds Mission.—The Rev. A. R. Mitchell, archdeacon of the Charleston Convocation, conducted a very successful mission at St. Timothy's Church, Columbia, South Carolina, during the week of January 26-31. The mission was well advertised. Archdeacon Mitchell preached daily to large and appreciative congregations. He is well known in Columbia as the former rector of the Church of the Good Shepherd. Mr. Mitchell began his series of sermons on Sunday morning by speaking to the children of the Sunday School on "The History of St. Timothy's Church." The present church is the outcome of the Sunday School that Mr. Mitchell began in the northwestern section of the city in 1892 while rector of the Church of the Good Shepherd. The following are a few of the subjects that he preached on during the week: "Faith in God's Call to Duty," "The Temple of God," "Temptation," "Seeking," "Youth, the Crisis of Character." A great deal of good was accomplished by his earnest and timely messages.

The mission was brought to a close on Friday night, January 31, by a Confirmation service and sermon by the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia. A class of ten was presented for Confirmation by the minister in charge, the Rev. Joseph R. Walker. Immediately after the service an informal reception was held in the new parish house in honor of Bishop Reese, Archdeacon Mitchell and the confirmation class. Light refreshments were served by the Ladies Guild. Bishop Reese gave a talk at the close of the evening entertainment at which time he spoke in a very complimentary manner of the splendid work which had been accomplished in the parish during the past few months.

WILLIAM WAY.

OREGON

Bishop Rowe Preaches in Portland Churches.—On January 26th, the Third Sunday after the Epiphany, Bishop Rowe of Alaska, was in Portland and spoke at the Church of the Good Shepherd in the morning, and in the evening at St. Mark's, when several congregations united in order to hear him. On Monday he attended the clericus, when nearly all the clergy of the city and vicinity were present, and spoke of the present conditions and needs of Alaska and its prospects. Mr. E. A. McIntosh, of Tanana Crossing, addressed the quarterly meeting of the Woman's Auxiliary on the work under his care.

Notes.—The Rev. J. E. H. Simpson, rector emeritus of St. Mark, is just recovering from a serious illness.

Grace Memorial Parish has begun to raise funds for a church to be built next to the parish house, which has served as a church for several years. Through the gift of Mrs. Frederick Berry \$9,000 is available provided a like amount be raised. Plans are drawn for a building costing about \$20,000, and the rector, the Rev. O. W. Taylor, reports good progress in securing the necessary funds.

The congregation of St. Michael and All Angels, the first mission begun by Bishop Scadding, is building a church as a memorial to the late bishop. Both these structures are on the east side of Portland in a section which has been rapidly filling up with people in comfortable circumstances.

Successful Canvass Follows Advent Call.—As a result of the Advent Call, some of the women of St. David's made quite a successful canvass of a district on the east side where a branch school is located. As it is some two miles or more from any other mission, or the mother parish, it seems to be a desirable point for beginning a new work.

Problems of a Diocese of Vast Dimensions.—As Portland is a city of great distances there are three or four other points where the Church ought to make a beginning so as to provide not only for her own, but for many who are quite removed from any church privileges.

Very few persons realize the size of the Diocese of Oregon and the great difficulty of providing services at distant points, too far apart to be readily worked together, and too feeble at present to support a resident clergymen—in short, the problems which face the Church.

In anticipation of the home-coming of the soldiers the Brotherhood of St. Andrew is making a special endeavor to organize new chapters and revive old ones, and several meetings have been held at the cathedral for this purpose.

E. H. CLARK.

March 1, 1919

NEW JERSEY

Convocation Meeting.—The regular meeting of the convocation of Burlington occurred recently in the Church of the Ascension, Gloucester City, the Rev. Carroll M. Burck, rector. There was an important conference led by the Rev. Charles S. Lewis of Burlington on a proposal to have a diocesan educational secretary and the campaign for the spiritual advance of the diocese. A significant resolution was adopted, requesting the ecclesiastical authority of the diocese to act for the guidance of the clergy upon the matter of the closing of churches as in the recent epidemic by boards of health. An address was made by Canon Welles, institutional chaplain of the diocese. The next meeting of the convocation is appointed to be held at Penn's Grove.

The Church's Call.—Under this title the bishop of the diocese, with the co-operation of a diocesan committee, has issued a call for a diocesan campaign "for the re-enlistment of every baptized man, woman and child throughout the diocese in loyalty to and service for Christ and His Church." The plan covers the time from Septuagesima to Easter. It includes a personal letter from the bishop for general distribution; special sermons, for which themes are given, from February 16 to March 9; a scheme of prayer and Bible reading; a week of intensive work in the respective parishes and missions, which will include a general visitation, and a pledge to be made, differing in form, for children and adults. The headquarters of the diocesan committee, from which the whole movement will be directed, is the Diocesan House, 307 Hamilton avenue, Trenton.

Woman's Auxiliary Meeting.—The upper division of the Woman's Auxiliary met recently in St. Michael's Church, Trenton, the Rev. William B. Eddy, rector. The bishop of the diocese was present and made an address. An address was made by Miss Hopwood, the newly engaged educational secretary of the diocese.

H. E. THOMPSON.

NORTH DAKOTA

Effect of Influenza.—The fall work in the District of North Dakota had just gotten under way when the influenza made its appearance among us, first in the large towns and then later in the smaller places and rural districts. During October all of our churches and chapels were closed and quite a number even through November. All of our congregations have sustained losses from this terrible scourge.

Our Indian helper in the Indian work at St. James', Cannon Ball, Mr. Frank Fourswords and his wife died November 14, of influenza, just three hours apart. They left three little girls, who will be taken care of by Frank's parents. Mr. and Mrs. Fourswords were among our most earnest workers at St. James', and will be much missed. Frank was much interested in the missionary apportionment, and his watch is to be sold and the proceeds to be given for this object. His household furniture has already been sold and the proceeds, \$36.00, given for this same purpose. Owing to the epidemic the plans made by the Woman's Auxiliary for the Advent Call, could not be fully carried out. The institute that was to have been held in Fargo, October 23 and 24 had to be given up. During the first week in Advent, however, a number of the parishes and missions held special services and many women were visited, and prayer meetings were held in the homes of many,

English Church News

The New Bishop of Worcester.—There is no particular enthusiasm over the appointment of Canon Pearce to succeed Dr. Yeatman-Biggs at Worcester. His record has been uneventful, but there are indications, particularly in his work of the last three years, that he will do well. He is a modern scholar, of the liberal evangelical school, and in many ways a contrast to his two immediate predecessors in the see. In his younger days he did some educational work, and the *Times* has reason to approve his selection, as he was for many years its ecclesiastical editor. Just lately he has won favor in the popular press, as he has been in khaki for three years, and the picture of "the canon in khaki" had some piquancy. The *Church Times* is probably right in regarding his administrative work as assistant chaplain-general as the reason for his selection. He has done some solid work during the war in a department where it was badly needed. His gifts of organization will now stand him in good stead.

Death of Bishop Earle.—It is curious how often one has to record the death of church veterans very soon after their retirement from active work. I have frequently had occasion to mention the late Dean of Exeter, Dr. Earle. He continued a vigorous ministry to an extreme age, and his friends hoped that the quiet of Torquay would prolong his already long life. But he has succumbed within a few months. His death recalls memory of Bishop Temple. He was Archdeacon of Totnes, Devon, when Temple was appointed, and he was one of those who strongly opposed that appointment, for in those far-off days Dr. Temple was suspect, as one of the contributors to *Essays and Reviews*. But the new Bishop of Exeter bore no malice, and formed so high an opinion of Dr. Earle, that when he became Bishop of London a few years later, he took an early opportunity of getting his old opponent transferred to London as suffragan bishop. Right through the "nineties" Dr. Earle was a familiar figure in London. Curiously enough, he was in bad health most of the time, and it was supposed that his retirement to his old diocese as Dean of Exeter in 1900 was the beginning of the end. But the end was eighteen years in coming. When in London, he used to complain of the absurd law which at that time prevented the taking of new titles by suffragan bishops. They had to take certain specified titles, however inappropriate locally. This law has fortunately been altered, but in his day, Dr. Earle had to groan under the title of "Bishop of Marlborough." "If only it had something to

do with London," I once heard him say, "even Bishop of Seven Dials would be better than Marlborough." (Seven Dials is a slum district which had at one time an unsavory repute.)

Peterborough, Bristol and Carlisle.—The respective bishops of these three cities are all in the news this week in connection with what the *Church Times* describes as fraternization—with the implication of the same disastrous consequences which followed in the military sphere before the peace of Brest-Litovsk. The *Church Times* contends that there is a danger of sacrificing the truth, in our endeavors to achieve unity. Nobody, however, has a good word for the Peterborough clergyman, who persisted in exchanging pulpits with a Baptist minister in spite of the strong disapproval of his bishop. Dr. Woods is no pedantic catholic, but a devout evangelical. He maintained the unexceptional position that the bishop alone has the right to say who shall preach in Church of England pulpits. The general opinion seems to be that sporadic acts of defiance, and breaches of the vow of canonical obedience, will not advance the cause of unity. But in the cases of Bristol and Carlisle, the remainder of the church press does not agree with the *Church Times*. The Bishop of Bristol replied to thirty clergy who protested against the invitation given to a non-conformist minister, Dr. Thomas, to take part in the armistice thanksgiving, that there is a great difference between an exchange of pulpits, and the participation of non-conformists on great national occasions. The *Guardian* also defends on similar grounds the action of the Bishop of Carlisle, who, as he could not have an opportunity of welcoming President Wilson in his own cathedral, did not hesitate to take part in the service at the Congregational Church. The *Guardian* indeed goes on to express its fears that the movement towards unity is in danger of becoming a party matter, just at the time when we are rejoicing that we have been delivered from party politics by the results of the Coalition election. There is no fear, it holds, that catholic heritage will be endangered by the eager desire for unity. The movement is really a catholic movement, or it is nothing. "To endeavor to reunite the sundered elements of the Church Universal is so clearly the duty of all of us, that a heavy responsibility will rest upon those who allow too great a place to their fears. It would be impossible for a divided Church to preach unity to those at present separated from it."

JAMES CAIRNS.

where it was not possible to hold the services. All taking part in the work felt that it was well worth while and many blessings will result.

A Postulant.—The Rev. Frederick L. Rice, a minister of the Methodist Church for several years, has been admitted as postulant for holy orders. Mr. Rice was temporarily in charge of the mission at Linton, as lay reader, but has now taken up the work at Grafton, which had been without service since the death of Mr. Sockett.

Death of Mr. Frank Lord.—The sympathy of our people goes out to Mr. C. D. Lord, who has been treasurer of the Dis-

trict of North Dakota for over twenty years, in the death of his son, Mr. Frank Lord. Mr. Lord was one of our rising young business men, a splendid type of Christian manhood in every way.

Mortgage Paid Off.—The mortgage of \$1500.00 on the episcopal residence in Fargo has been paid off. The property is now entirely free from debt.

Bishop is Chairman.—The bishop has been appointed chairman of the State Armenian and Syrian Relief Committee. A drive will begin for this purpose on Washington's birthday. North Dakota's share is \$125,000.

RECENT BOOKS ON THEOLOGY AND BIBLICAL CRITICISM

Guide Posts in Eschatology

THE WORLD TO COME AND FINAL DESTINY. By J. H. Leckie, D.D. Imported by Charles Scribner's Sons, New York. 1918. \$4.50.

This volume contains the Kerr Lectures for 1917-18. And these lectures are nine in number, divided into two parts, of four lectures each, and a conclusion.

The first part occupies pp. 3-130, and is entitled "Apocalyptic Forms." This title may well deter some students from investigating the contents, for in the past two decades the subject of Apocalypses has become almost worn threadbare. Dr. Leckie, however, avoids needless repetition by spending little time on the technical aspect of the subject; he states just enough for purposes of orientation, and then investigates the underlying philosophy of the movement. Why did the Jews believe in a coming Kingdom? What religious impulses made them picture it as they did? What was the essential element in their belief in the Resurrection? And so on, in questions that go to the real heart of the matter.

In answering them, it is rightly argued that details should be allowed weight only in so far as they show the existence of a persistent religious impulse behind them, for endless harm can be wrought by the contrary method; "the wild horses of apocalypse were never meant to be yoked to the heavy chariot of dogma" (p. 128). Formal Christian eschatology has suffered much through overlooking this principle, and many "classical" theologians have built systems on statements that were little more than decoration; "throughout many ages the minds of theologians were in a state of chronic eschatological intoxication" (p. 118). As this method was fundamentally wrong, conclusions so reached cannot be conceived to have value for Christian thought of today, even when defended by scholars of such weight as Newman or Pusey (pp. 126-7).

Part II of the book is longer (pp. 133-290). An interesting introductory note on "Jewish Opinion" emphasizes that there is no such unity in Jewish thought as various modern writers (Pusey, Edersheim, etc.) have claimed; it is even possible to maintain (with Emmanuel Deutsch) that the idea of eternal punishment is unknown to rabbinical literature. The first lecture of this part then examines the evidence of the New Testament. Dr. Leckie does not hesitate to say that this evidence is not wholly self consistent, there are "on the one hand, predictions of immeasurable doom; and, on the other, great assertions regarding the mind and purpose of God which encourage the widest hope. It is the harmonizing of these two that constitutes the problem of apostolic eschatology" (p. 160). And this problem does not seem capable of complete solution, and, in the case of St. Paul, for instance, it is best to admit "that he had not attained to the goal of his thinking on this subject" (p. 181). The final appeal, consequently, must lie to the New Testament doctrine of God; he who knows the essential character of God will have the surest guide towards determining the eventual fate of man. As regards the ultimate fate of the righteous, then, there can be no real problem. As regards those indifferently righteous but not wholly evil, the solution must be sought in an intermediate purgatorial state (prayers for the dead are earnestly commended). But as regards those who are truly unrighteous, there are

three possible answers, each of which can claim some measure of New Testament support, and each of which is examined in a separate lecture.

The first is the doctrine of eternal punishment. Dr. Leckie, however, objects to this term as superficial, and heads his chapter with "Everlasting Evil (Dualistic Solution)." That this has been the ruling doctrine in Christian history is admitted freely, even among writers who are not controlled by mere apocalypticism. But, as it involves an eternal dualism is it reconcilable with the Christian (monistic) doctrine of God? Three typical affirmative answers, those of Aquinas, Swedenborg and Salmond, are subjected to a most interesting analysis (pp. 200-205); the contention that Aquinas' system really leads to "happiness in hell" is extremely acute. The chapter closes with an appreciation of the value of the moral sanction of eternal punishment, which stands "for realities which no sound theory of the future state can ever neglect or ignore" (p. 217).

The second theory is that of Conditional Immortality, which receives a rather full historical exposition, which reviews A. Sabatier, Rothe, Lotze, Tyrrell and Edward White at some length. The brief summary and criticism are largely unfavorable.

The remaining alternative is Universalism, and the historical survey pauses especially over Erigena and Eckhardt. Most Unitarians are acquitted of mere facile optimism, which reduces salvation to an idyll. "An idyll has no tragedy or stress in it; and I am not aware of any important teacher of the optimistic school whose view of things is wanting in these elements" (p. 279). The extended systematic discussion that follows is as many sided as possible, and it closes with a note of indecision. "The main weakness" of Universalism "is its failure to affirm that there is an ultimate peril in the spiritual life" (p. 290).

The concluding chapter is devoted particularly to the results as they bear on final beatitude; "Thus there remains two elements in the Christian hope of life everlasting, the one resting on the mystical side of faith, the other derived from the ancient belief in the Kingdom of God; these present the appearance of a logical opposition, but they are really only different aspects of one transcendent truth" (p. 323).

The great value of the book does not lie in the conclusions reached,—for Dr. Leckie has been chary in committing himself to conclusions,—but rather in the method employed. Eschatology is not an independent department of theology, at every point it is intimately involved with all other Christian doctrines, and it should be discussed only as a series of corollaries flowing from vital faith in God and in Christ. The lectures, consequently, form anything in the world rather than a digest to facilitate preparing for an examination; they are rather a series of guide posts to a road that each reader is asked to pursue for himself. There are occasional blemishes, no doubt. For instance, there is no canon of New Testament criticism that will enable us to reject Mt. 25:46 (p. 112), while retaining Mt. 16:16 (p. 56). The article "He descended into Hades" was certainly not in the fourth century form of the Apostles' Creed (p. 92). Too much weight is attached to Josephus' Hellenizing perversions of Jewish doctrine (p. 134).

The insistence on the continuity of Universalistic thought in Christianity is exaggerated (p. 265). The correct translation of Rev. 10:6 is "there shall be no further delay" (p. 313); the verse contains no hint of mysticism. But none of these has more than the most minor significance. The book, as a whole, ought to do for current Christian eschatological thinking what the most important works of the past did for their own generation; in its field it is quite the most important work we have had for thirty years or more.

BURTON SCOTT EASTON.

The Atonement

THE PASSION AND EXALTATION OF CHRIST. By the Rev. Francis J. Hall, D.D. Longmans, Green and Company. New York and London. 1918. \$2.00.

The war has brought home with drastic poignancy the necessity for, and a good deal of the significance of, vicarious sacrifice. It is opportune, therefore, that just at this time there should appear the clear presentation of what historic Christendom has meant and now means in its preaching of the Atonement. It is especially fortunate that this volume should come from the pen of Dr. Hall, whose theological work is ever marked by both careful analysis and fruitful synthesis. Even more important, in view of the recent clash of world ideas, is Dr. Hall's constant recognition of the vital connection between dogma and morality. It is hardly too much to say that Dr. Hall is one of the very few Anglican theologians who displays awareness of the fact that no dogma whatever is of value in itself, but has reason and necessity only as it forms the backbone for the morally alert Christian life.

Hence, after Dr. Hall has keenly eliminated from any suspicion of Church authority all imputation, substitution, and predestination doctrines of the Atonement as bluntly immoral, we find the eternal power of our Lord's action on Calvary placed in its moral appeal, together with the response to this. Then it is that the treatment catches up the early Christian note of triumphal joy, as the fruition of the Cross is realized in the glory of Easter. The whole presentation by Dr. Hall brings home to us with power that, if there be no Easter, the moral adventure is pathological. From the significance of Easter, there follows, in easy transition, the portrayal of the continued life of the Risen Sacrifice in Heaven, and then, very clearly and beautifully, the rationale of the Church's conviction as to the union of her Eucharistic sacrifice with her Lord's presentation in Heaven.

Altogether we most heartily commend this volume to all who have advanced so far as to have been interested in popular current perversions of Christian doctrine, such as are heralded, for instance, in the Open Court publications.

LEICESTER C. LEWIS.

Christian Belief in God

CHRISTIAN BELIEF IN GOD. A German Criticism of German Philosophy by Georg Wobbermin, Ph.D., Professor of Dogmatics in the University of Heidelberg. Translated from the third German edition by Daniel Sommer Robinson, Ph.D. New Haven. Yale University Press. 1918. \$1.25.

Dr. Wobbermin has long been known to students as a German theologian who opposes the Ritschlian separation between theology and metaphysics. In his *Systematische Theologie*, the first volume of which appeared in 1913, and of which we have heard nothing since, he does indeed use the psychological method, acknowledg-

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ing especial indebtedness to Schleiermacher and William James. Yet he also believes that theology must concern itself with metaphysics, and in his *Christian Belief in God*, now translated into English, he seeks a scientific and metaphysical foundation for Christian faith. Having given a criticism of present philosophical tendencies, he then, as a result, attempts a new statement of the traditional arguments for belief in God.

His criticism of Nietzsche and of the materialism of Haeckel is interesting and searching. In his restatement of the argument from design, it is perhaps unfortunate that he lays so much emphasis on the weakness of the doctrine of natural selection. Would it not be a permanently stronger position to maintain that the design argument is not destroyed by that hypothesis, but only given a different form? But the work as a whole is excellently done. The writer fully emphasizes as a result the ethical personality of God, and the decisive importance of the personality of Jesus Christ. The book is not easy reading, but it may be heartily commended to serious students.

The translation is into excellent English. But why do the publishers put on the outside of the volume the name of the translator and not the name of the author?

EDWARD S. DROWN.

Studies in the Epistles

A COMMENTARY ON ST. PAUL'S FIRST EPISTLE TO THE THESSALONIANS. By Alfred Plummer, D.D., London. Robert Scott. 1918. 4s. 6d.

The list of commentaries by Dr. Plummer expands steadily, until it has almost covered every book of the New Testament. And this latest of his works has the characteristics of all the others. It is solidly conservative in its structure, without pretence to novelties in the critical discussions or the exegesis proper. In no sense can it possibly be called "brilliant," even when all allowance is made for the fact that brilliancy of treatment is difficult in handling First Thessalonians. But the workmanship is thoroughly conscientious, and the scholarship is (of course) entirely adequate. With this book and the commentaries of Findlay, Milligan, Moffatt and Frame the English literature on this epistle would appear to be ample.

THE SUPREME GOSPEL: A Study of the Epistle to the Hebrews. By Hugh Thompson Kerr, D.D., New York: The Womans Press. 1918. \$1.00.

A devotional study of Hebrews, arranged in ten sections, each of which is divided into seven parts, with "memory verses" and a concluding prayer. The exposition is very skilfully done, in close accord with the wholly practical aim of the epistle, and the manual will be found really useful for Bible classes and personal study. The book, however, is neither adapted nor designed for exegetical purposes.

BURTON SCOTT EASTON.

The Alexandrine Gospel

THE ALEXANDRINE GOSPEL. By A. Nairne, D.D. Longmans, Green & Co., London. 1917. Price, 1s. 6d.

This brochure contains three lectures delivered in Liverpool on Sirach, Wisdom, Philo and the Epistle to the Hebrews, which are bound together by the common theme of Alexandrianism. Dr. Nairne limits his discussion to the problem of God, and shows that the four works under consideration show a steady development in stating and solving the basic difficulty

of religion, the reconciliation of a "philosophic" view of the universe with the needs of practical devotion.

In the brief space (120 small pages) at the writer's command no profound treatment was possible, but the limitation of the plan has produced a unified picture of a difficult period, and the book is very worth reading. Dr. Nairne, however, treats Sirach rather too sympathetically, for that esteemed sage certainly did not believe in immortality, and his religion had a very distinct eye on the good things of the present world. And to say that Philo's "figurative interpretations are reasonable on the whole" (pp. 73f) is decidedly optimistic.

Yonge's English translation of Philo, and Riggenbach's *Hebräerbrief* are unaccountably omitted from the bibliography.

BURTON SCOTT EASTON.

Studies in Revelation

STUDIES IN THE BOOK OF REVELATION. By the Rev. J. H. B. Masterman, M.A. The Macmillan Company, New York. 1918. \$1.60.

The purpose of this book is expository and devotional, rather than exegetical, but its author should have devoted a little more attention to modern research on the Apocalypse. If he had done so he would not have told his readers that "perhaps there is not one last judgment, but many" (p. 53), or that the seven horns of the beast in the seventeenth chapter represent seven world empires (p. 104). The moral tone is earnest, and the style is often attractive, but the book as a whole represents little real advance on (say) Milligan.

BURTON SCOTT EASTON.

The Prophets

THE PROPHETS OF THE OLD TESTAMENT. By Alex. R. Gordon. Hodder and Stoughton. London. 1916. \$1.50.

The past two years have seen more books on the prophets than any similar period for many years. The prophets and their message are being re-discovered. Among recent writers on this subject no scholar has produced a more accurate and readable treatment than Dr. Gordon. He has issued a comprehensive study of the subject, which allows the prophets to speak for themselves. The course of prophecy is traced from its beginning until the rise of Apocalypse, each book being set on the historical and cultural background of its time. Emphasis is placed on the most significant utterances by translating the passages in question.

The author follows the generally accepted date of the different prophetic books, and handles the various difficult problems, such, for example, as Hosea's marriage, or the Emmanuel passage in chapter seven of Isaiah, with great skill and success. He interprets the "Servant of Jehovah" as "Israel" and not as the "Ideal Remnant" without giving sufficient reasons for his choice of interpretation. His discussions of moral questions (e. g., page 45) leaves much to be desired. The style is excellent, and the treatment is brilliant.

SAMUEL A. B. MERCER.

The Sources of the Hexateuch

THE SOURCES OF THE HEXATEUCH. By Edgar Sheffield Brightman. The Abingdon Press. New York. 1918. \$3.00.

Here is a work which ought to have been done long ago. The three great sources of the Hexateuch, which are interwoven with one another, are separated and printed in chronological order. The author, following the consensus of scholarly opinion, writes an introduction to each of the sources J, E, and P, describing their literary characteristics, their characteristic

ideals, the home of their authors, and their date. He then reproduces the text of J, E, and P from the American Standard Edition of the Revised Bible, with footnotes and text divisions. Material which is not assigned to any one of the above named sources, but which is the work of the editor or redactor of all the sources, is indicated by the use of smaller type. In the introduction is found a brief but useful outline of the history of the criticism of the Hexateuch.

There are some infelicities, such as the author's statement that scholars and critics who have published standard works on the Hexateuch are confined to the ranks of Protestant Christianity, his constant spelling of Procksch by "Proksch," and his rendering of "Abraham" by *father of a multitude*; yet these are but minor blemishes in a very useful work. No student of Old Testament history, religion, and culture should be without this handy and time-saving volume.

SAMUEL A. B. MERCER.

More Early Documents

THE SIBYLLINE ORACLES BOOKS III-V. By the Rev. H. N. Bate, M.A. The Macmillan Company, New York. 1918. \$1.50.

Still another volume of the *Translations of Early Documents* series, which now contains fifteen numbers. In this latest addition the editing is gratifyingly full; there are forty-three pages of Introduction and each page of the text is provided with rather full exegetical notes. The translation is in much smoother English than Lanchester's version in the Oxford *Corpus*, and the notes are very often more informing. This will doubtless become the standard edition in English.

BURTON SCOTT EASTON.

Lay Theology

HUMAN NATURE AND ITS REMAKING. By William Ernest Hocking, Ph.D. Yale University Press, New Haven. 1918. \$3.00 net.

Even if there were no theological schools, theology would not perish from off the earth. We suspect, on the other hand, that it might become the most fascinating of the electives. When one perceives the drift of emphasis of such a man as Royce, who was under no academic obligation to discuss the Trinity and the Atonement and yet clung like a moth to the tantalizing flame of the queen of sciences, we are persuaded that we are not, after all, so dependent as we had thought upon the professor of dogmatics to keep up our enthusiasm in our theology.

We are among those belated Christians who find theology an inspiration to faith. We recall a distinguished old divine of the past generation who read his *Critique* through once a year to keep the cobwebs from off his brain. We believe it would help every person to go through a volume of reputable theology once a year to give vertebrae to his teaching. The next best thing to out-and-out theology is a volume of near-theology such as Professor Hocking's *Human Nature and Its Remaking*.

The book deals with the instincts and innate capacities which seem to form the original endowment of our human nature; upon this raw material Professor Hocking shows the impact of the social, political and religious forces. For the preacher, the closing sections of the book beginning with the chapter on Christianity are rich in inspiration. Professor Hocking has a crisp and lucid style, brilliant in passages, with some of the daring that recalls the day when William James spread for us our feast in philosophy.

W. A. S.

New Biography

An English Sister

THE STORY OF AN ENGLISH SISTER. By Ethel Romanes. Longmans, Green and Company. London and New York. 1919. \$3.50.

Miss Palgrave is quite right in saying that Sister Etheldreda had a certain "Franciscan humaneness." She was one of the laughing saints; a quality which she inherited from her mother, Mrs. Romanes, who has an admirable distaste for unsmiling goodness. "I was terribly keen on education," says Mrs. Romanes of the days of her young motherhood. "I sat on the council of a society for promoting kindergarten discipline. We were all very earnest, and the members evidently thought salvation was to be found in the teachings of Froebel. With the exception of Mr. Claude Montefiore, and possibly myself, no one of the council ever smiled."

Ethel Romanes defied Froebel by learning to read when she was three years old. She also defied the conventional ideas which most people have about "Sisters" by being called Fritz; partly because her mother's name was Ethel, and two Ethels were confusing in the family; partly because of her liking for the Fritz of the *Swiss Family Robinson*. She was so good a swimmer that her parents called her the Sea Urchin. In her secular days she smoked cigarettes. She made little distinction, however, between secular days and holy days; they were all sacred and merry alike for her. She had a good honest pleasure in parties and in early Communion; she was presented at court and made the train of her dress into a frontal for an altar. She was an entirely natural, wholesome, fine, sweet young woman, and never affected an artificial emotion in her life. She allied religion with all the graces. The Bishop of London, writing to her on the day of her reception into the sisterhood, called her "Dearest Fritz." It was a privilege which every reader of this book will envy.

Her friends and acquaintance were those whom we have recently met so pleasantly in the *Life of Illingworth*, the *Lux Mundi* people, humane high churchmen. Out of this and other such material she liked to construct the society of an ideal city. "One of my people would be Socrates, only he would have to be a Christian, as, of course, he would have been if he had had the chance; and a very good one he would have made, too, though I think he would have had decidedly Protestant views, don't you? He'd be always quarreling with Mr. Keble." She looked somewhat askance at "Protestants," finding them lacking in so many of the inheritances and appreciations which filled her life with light and color.

She was fond of ghost stories and pretended to believe them all; even the one in which a grandmother in the Riviera wakes up in the middle of the night and says, "Someone has just thrown a doll at my arm," and finds afterward that just at that moment a little granddaughter, ill in England, being given a new doll, had cried, "You know I hate dolls dressed in green," and had flung it violently at the bedpost. She noted, however, that one of the Sisters was sceptical about ghosts who were reported to have appeared in armor, "because she says that ghosts of Middle Ages times don't ever come (it's a rule!), because they have worn out long before now." She herself was an argument for immortality, having the kind of soul which seems incapable of wearing out. She belonged to that ex-

alted order of beings of whom Mr. Chesterton says that they are appropriately called High Spirits. To be admitted by these domestic letters into the company of her friends is a rare privilege.

GEORGE HODGES.

Joyce Kilmer

JOYCE KILMER. Edited with a memoir by Robert Cortes Holliday. Volume I, *Memoir and Poems*; Volume II, *Prose works*. New York. George H. Doran Company. 1914, 1917, 1918. Price, \$5.00.

These beautifully bound and printed volumes are an appropriate memorial of the charming soul whose name they bear, and they will certainly be appreciated by any one who knew or admires Sergeant Kilmer. Joyce Kilmer was one of those rare personalities that charms all with whom it comes into contact, and the quality of that charm is evident from the poems that are here collected, from the delightful if somewhat inconsequential little essays that are here reprinted, from the selections of the easy intimate friendly letters here given. It was the charm of an innocent boyish gentle soul, rich in tenderness, pity, friendliness, good humor, and fun. It is also a charm enhanced by the pathos of an early and heroic death. Joyce Kilmer will be for those who care for him the Eternal Boy, one of the bright company of golden boys who have been the theme of poetry oftener than they have made it.

He was born in New Brunswick in 1886, graduated from Rutgers in 1904, and received his B. A. from Columbia in 1906. For a short time after graduation he was an instructor in the Morristown High School, but soon abandoned that for journalism, the first definite position in his adopted calling being that of literary editor of *THE CHURCHMAN*. He soon began contributing rather unusual and striking reviews to various periodicals, and became a regular reviewer for the *New York Times Literary Supplement* and a contributor to the *Times Sunday Magazine*. In the meanwhile he was becoming known for his frequent contributions of verse to various magazines and newspapers.

He had married soon after leaving college, and in 1913 in company with his wife he became a Roman Catholic.

In July, 1917 he enlisted in the New York Seventh, was transferred later to the 165th Infantry, Rainbow Division, and was sent overseas. He took part in the advance on the Marne in the early summer of 1918, and was killed in action on July 30 near the Wood of the Burned Bridge by the Ourcq.

Joyce Kilmer was a soul naturally Catholic, and though we are told little of the circumstances or reasons for his abandoning the Anglican Church of his Baptism, without doubt he found what he wanted and needed in Rome. Indeed, much of the significance of his poems and letters is the *apologia* for Roman Catholic religion to which, after his conversion, he devoted himself. He pleaded for Roman Catholicism, however, without a trace of sectarian or controversial bitterness.

There is so much that is wholesome and delightful in these two volumes, so much to give pleasure and inspiration to any reader, that it is with some regret that we qualify what we could wish were unstinted praise. Fitting a memorial as these two volumes are for that pleasant spirit Joyce Kilmer, they would have gained in force and appeal by ruthless repression. The

memoir had much better have been omitted or reduced to the barest outline of events. It begins with a sentence that cannot fail to awaken prejudice, "It is the felicity of these pages that they cannot be dull." Men have written of the liveliest and sublimest of subjects and been deadly dull, and after that claim to immunity on the part of Mr. Holliday almost anything he might write would seem dull. Besides Joyce Kilmer tells his own story in his letters, much more to the point than does his biographer; and he reveals his own personality much more clearly in two or three little poems than Mr. Holliday does in a hundred pages. Furthermore, it is difficult for one who had not the pleasure of Kilmer's acquaintance to reconcile with the impression his own words give, the irrelevant details as to his personal habits that this dull memoir divulges.

The repression might have been happily applied also to some of the poems, some of the prose pieces, and some of the letters. Great talent and great charm Joyce Kilmer had, but he was not a genius; his poetry is not great; and his prose too often has the journalistic character that befitted its mode of publication. Many of the letters are really too banal, and their humor too ephemeral, to have deserved permanence in print. The briefest memoir, the bulk of the poems, and a very few of the letters, would have served to give a much clearer, stronger impression of the personality, and moreover would have so reduced the cost of the edition as to have rendered it accessible to a much larger number of readers. Kilmer's chance for permanent fame lies in popularity with the general reader rather than with the critic or student. Nor, finally, does it seem to the present reviewer to have been wise to publish the photographs selected.

These criticisms are not made in captious spirit, but rather with the hope that the publisher who has already done so well by Joyce Kilmer will in a subsequent edition do even better.

LATTA GRISWOLD.

A Missionary Bishop

THOBURN. CALLED OF GOD. By William F. Oldham. The Methodist Book Concern. New York. 1918. \$1.00.

Bishop Oldham's little book gives us a description of how God guided the life of James M. Thoburn, first missionary bishop of the Methodist Episcopal Church in southern Asia. In Bishop Thoburn is combined the mysticism of a Celtic ancestry with the hard, practical common-sense of an American education. Such a combination seems to have been wonderfully successful. Fifty years of Methodism in India and adjacent countries, most of it under the leadership of this able missionary bishop, has resulted in nearly half a million converts.

A typical illustration of Bishop Thoburn's method is his establishment of a mission in Rangoon, Burmah. He arrived in this important city absolutely without funds for carrying on any work. At the end of two weeks of missionary labor a church of fifty members had been founded. A quarterly conference duly organized. Three men licensed to exhort, a fund for the support of a pastor secured and a gift of land received for a church site at the junction of two important streets. After a life filled with such incidents, it is no wonder that the bishop could say: "My life furnishes a testimony to the fact that God has been with me, not only in a general way all the time, but especially at set times, and in distinctive ways his presence has been unmistakable."

DONALD N. ALEXANDER.

Yesterdays in a Busy Life

YESTERDAYS IN A BUSY LIFE. By Candace Wheeler. Harper Brothers. 1918. \$3.00.

To come to that point in life where "the years are unbelievably good," as Mrs. Wheeler declares them to be at ninety, is to reach an enviable state of mind and position. Her autobiography, for this is what *Yesterdays in a Busy Life* is, reveals the reason. Her life has been blessed to a marked degree with rare companionships and varied useful interests. Hers have always been the enthusiasms of a warm and affectionate kind, the sort that drew to her and her home the men and women who were doing things in a century noted for definite advances in several directions. She tells many a story about them, but none more self revealing than that of a visit once to Lowell's house in Cambridge, where she saw an old desk that charmed her greatly, and concerning which he remarked, that we all might have relics if we lived long enough. Certainly, Mrs. Wheeler has lived long enough and she has gathered relics, though of another kind. She has become possessed of memories of delightful friendships, rich human documents, mellowed by the busy years, spent in doing useful things; treasures they are to Mrs. Wheeler, well worth preserving and reminiscent of a long stretch of time, which begins early enough in the nineteenth century (in the central part of New York State), to be shadowed by savage Indian tragedies and to end when the world is entering into a new day.

It is a happy choice in the title of Mrs. Wheeler's book. She has been busy throughout her full life with an incurable enthusiasm for art, music, culture, travel, common things, and for women and their work. The last must have been her supreme interest always. It would seem unnecessary for her to have told us "when brought to the verge of the meagerly peopled land of old age I was much in love with women as ever and cared much for what should befall them." Her whole life story is marked by an alert interest in the practical concerns of women and their tasks. She herself was born at a time when a girl must either marry or enter the only two pursuits opened to single women, "school teaching or giving inadequate lessons on the piano." She tells us that "the career of a powerful and competent single woman as we know it was an unheralded dream." All the more outstanding was her own development and keen interest in those she remarks the discerning called, "working women." Her appointment as the director of the Woman's Building at the Columbia Exposition (1893) registers an advance in her own life, and the story of what was accomplished there, the people associated with her and those whom she met and the forward step this exhibition marked, are all full of intimate human touches that make delightful reading.

Mrs. Wheeler was a pioneer in applied textile arts, especially in connection with domestic processes. "To invest fibres, of whatever origin, with the bliss of color and subject them to the magic of machinery and the manipulation of living fingers, became a constant and insistent challenge to my powers of invention and co-ordination." Hence hers was a very real contribution when she wrote and lectured on "farm house industries and domestic weavings." She also published a book on *The Principles of Decoration*. Friend and comrade of authors, editors, writers, artists, of men and women who were alive to advancing human interests, her story fairly revels in the delightful intimacies of a host of famous people: Peter Cooper, William Cullen Bryant, Lowell,

LaFarge, Browning, Mark Twain, Anders Zorn, Stedman, and many others. We may understand something of the backgrounds of her early life when she says her parents were fun loving, possessed of a rugged piety and lofty ideals, who exalted the home to a high degree. This influence passed on to her own home of which she writes: "We were fortunate enough to make a home while we were still young and enthusiastic, and it interests me now to see that it was the quality of it which drew around us the friends whose companionship and influence made life worth living." To her now they "are the shadowy men and women, who were some of them beautiful and some of them brilliant, and all of them well beloved friends of my dear man and me." Beside these are chapters about Onteora Park in the Catskills, the work of the "Associated Artists" and others full of human interests.

ROBERT P. KREITLER.

A Forthright Gentleman

THOMAS CORAM. Churchman, Empire-builder and Philanthropist. By H. F. B. Compton. New York. The Macmillan Company. London. S.P.C.K. Price, \$1.50.

When Thomas Coram was asked to contribute to the building fund of the church in Taunton, Massachusetts, he replied that he would not give a penny even though he were requested so to do by a committee consisting of the twelve apostles. "Whereupon," says the vestryman, to whom this reply was made, "I thought this a definite answer, and so took my leave." The truth is that Coram had already made a gift to the town of Taunton under conditions which had not been fulfilled. "If ever hereafter [this was in 1703] the inhabitants of the town of Taunton should be more civilized than they are now, and if they should incline to have a Church of England built amongst them, or in their town, then upon application of the inhabitants of the said town, that is to say, forty ratable men of them, upon their application to the said vestry—a tract of neighboring land, forty-nine acres in extent, was to be put in their possession. This was "in consideration of the love and respect which the donor hath and doth bear unto the said Church," and in disregard of the fact that his fellow-townsmen had treated him, he said, in the manner of a "generation of vipers." Unhappily, the forty ratable men could not be found and the property was made over to King's Chapel, Boston, the proceeds of the sale of it being afterwards used in the erection of the present structure.

The biography of Captain Coram bears out the impression which these quotations convey, of a generous and quarrelsome gentleman, benevolent and irritable. He spent ten years in this country, mostly in Taunton, where he was "a staunch Churchman in an almost entirely Nonconformist environment." The qualities of "asperity and forthrightness," which his discriminating biographer finds in his character, made his sojourn here anything but serene and tranquil. When he returned to England he established in London the Foundling Hospital, from whose governing board he was presently dismissed, probably by reason of the forthrightness which had distinguished him in Taunton, but in front of which his statue still stands, one hand holding the charter of his charity, and the other extended as if for contributions.

An accompanying inscription notes that Coram died at a good old age, "poor in worldly estate, rich in good works," and there is an admonition to the passer-by: "Reader, thy actions will show whether thou art sincere in the praises thou may'st

bestow upon him; if thou hast virtue enough to commend his virtues, forget not to add also the imitation of them." All of which is kept in memory in the parish of St. Thomas, Taunton, by the Coram Society. GEORGE HODGES.

In the Argentine Pampas

FAR AWAY AND LONG AGO: A HISTORY OF MY EARLY LIFE. By W. H. Hudson. New York. E. P. Dutton and Company. 1918. \$2.50.

This is one of those rare books of sheer delight which charm from every point of view. It is a history of the author-naturalist's daily life "Far Away" in the Argentine pampas under conditions "long ago" changed. The account of how these memories came flooding back in a time of serious illness is strikingly given in the first chapter and is only the first of some very fascinating psychological studies scattered through the book, especially noteworthy being the chapters on "The Serpent Mystery" and "A Boy's Animism." The description of the re-action of the child's and boy's mind to the wild animals, the trees, the beauty of the country and the few strange human neighbors and especially the fact of death, are given with absolute clearness and simplicity so that we feel their truth. With almost too much self-effacement for an autobiography, the author yet gives us such glimpses through the objective eyes of boyhood that we seem to know the quiet shrinking mystical yet observant and active child and probably learn as much as we were meant to of his life up to the age of sixteen. He has a delightful way of letting us know without telling us. He tells us more directly and with keen insight about the people whom he knew. His schoolmasters, Mr. Trigg and Father O'Keefe, are drawn with much humor and we get vivid glimpses of his neighbors, the strange Barboza family.

But his main interests as those of us know who have read *Green Mansions* and *The Purple Land* is with nature. He is half-brother to Blackwood and could almost have written *The Promise of Air*, so one is he with the spirit of the birds. You can see their flight and hear their song as he describes them. The trees and flowers, the changing seasons, the storms of wind and hail, the pampas fires, pass before us and are less described by him than seen with him. The style is so simple and so perfect that it is not noticed; passages of pure poetry in prose abound and one is tempted many times to quote or find someone to whom to read just one more. And then the climax of the boy's life appears in the last chapters called "A Darkened Life" and "Loss and Gain," when in the fear of death and the unknown future life he is made to face the loss of his mother whose religious spirit had passed into him but could not bear the strain. He tells us of the dark night of his soul, out of which he came into a joyous absorption in nature, a mystical union which must be the secret of the charm he exercises over us and yet which still awaits the completion which his mother and his mother's God mean to give him.

CHARLES MORRIS ADDISON.

A Platonic Friendship

THE LETTERS OF ANNE GILCHRIST AND WALT WHITMAN. Edited with an introduction by Thomas B. Harned. Doubleday, Page and Company. New York. 1918. \$2.00.

Mrs. Gilchrist was one of the good gray poet's Platonic friends, with whom for a number of years he carried on an animated correspondence. Her letters to the poet, and a few of his, have been collected, edited, and printed. The tone is scarcely Platonic.

L. G.

The Teaching Church

IT was the author of *The Reproach of the Gospel* (Bampton Lectures, 1907), Dr. Peile, who declared a little over ten years ago that the "Church seems to have lost the right and power to teach the world and now has to learn from it, if nothing else at least, how to become its teacher again." It is one of the surprising things of the past decade how truly we have come to see the value of the latter half of this remark. A score of facts have convinced us of a demand, a pretty insistent demand it is, that the Church fully live up to and assume more boldly the teaching function of the Great Commission given her by our Blessed Lord. The present war, for example, so forceful in its estimate concerning institutions and things, has borne in upon religious leaders the supreme necessity for the Church to have a more definite program and a more definite religious training as related to that program, both for the individual and society, regarded as a sphere in which the Church is most vitally concerned. The chaplain who wrote from the front, "the boys are interested in religion but they know nothing of it. Teach them, teach them," voices what to many was a revelation. Much that had seemed effective in the past had failed to train the individual definitely. In the hour of great need there was lacking a conciseness to religious experience and hence an indecision as to religious action. The upheaval of the past four years has also done something more than ask the rather common question, "Has the Church failed?" It has framed the further queries: What is the real function of the Church? For what well defined field is she responsible? Has she a clearly apprehended program that will in the stress of re-adjustment and re-construction, prevent her from entering into competition with many social agencies better fitted to meet specific needs and with which needs the Church has struggled for generations?

Some vigorous answers have been made to these questions of late. Now comes another, in the work of Dr. Henry F. Cope, who is general secretary of the Religious Education Association, in his *Religious Education in the Church* (Charles Scribner's Sons, 1918, \$1.25). Dr. Cope declares that the testing time of a real spiritual renaissance has come. The jack of all trades is out of date. The Church must like many another institution learn to know just what is her specialty. The wise observer discerns that in the stress of social adjustment the Church may have to struggle even for her own particular field. All the more will she need a clearly apprehended program. The mere suggestion of Dr. Cope's theme will interest churchmen. It has always been our boast that one of the Church's chief and distinctive characteristics was to be found in her teaching function. It gave her place and power. Whenever criticism raised itself against too much teaching, it was believed that indirectly the importance of that work was emphasized.

Quite naturally Dr. Cope's book is replete with information relative to the whole subject of religious education. But it would be a mistake to think of it as a plea only for the greater stressing of the Church's work as a moral and religious teacher. It is a call for her to do nothing without an educational aim, an aim however as related to the main purpose of her existence. Once and for all she must "cease to carry on traditional activities

without regard to whether they are better done elsewhere or are needed at all." The very program upon which our own General Board of Religious Education has laid such insistence is here directly and indirectly emphasized. The Church's program is a "program of life," a serious, continuous program holding the supreme solution of the problems of living because she touches the springs of human life in motives, ideals and the wills of men. Churchmen will appreciate to the full the manner in which Dr. Cope analyzes and examines the educational opportunities of the agencies and channels under the Church's control and influence. Worship, preaching, evangelism, missions, social service, institutional activities, family life, community life; these are just so many *via media* rich with educational opportunities to visualize and realize the special message of the Church. And her message will be through these as related to a recognized program. In the future the Church will not be supported, says Dr. Cope, "to play at instruction, relief, social amusement and recreation." She has a particular business and is competent for the task assigned her if she will stick to it.

Of course he does not think of the Church living in "cloistered separation." She is no longer "a little garden walled round about," much rather is she in the hurried, tossing stream of human affairs, and because of the pressing need there, will she do her best work as a teaching Church. One cannot help but link this book with the two other splendid contributions to the same subject, coming from the press this year, viz., Dr. Coe's *A Social Theory of Religious Education* and Dr. Athearn's *Religious Education and American Democracy*. All three should be studied by those interested in the educational aim of the Church's program. Dr. Cope has done much if he only provokes students of religious education to examine the worth of many of the efforts of the Church. But he does more, in that he will bestir the practical pastor of souls to ask "is the intricate organization and elaborate mechanization of the work of which I am the guide and director, touching men as religious persons to the end that they and the world may be saved and a Godlike life developed in them according to the laws of that life revealed by Jesus Christ?"

THERE is indeed an abundance of excellent and helpful material coming from the publishers to aid Sunday School teachers and others interested in advancing the forward movement in the whole field of religious education. Take that sturdy annual, Peloubet's *Selected Notes for 1919* (International Sunday School Lessons, by F. N. Peloubet, D.D., and Amos R. Wells, D.D. W. A. Wilde Company). This is the forty-fifth year of its appearance, holding a record only with Government publications. The notes are intended to aid teachers of all grades in the Sunday School using the lessons, having a wealth of explanatory material, critical selections, illustrations, hints for teaching, library references with additional helps of all kinds. A generous bibliography covers well chosen books of topics akin to the year's lessons. The *Selected Notes* are always a happy combination of exposition and commentary. From January to March the lessons are for the "Era of Moses and Joshua." April to September, "Some Great Teachings of the Bible." October to December, "Studies in

the Lives of Peter and John."

From the University Press of Chicago a new hand book has been received, the seventh promised in the series on Principles and Methods of Religious Education, *The Church School of Citizenship* (by Allen Hoben, Associate Professor of Homiletics, Chicago, University Press, \$1.00). It contains suggestive programs for the training of children and the adolescent youth in the application of Christianity to social behavior. It is designed especially for teacher training classes and thoughtful parents. It declares frankly for what has hitherto been considered impossible, viz., the correlation with the Church of the high minded and aggressive service which has been more active away from than a part of the Church's life. Professor Hoben's plea is this: "Democracy calls for sound timber" and presumably some of the very best quality will be found in the "uplands of the Church's domain." To make this "timber" fit we must begin in the Church School where the full impulse for righteousness may get proper stimulus and direction. The Church must no longer lay an emphasis on what may be called "ambulance service." She must plan for the training and exercising of a citizenship which by its clear perception of justice and its tenacious demand for Christian standards gradually christianizes all public relationships. Little book as it is, it is to be commended to the clergy for thoughtful reading.

With plans afoot for a larger place to be given the Church School in the program of religious education, a second edition of *The Sunday School in the Development of the American Church* (by the Rev. Oscar S. Michael, The Morehouse Publishing Company, 50c.) will make its contribution by showing what is the actual history of the Sunday School. To possess in brief form the past experience of men who did pioneer work in this field aids materially in the solution of our present day problems. In this connection must be mentioned the two little books prepared by the General Board of Religious Education for the Standard Course in Teacher Training. They are standard in themselves and have proved their worth before. They are old friends. One is *The Pupil* (by Luther A. Weigle, Ph.D., D.D. The Morehouse Company, 35c.), the other is *The Teacher*, by the same author. An appendix has been especially designed to aid church teachers to secure certificates from the parochial department of the general board.

A recent book from London is *How to Read the Bible in the Twentieth Century* (by Sophie Bryant, Head Mistress of North London Collegiate School, published by J. M. Dent & Sons, \$1.60). It is a very intelligent up-to-date arrangement whereby the Bible may be read progressively and in ordered fashion in school assemblies, families or even in classes or in private study. There is much information in a running commentary upon the sequence of the Gospels, the Old Testament, etc., so that he who reads the Scriptures historically understands that he is entering into a form of communion with the saints of old as well as with God. The readings are carefully classified and by following the comment in the notes of the author wide acquaintance with the Bible is made possible within a period of three years.

Dr. Galloway, who writes *The Use of Motives in Teaching Morals and Religion*. (The Pilgrim Press, \$1.25) is professor of Zoology in Beloit College and comes to the task involved in the subject of this book as a teacher acquainted with the

fundamentals of secular education. What he has attempted is a well thought out and scholarly presentation, first, of the relation of pedagogical principles to that religious teaching and training which equip the individual for making right choices and executing them; and then the further application of these principles in the search for the proper motives in Sunday School work. In brief, he shows the success which has come to general education in the thoughtful use of motivation and the resultant increase of a right attitude of the young for the work of the school, enlarging their capacity to receive, to think and to respond rightly. Then, he pleads for the application of the same principles to the Sunday school as a special field of religious education. He thus hopes to save moral and religious teaching from much of the artificiality found in it.

There is a fear that in spite of its excellencies this is a book to be read by the few and not the many Sunday school teachers who need (of that there is no question) all the good things Dr. Gallo-ray says. It is not difficult to imagine the utter sense of failure with which many a godly and even above the average, Sunday School teacher would be overwhelmed when confronted with such a word as "motivation." We want it, but put in the simplest fashion for all who run to read. For leaders of teacher training classes there are valuable suggestions to be translated into the more common terms of daily life.

WHEN Dr. Coe writes an introduction to any book, as he has done for *The Social Emphasis in Religious Education* (by William Irvin Lawrence, Th.D., The Beacon Press, Boston, 90c.), that book invites serious reading. All the more so when the subject concerns the field of religious education where it deals with social interpretations and implications. He says that the point of view taken by Dr. Lawrence may "jolt us somewhat," but that after all, it will better both our metaphysics and our Sunday School practices. Perhaps the "jolt" will not be as severe as even Dr. Coe imagines, for the number indeed not small who believe that to socialize all our relations is the all controlling purpose in religious education. Dr. Lawrence, who is editor of the new Beacon Course now coming from the press, declares that not only must the aim and content in religious education be socialized, but the methods and the organization must be socialized. By this he means that the materials to be used in teaching, the right atmosphere to be secured, the graded study, must all bend to one unifying purpose, viz., to bring all individuals, whatever their limitations and capacities, into one cooperative whole, socialized by a bond of fellowship through mutual understanding, animated by love and whose unity is that of sons and daughters of one Father.

In the last of the four chapters, one on the minister's preparation," he shows in how large degree religious education is a peculiar responsibility of the clergy. The urgent cry of the hour being for human ministers, the theological schools must become thoroughly socialized and teach, that the essential equipment of a successful minister is that he be sympathetically drawn to others, yearning to enter helpfully into all life. Dr. Lawrence presented his dissertation in candidacy for the degree of Doctor of Theology to the Meadville Theological School. He is now secretary of the Department of Religious Education of the American Unitarian Association. ROBERT P. KREITLER.

The Diocese of Gibraltar

THE DIOCESE OF GIBRALTAR: A Sketch of Its History, Work and Tasks. By Henry J. C. Knight, Bishop of Gibraltar. S.P.C.K. London. 1918. 7s. 6d.

Few English and fewer American churchmen have any adequate idea of the extent and importance of the Diocese of Gibraltar and it is therefore especially fortunate that there is now available so clear and compelling an account of its history, its many spiritual activities and the various tasks which lie before it as that which has lately come from the pen of its present bishop. The story is told in such a way as to arrest and hold the attention and make one deeply grateful for the statesmanship in which we have sometimes been told the Church of England is conspicuously lacking—and for the zeal, if not always adequate care, which that Church has manifested towards its scattered children.

As far back as the sixteenth century chaplains had been sent to the various mercantile communities constituting the outposts of British trade in southern Europe and the Levant but it was not until 1842 that these communities were linked together by the action of the Church at home through the formation of the Diocese of Gibraltar and the consecration of the Rev. George Tomlinson to be its first bishop. This action was inspired by a twofold purpose, first that Church people abroad might not be without the religious ministrations to which they were accustomed and secondly in order to encourage friendly intercourse with and to bring about a clearer understanding of the Eastern Church with which the bishop and many of his clergy are in constant contact. The diocese extends from Oporto and Lisbon in Portugal to the shores of the Caspian Sea, and the traveling which devolves upon the bishop is almost appalling in its extent. The following quotation fills one with wonder and admiration and indicates something of what it means to occupy so extensive and important a see. "The bishop was by the mercy of God and the kindness of innumerable friends, enabled to make three protracted tours before the war, and one of five months in the course of it (total mileage 54,290), in which he visited all the permanent chaplaincies, the great majority of the winter and season chaplaincies, and all colonies numbering ten and upwards in South Russia, the Caucasus, and Spain (save one) of which he knew at the time. He had interviews with the Patriarch Joachim III, the Metropolitan of Kieff, the Archbishops of Smyrna and Odessa, the Bishops of Kharkoff and Tiflis, and the Armenian Bishop of Tiflis." When it is remembered that the communities within the diocese represent not only the English Church but the English nation as well and that they therefore inevitably form this standard by which to a large extent the English character is judged it is easy to see how strategically important the work is as well from an international as from an ecclesiastical standpoint. The value put upon it by the authorities in England may be judged by the names of the men who have in succession been appointed Bishops, Tomlinson, Trower, Harris, Sanford, Collins and now Knight. J. WILSON SUTTON.

THE GRASS IN THE PAVEMENT. By M. E. Buhler. New York. James T. White and Company. 1918. \$1.25.

This is a slender volume of verse, composed with a great deal of spiritual insight and poetic feeling, and with a certain degree of technical skill. Mr. Roosevelt has expressed his warm admiration for the poems. L. G.



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A Grave Question

TO THE EDITOR OF THE CHURCHMAN:

Just a line of hearty congratulation upon the admirable editorial on "Chastity" in this week's issue of THE CHURCHMAN.

All through the war the Government has made great use of the Christian Churches and to the Churches, more than any other agency, is due the magnificent spirit with which the people have supported the Government. Most of the things that the Government has asked the Church to do it has done gladly and with a good conscience, but to me the wisdom of this last request from the Treasury Department to the Churches of America on the subject of venereal diseases is open to grave question. That is why I welcome your vigorous and illuminating editorial.

ALEXANDER MANN.

Trinity Church, Boston.

Disappointed

TO THE EDITOR OF THE CHURCHMAN:

It was a painful surprise to see the comment in THE CHURCHMAN yesterday with regard to Cardinal Gibbons. You think Mr. Anderson's language is strong, but what is that compared to the stand taken by an ecclesiastic in favor of liquor—for that is what all this camouflage about personal liberty amounts to. The shocking influence of the platform of the Maryland Anti-Prohibition League sounds as though it may have come from a similar source. It describes the Almighty as producing stimulant and creating a desire to enjoy it. It may take as long to free our country from the curse of drunkenness as it did to free it from the curse of slavery—but at least we may hope that our Church will be found squarely on the right side of the struggle.

New York City. ALICE CLARKSON.

Education in Labrador

THE EDITOR OF THE CHURCHMAN:

Knowing of the keen interest that your readers have in missionary work in Labrador I am sending you the following letter:

CARTWRIGHT, LABRADOR, Jan. 2, 1918.

DEAR MRS. GRENFELL:

There is no need for me to explain at any length the scheme of education for Labrador, which we all have at heart, and which we have already discussed.

Briefly stated, the proposed scheme is as follows: To concentrate the forces of the various agencies that are today employed in the uplift of Labrador in one combined effort for improved education. At present we have the very sad spectacle of several organizations apparently competing with one another in a fruitless attempt to tackle a problem that is too big for any single body. The Anglican and Methodist Churches, feebly supported as they have been, have for several years employed the "itinerant" system of education. Many splendid young teachers have traveled the bleak coast, spending a few weeks at different homesteads, but very few results can be expected from such a system as this. In my mission alone there are over seventy settlements, and the average number of families in each is only three. During the summer months Dr. Grenfell's able helper, Miss Muir, has lately been carrying on a most excellent series of summer schools; but the time at her disposal is necessarily short. The net result of all these efforts seems to be—exhaustion of personnel and very little permanent good.

Our new scheme aims at the creation of one or more (non-sectarian) boarding schools, to which the children may be brought and housed and educated. As you may imagine, our idea will be more than merely to impart head-knowledge; we hope to develop a strong industrial side and inculcate habits that will tend to the formation of character and *esprit-de-corps*.

This effort is not meeting with that universal sympathy and support which one would expect for it—much of the old prejudice and narrowness of sectarian education still remains in the colony. It is particularly encouraging to find our own Labrador people so keen on the idea, and it is for their sakes that we are appealing for that help and assistance which this effort needs.

If you can in any way create an interest in this work and put us in touch with that wide-hearted American public, which has already shown such a real sense of missionary responsibility, you will be helping on a movement which may one day revolutionize the whole system of education in this colony.

We wish to raise the sum of \$5,000 by next July, which should be sufficient to build and equip our first school. This we will run on a "trial trip" and watch its success before extending the movement.

I remain, yours sincerely,

HENRY GORDON.

The Rev. Henry Gordon, the Church of England clergyman in Labrador, has somehow obtained permission to have an undenominational boarding-school in his bay in Labrador. It sounds like a miracle, but the fact remains that he has done it. He is doing his best in this uphill work in the colony, and thoroughly deserves any support that may be given him from the outside.

ANNA ELIZABETH GRENFELL.

(MRS. WILFRED T.)

St. Anthony, Newfoundland.

Diocesan Committees on Church Building

TO THE EDITOR OF THE CHURCHMAN:

In your issue of February 8 in speaking of diocesan committees on church building, you say "unfortunately in most cases beneficial results have stopped with the appointment of the committee."

As one who is intensely interested in this subject, and who has had some experience, let me give you the reason for the stoppage you speak of. It is simply the failure in getting the necessary diocesan legislation requiring vestries to submit their plans for churches to a commission on church architecture and to be guided by its counsel and advice.

We have tried to get a canon to this effect in the Diocese of Los Angeles and have failed. The committee on canons was willing to make it mandatory in the case of missions, but not of parishes, and such a canon is now on our books. What is the result? We are able to be of some service to little mission churches, but we are not consulted by vestries who have a building project on hand. They go on in the same old blundering way entrusting their fortunes to some architect or engineer or builder who happens to be in the parish or is the friend of some one on the vestry, and who has not the slightest hesitation about venturing upon the difficult and untried field of ecclesiastical architecture. The result is no progress is made in raising the standard of church architecture or cultivating a higher taste

in all those things which go to make up the church arts.

Unless architectural commissions are clothed with proper authority, it is useless to attempt to help out present conditions. The average clergyman and vestryman may know nothing about church building, yet when the opportunity presents itself for planning a new church they are not apt to seek out expert advice, but consider any architect competent to undertake the work. The responsibility for our low standards in church building lies in the unreasoning attitude of vestries to the whole subject, and any reform must have its beginning there.

CHARLES H. HIBBARD.

Chairman of the Commission on Church Architecture of the Diocese of Los Angeles.

Canons on Church Architecture

TO THE EDITOR OF THE CHURCHMAN:

The Church at large is greatly indebted to you and your contributors for the Architectural Number of February 8. With an experience of twelve years as chairman of the Commission on Church Architecture in the Diocese of Newark, the first of its kind on the American continent, my chief purpose in writing is to emphasize two axioms admirably expressed by Mr. Cram and Dr. Gates with special reference to small churches. Here is the greatest need of guidance, partly because the authorities of a mission or small parish, both clerical and lay, are almost always unfamiliar, not only with correct principles of church building, the fruit of a glorious history of two thousand years, but also are apt to have imperfect ideas of finance and economy.

Axiom number 1 is,—That it is supremely folly of the authorities in these weak parishes to fancy that they are going to save money by accepting the offer of free plans from an engineer, or a builder, or even an architect of domestic or business houses, or a clerk in some house-decorating establishment. If some of the monstrosities presented with pride to our commission had been framed and preserved, they would have constituted a veritable rogues' gallery of architecture, queer and costly. Parish committees have yet to learn that a fee to a church architect who understands his business is not a luxury but an economy.

Axiom number 2 is,—That good architecture is actually much less costly than bad. I know an old building on which some \$70,000 was wasted in gorgeous ornamentation suggestive only of oriental luxury, when the same sum would have given the parish a new church which would have been an inspiration to true religion for centuries. On the other hand, I know a little old church in the same city that is barren of all ornament except its altar and its reredos, and also a little new church in a village, and similarly devoid of ornament, yet both are gems of art and inspirers of devout religious feeling.

I am enclosing a copy of the Newark canon. Following this lead, eight other dioceses have adopted similar canons with good results, namely, New York, Pennsylvania, Bethlehem, New Jersey, Michigan, Maine, Los Angeles and Oregon. Surely there is great need in every diocese. I shall be glad to assist any one desirous of helping on the good work. One fact as to the right of the diocese to control should be clearly kept in mind. It is this, that no parish or smallest mission can be a law unto itself, though it may be providing all the money needful. It is only part of a great whole in which every

other part has a share, and it is not building for the present generation alone.

CANON 10, OF THE COMMISSION ON CHURCH

ARCHITECTURE

Section 1. There shall be a commission of the diocese, to be known as the Commission on Church Architecture, which shall consist of the bishop, the bishop coadjutor and the suffragan bishop, if there be one, together with two clergymen and two laymen, to be appointed annually by the bishop.

Sec. 2. It shall be the duty of every mission or parish receiving aid from the diocese to lay before this commission the preliminary sketches of any new church, chapel, parish house, or rectory, or of proposed changes in any such existent buildings, and no such work of erection or change shall be undertaken until the plans have received the approval of the commission.

Sec. 3. It shall be the duty of every parish, by its rector, wardens and vestrymen, to lay before this commission the preliminary sketches of any new church, chapel, parish house or rectory, for their counsel and advice; which counsel and advice shall be given in writing within one calendar month after the receipt of the sketches.

Sec. 4. It shall be the duty of the commission, when requested by any parish or mission, to give counsel and advice in regard to the furnishings and pictured windows of any church or chapel.

WALKER GWYNNE,

Summit, New Jersey.

The Communion Cup

TO THE EDITOR OF THE CHURCHMAN:

I have read with great interest the letters which you have recently printed concerning the administration of the cup in the celebration of the Holy Communion. The subject is most important and calls for thought followed by legislation. Very properly the idea of any change whatever is unwelcome to all communicants. I was myself annoyed ("annoyed" is a mild word) when lately I was refused the cup altogether at my Christmas Communion. I have received from the individual cup, but never, as yet, by intinction.

It is useless to deny that there is great and increasing aversion, on the part of many of the laity, to the common cup. Every clergyman who administers the chalice is familiar with the twisting of the lips whereby some communicants seek a dry spot across which to receive. And every such clergyman knows that too frequently things happen to the contents of the cup which cannot be remedied by wiping the cup itself.

I do not believe that the present situation arises altogether from fear of actual infection. The thought may be present in some minds, but it has been abundantly demonstrated that such danger is so remote as to be negligible, and sensible people do not worry about it.

Probably the real cause of objection to the common cup is the growing and commendable fastidiousness which marks these late years. This feeling is manifest in many directions. Old people can well remember when the butter-knife was not invariably a part of table furniture, when the individual butter-ball was unknown, and when ordinary eatables and drinkables were distributed with less heed to personal delicacy than now prevails. The abolition of the public drinking cup and of the roller towel are further instances in point.

It is quite likely that our changed practice in these and similar matters may have originated in hygienic considerations, but

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our present ways are now a simple necessity, essential to ordinary cleanliness. We do not like to use another man's fork, until it has been thoroughly washed, even if the other man can produce a certificate that he has no communicable disease.

Now, however deep and sincere the devout preoccupation of the communicant at the altar-rail, he cannot always drive out of himself this modern, human instinct of delicacy. He does not wish to moisten his lips with another person's saliva, and he is only partially reassured by anything that the administrator may do. Moreover, these suggested and often practised acts by the administrator, the wiping and revolving of the cup, serve to re-enforce the recipient's aversion and to lessen that earnestness of soul proper to this highest act of worship.

It seems to me that we must recognize existing facts in human life and human thought; that whether we like it or not (and I myself do not like it at all) we must presently change our method of administration even though it be hallowed by centuries of sacred association.

I make no recommendation as to details. Withholding the cup altogether and its rejection by the supersensitive seem to me alike unwarranted. The individual cup is practicable at least. Perhaps there is something better. Some years ago, while thinking on this subject, I undertook to find a capsule, easily filled by the inexpert, which would not dissolve within some hours while containing wine. But my search was unsuccessful, though inquiry was made of several prominent manufacturers of druggists' supplies. F. S. LUTHER, Trinity College, President's Office, Hartford, Connecticut.



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Send Their Bodies Home

TO THE EDITOR OF THE CHURCHMAN:

"Let them remain in France." If I were a betting man I would risk a bet that this parson has no very near relative buried in France as a result of having fallen in battle over there. I am glad to note too, however, that the War Department will not be guided in this matter by the desires of these chaplains of the First Division that as per a circular issued by the War Department of January 24, representatives of the deceased will be called upon for an expression of their desires regarding the final disposition of the bodies of their loved ones sacrificed upon the fields of battle on the other side. While I understand and appreciate that the French Government would prefer to have these remains left in France for their care, my wife and I would never consent to such an arrangement, and will oppose and fight such a proposition to a finish. We had the misfortune to lose our only boy on the fifteenth of July last. He was a corporal in Company B, 151 Machine Gun Battalion, 42nd Division, having enlisted in this, his home town, during the early part of April, 1917, and not being of age until August 10 of that year. He went from Macon to Camp Mills, Mineola, Long Island, remaining there until the latter part of October, and went across with the Rainbow Division. My dear parson, just reflect a moment, and surely you will feel just as we do about it, and also insist upon the War Department's living up to their pre-war promises and returning these remains to their native land. There is surely a great deal more sanity in returning their remains here to be buried with those of their near relatives, such as their mothers and fathers, and it is to be hoped that the opinions and desires of those of us who were so unfortunate as to be called upon to make such sacrifices will be respected.

C. L. BUNTING.

Macon, Georgia.

A Good Place to Live

TO THE EDITOR OF THE CHURCHMAN:

May I ask for a little publicity for which we are not able to pay. St. John's Church, Aberdeen, Mississippi, is in the heart of the Black Prairie Belt of North-

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CHURCH NOTICES

Calendar for March

2. QUINQUAGESIMA.
5. ASH WEDNESDAY.
9. FIRST IN LENT.
16. SECOND IN LENT.
23. THIRD IN LENT.
30. FOURTH IN LENT.

Preachers for Next Sunday QUINQUAGESIMA

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), The Dean; (4) Rev. Theodore Sedgwick.

GRACE CHURCH—Morning (11), Bishop Thomas; (8) The Rector.

ST. STEPHEN'S CHURCH—Morning (11), The Rector; afternoon (4), The Rector.

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Amsterdam Avenue and 111th Street

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Week-day Services: 7:30 A.M. and 5 P.M. Daily.

Grace Church

Broadway and Tenth Street

THE REV. CHARLES LEWIS SLATTERY, D.D., Rector

Sunday Services: 8 and 11 A.M., 4 and 8 P.M.

Week-day Services: 9 A.M. and 12:30 NOON, daily

St. Stephen's Church

Sixty-ninth Street, near Broadway

THE REV. NATHAN A. SEAGLE, D.D., Rector

Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas's Church

Fifth Avenue and 53rd Street

THE REV. ERNEST M. STIRES, D.D., Rector

8 A.M., Holy Communion; 11 A.M., Morning

Prayers and Sermon; 4 P.M., Evensong and Ad

dress.

Cathedral of SS. Peter and Paul

Washington Boulevard and Peoria Street

Chicago

Sunday Services, Holy Communion, 7:30

A.M.-9:00 A.M.; Choral Eucharist, 11:00 A.M.

Holy Communion daily, 7:00 A.M. in Chapel.

Wednesdays in Lent, 4:00 P.M., Bishop Gris-

wold. (Five minutes from Loop on Madison

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families from the north and the west have moved in here in the past two years.

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Classified Advertising

APPEAL

The Sisters of St. John Baptist (of the Episcopal Church) are carrying on charitable works of various kinds, but they need immediate help in meeting the expenses of three of these works.

St. Marguerite's Home for orphan children, at Ralston, New Jersey, supports thirty-three children from four to eighteen years of age. Unless we can get help from friends and those interested in poor children, this house will have to be closed.

St. Anna's, Ralston, New Jersey, for wayward girls, teaches and trains twenty-nine girls from fourteen to twenty-one years of age. Few of these girls have anyone who can contribute towards their support.

Holy Cross House in New York City, 300 East 4th Street, a Boarding House for working girls, undertakes to give a refined and good home to the lesser wage earners at \$5.00 a week.

Each of these houses is full, but we shall have to close one of them at least immediately, unless financial assistance is given us at once.

Will you help us? This letter goes out with the earnest prayer that God will move you and other friends to help us of your charity. Contributions may be sent to

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OBITUARY

ELEANOR K. HOLMES

On Tuesday, February 4, at midnight, Al mighty God called the spirit of Eleanor K. Holmes, and leaving her mortal tenement, she passed peacefully into the glory of eternal life.

The daughter and youngest child of the late Nathaniel and Susan Grier Holmes and granddaughter of Nathaniel Holmes, founder of the well known firm of bankers, she had lived a tranquil life in her own home, and in the society of her family and her intimate friends, sheltered from the usual cares and anxieties of the world, and yet not untouched by great sorrows.

But the severe losses and unusually great strain incident to them, only deepened and enriched all that was tenderest and strongest in an affectionate and strong character.

While still a young girl death claimed her parents, brothers and sisters, one by one, leaving her with one brother, the only representatives of a once large family and family connection. Endowed with unusual charms of person and an intensely sympathetic nature, she rose above and out of the dark shadows that had fallen upon her youth, and with unfaltering courage met her own failing health and became the life and light of her home.

She was a member of Calvary Episcopal Church, treasurer and member of the Board of the Protestant Home for Aged Women, and in that institution her executive ability and wise counsel were invaluable. Her loss will be felt by all her co-workers. She also took a great interest in the Western Penna Institute for the Blind, and served as a member of the Board, and her private charities and contributions to Church work were generous and without number.

A keen sense of humor, a charming voice and an unfeigned interest in the joys and sorrows of her friends, made her a rare companion.

Devotion to her brother, splendid generosity, loyalty to her old friends, were her distinctive characteristics, and from the retired life, which was her choice, she shed far and wide a radiant influence which will never be forgotten.

"Rise," said the Master, "Come unto the feast."

She heard the call, and rose with willing feet."

Books Received

Religion and Philosophy

THE COMING OF THE LORD. By James H. Snowden, D.D., LL.D. \$1.75. (Macmillan Company, New York.)

HEART MESSAGES FROM THE PSALMS. By Ralph Welles Keeler. 50c. (Abingdon Press, New York.)

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SITUATIONS

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A PRIEST just returned from France desires parish or will take supply work for Lent. Nineteen months service in the Army, seven months as enlisted man, twelve months as officer (not Chaplain). Yale and General Seminary man. 32 years of age, unmarried. Would prefer suburban work. Address 1637, CHURCHMAN Office.

ENGLISH LADY desires position as companion, willing to travel or make herself generally useful. References. Address Companion, CHURCHMAN Office.

A CHURCHWOMAN would give her services to Church or Mission work where home can be offered in return. Address 1639, CHURCHMAN Office.

DIED

BRADNER—Entered into the higher service of God on Friday, February 14th, 1919, at Summit, New Jersey, Edith Mitchell Bradner, daughter of the late William K. Murray of Flushing, N. Y., and beloved wife of the Rev. Lester Bradner.

SMITH—Entered into life eternal, February 15th, 1919, Eleanor Fisher Carley, of Schenectady, N. Y., widow of David Cady Smith, aged 87 years.

BRYAN—Entered into Life Eternal, Henry Ravenscroft Bryan, of New Bern, North Carolina, in the 83rd year of his age, on February 14.

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mestic & Foreign Missionary Society, New York.)

RELIGIOUS EDUCATION AND RECONSTRUCTION. By Norman E. Richardson. 15c. (Abingdon Press, New York.)

THE CONSCIENCE AND CONCESSIONS. By Alfred Williams Anthony, D.D., LL.D. \$1.50. (Fleming H. Revell Company, New York.)

THE ORGANIZATION AND ADMINISTRATION OF THE SUNDAY SCHOOL. By Jesse L. Cuninggim and Eric M. North. 60c. (Methodist Book Concern, New York.)

LEARNING AND TEACHING. By Harold J. Sheridan and G. C. White. 60c. (Methodist Book Concern, New York.)

FIVE-MINUTE LEAFLETS. The American Institute of Sacred Literature. (University of Chicago Press, Chicago.)

WANTS

TEACHERS WANTED

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THE TRAINING OF THE DEVOTIONAL LIFE. By Minnie E. Kennedy and Minna M. Meyer. 40c. (Methodist Book Concern, New York.)

A METHODIST CHURCH AND ITS WORK. By Worth M. Tippy and Paul B. Kern. 60c. (Methodist Book Concern, New York.)

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THE book recommended by the Bishop of London to his diocese for reading during Lent, 1919, has been written by the Rev. A. H. McNeile, D.D., Regius Professor of Divinity in the University of Dublin, author of *Self-Training in Prayer*, *Self-Training in Meditation*, etc. The title of the book is *The Increase of God*, and it is published by Messrs. Longmans, Green & Co.

The Bishop of London has written an introduction in which he says:

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This is a clear, pointed, pithy, and, in my opinion, a very delightful little book. The theme is, *God is trying to fulfil Himself*. The book provides us with a noble thought, so also it does with a searching Lenten question, *Am I growing?* This book will be a help to all of us to try and answer that searching question this Lent.

THE PRICE OF VICTORY

THE Creighton Lecture on the Contemporary Criticism of the Peloponnesian War, which was given recently by Professor Gilbert Murray, concluded with the following paragraphs:

"The Peace of Nicias failed. The impetus of the war was too great; the natural drift of affairs was in Cleon's direction, and the farther Athens was carried the harder it became for any human wisdom or authority to check the rush of the infuriated herd. And since Nicias was too moderate and high-minded and law-abiding to fight Cleon with his own weapons, he lost hold on the more extreme spirits of his own party; so that at the end

of the war the informers had created the very thing they had dreamed about and had turned their own lies into truth. There was at last an actual pro-Spartan group; there were real secret societies, real conspiracies, and a party that was ready to join hands with the enemy in order to be delivered from the corrupted and war-maddened mob that governed them.

"One is tempted in a case like this to pass no judgment on men or policies, but merely record the actual course of history, and try to understand the conflicting policies and ideals instead of judgment taking refuge in the *lacrime rerum*—the eternal pity that springs from the eternal tragedy of human endeavor. When the soldiers of Nicias in Sicily, mad with thirst, pressed on to drink the water, full of blood and mud, of the little stream where the enemy archers shot them down at leisure, it was not only an army that perished but a nation, and a nation that held the hopes of the world. When we read that immortal praise of Athens which our historian puts into the mouth of Pericles, the city of law and freedom, of simplicity and beauty, the beloved city in whose service men live and die rejoicing as a lover in his mistress, we should notice that the words are spoken in a Funeral Speech. The thing so praised, so beloved, is dead; and the haunting beauty of the words is in part merely the well-known magic of memory and of longing. For Thucydides the dream of a regenerated life for mankind has vanished out of the future, and he rebuilds it in his memory out of the past. The Peloponnesian War had ended wrong; and whatever the end might have been, it had already wrecked Hellas.

"Our war has at last ended right; and, one may hope, not too late for the recovery of civilization. In spite of the vast material destruction, in spite of the blotting out from the book of life of practically one whole generation of men, in spite of the unmeasured misery which has reigned and reigns still over the greater part of Europe, in spite of the gigantic difficulties of the task before us, in spite of the great war-harvest of evil, and the exhaustion of brain and spirit in most of the victorious nations as well as in the vanquished, our war has ended right; and we have such an opportunity as no generation of mankind has ever had of building out of these ruins a better international life and concomitantly a better life within each nation. I know not which thought is the more solemn, the more awful in its responsibility: the thought of the sacrifice we survivors have asked or exacted from our fellow-men, or the thought of the task that now lies upon us if we are not to make that sacrifice a crime and a mockery. Blood and tears to which we had some right, for we loved those who suffered and they loved us; blood and tears to which we had no right, for those who suffered knew nothing of us nor we of them; misery of the innocent beyond measure or understanding and hitherto without recompense; that is the price that has been paid, and it lies on us who live to see to it that the price is not paid in vain. By some spirit of co-operation instead of strife, by sobriety instead of madness, by resolute sincerity in public and private things and surely by some self-consecration to the great hope for which those who loved us gave their lives.

"A city where rich and poor, man and woman, Athenian and Spartan, are all equal and all free; where there are no false accusers and where men, or at least the souls of men, 'have wings.' That was the old dream that failed. Is it to fail always and forever?"—*The Challenge*.

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Personals

THE Rev. J. T. Addison has returned from France with the First Gas Regiment, and has resigned his commission as chaplain. He has been appointed assistant professor of the history of religion and missions at the Episcopal Theological School, Cambridge, Massachusetts.

THE VACANCY in the rectorship of St. Mark's Church, Casper, Wyoming, has been filled by the acceptance of the Rev. Philip K. Edwards of the call issued to him by the vestry of St. Mark's. Mr. Edwards began his new duties on Sunday, February 16.

THE REV. EDWIN J. NORRIS of Leechburg, Pennsylvania, has accepted an appointment to have charge of the Church of the Atonement, Carnegie, and began his work there on the first Sunday in March.

THE REV. W. WINTHROP SMITH has become assistant at the Cathedral of St. Paul, Erie, Pennsylvania. He was formerly working as chaplain at Camp Dix and in the associate mission, Newton, Pennsylvania.

THE REV. GEO. LYNDE RICHARDSON, D.D., has resigned the rectorship of St. Mary's Church, Hamilton Village, Pennsylvania, where he has been for ten years, and on Quinquagesima Sunday assumed his duties as vicar of the Diocesan Church of St. Mary, Broad Street, below South, Philadelphia. The Diocesan Church, formerly the Church of the Ascension, has now been taken over by Bishop Rhinelander, as the beginning of the Cathedral Foundation.

CHAPLAIN E. ASHLEY GERHARD, who has been in charge of the welfare work at Debarkation Hospital, No. 5, former Grand Central Palace, New York, has been honorably discharged from the U. S. service, and returned to his parish, Christ Church, Winnetka, Illinois.

THE REV. GEORGE FISHER, in charge of the colored mission of St. Matthew's, Wilmington, Delaware, has gone to St. Monica's Washington.

Essays in Lent

By HAMILTON W. MABIE

Remarkable Lenten essays crystallizing the spirit of liberal Christianity, the enlightened common sense, and the beauty of expression always characteristic of the late editor of *The Outlook*, in which these articles first appeared.

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THE RECTORSHIP of Immanuel Church, New Castle, Delaware, made vacant by the resignation of the Rev. Addison A. Ewing to become assistant at St. Luke and the Epiphany, Philadelphia, has been filled by the call of the Rev. Stephen E. McGinley.

THE VEN. JOHN H. BROWN, rector of Christ Church, Pensacola, Florida, who since last April has been in Y. M. C. A. work overseas has returned to his parish. All communications for the secretary of the Diocese of Florida should be addressed to him at 719 North Barcelona street, Pensacola, Florida.

THE REV. WM. CARSON SHAW has resigned as dean of the Alliance (Nebraska) deanery and accepted the rectorship of the Church of the Ascension, Sierra Madre, Diocese of Los Angeles, and went into residence March 1, 1919. Mr. Shaw has resigned the secretaryship of the jurisdiction of Western Nebraska, and all communications for that jurisdiction should be addressed to Bishop Beecher, Hastings, Nebraska.

THE REV. LEIGH R. URBAN, formerly rector of the Church of the Redeemer, Astoria, New York, has gone to France to take up reconstruction work with the Friends Unit of the Red Cross.

Lenten Program

DENVER, COLORADO.—The bishop has put forth a Lenten program to be placed by visitors in the hand of members of all congregations between Septuagesima and Quinquagesima. These rules involve daily scripture reading and daily prayers, also

Mr. Gorham Announces

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AMALIA. By Jose Marmol. \$2.00. (E. P. Dutton & Company, New York.)
THE HOUSE OF JUDAH. By Charles Edward Hewitt. \$1.00. (Abingdon Press, New York.)
DANGER. By A. Conan Doyle. \$1.50. (George H. Doran Company, New York.)
SCORE BY INNINGS. By Charles E. Van Loan. \$1.50. (George H. Doran Company, New York.)
OLD DAD. By Eleanor Hallowell Abbott. \$1.50. (E. P. Dutton & Co., New York.)
THE ROLL-CALL. By Arnold Bennett. \$1.50. (George H. Doran Company, New York.)

Drama

WASHINGTON, THE MAN WHO MADE US. By Percy Mackaye. \$1.75. (Alfred A. Knopf, New York.)

Travel

SHAKING HANDS WITH ENGLAND. By Charles Hanson Towne. \$1.00. (George H. Doran Co., New York.)

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Leighton Rollins is a churchman of Wellesley, Massachusetts.

The Churchman

Saturday - March 8 - 1919

THE CHALLENGE

CHRISTIAN education is the great, the only hope of the world. The men who do not see this in the face of present world conditions are blind. By Christian education we do not mean that every boy and girl should have a college education. We might set up a college on every street corner in the country; we might open its opportunities to every child of the nation, but we should not have taken one step towards making the nation Christian. We should be a shrewder people than we are today, but we should not be a people informed by the spirit of the Christ.

It is imperative that our civilization become Christian within the next quarter of a century if that civilization is to be saved. The people who think that they have most at stake in the present order would do well to face this fact. By a civilization becoming Christian we do not mean that people individually shall have turned from being bad to good, from being pretty good into being very good. Something radically different from that transformation is involved. What is involved is the spirit which dominates the civilization. That the spirit has something radically wrong and perverse in it, the war has revealed. That, unless the spirit is changed, anarchy awaits the world has also been revealed. We Christians ought to examine these facts and measure their consequence.

It would pay the men of wealth and the men and women of moderate wealth to pour into the Christian experiment half of the money they possess in order that their children and their children's children may be saved from the ghastly experiences of evolution by revolution. The practical men, the men of large affairs, the statesmen and those who appear to take counsel of prudence, could make no finer use of their genius and their priceless moments than to sit upon the boards of religious education in America and vote budgets of billions to redeem the American slums, to reach out into villages, the countryside and the cities for every boy and girl in the land, so that before these boys and girls take their places of responsibility in the community life they may have had the opportunity of knowing what Christ has pronounced to be the meaning, the end of life.

This is a challenge which the Church makes in the year 1919. Will the men of wealth and the men of good-will heed the challenge? They must heed it now or it will soon be too late. It may be too late, perhaps, a year or five years hence. The Church which makes this challenge does so in all humility. We, we say it to our shame, have never seen the vision straight. We have never taken Christ for our Master. We have not trusted the world to Him. But at last He has made His meaning clear. We must let Him solve our problems or we must go on trusting it to that hellish shrewdness of self-interest that has laid ten million boys in their graves and filled the air of four continents with shrieks of hate and anguish.

The war has solved no problems; the treaty of peace will solve no problems. But they will have done some-

thing infinitely better than solving problems of statesmanship if they reveal to us the hopelessness, the hollowness of every solution that does not include a will redeemed by Christ. The pacifist is right in his single-minded insistence on love as the only healing force that finally can end war. He is right in demanding that Christendom in a mighty act of faith bow to its Lord. We gave our bodies and our wealth into our country's hand, believing it to be God's will that by force we should end the reign of force. Let us now declare the war of love. It will be a war on greed, on cruelty practised on the helpless, on every intrigue of the strong to exploit the weak. It will be a war on philistinism, on luxury and idleness, on the insolent strong of every class. It will be a war without the demagogue's shibboleths, one class hurling accusations at another. It will be a war different from any yet espoused by social enthusiasts, for it will be waged without pride of opinion or prejudice. It will chant, as it fights, a great prayer to God, a prayer for that spirit of fellowship in the world's work which is the only spirit of reasonableness. There is only one flag to be carried in such a war; it is the flag with a cross on it. We appeal to the geniuses of the nation, to the educators, to our multi-millionaires, to the statesmen, to come and reason together with the Christ. The challenge is made in the spirit of humility, of penitence, and a great yearning; but it carries with it a harsh warning. The strong of the earth have never given their strength to Christ. They know it. Now they must stop and consider. The Church of Christ must be made to conquer the world. It will conquer it in due time; we never doubt that. But those that we call the mighty will have no share in the victory unless they relinquish the privileges of power for the crusader's vow.

RECEIVERS OF GRACE

ST. PAUL in his care of the Churches had two tremendous anxieties; it was hard to convert people, but it was harder to keep them converted. When he wrote to the Church in Corinth, "We then as workers together with him beseech you also that ye receive not the grace of God in vain," he was doubtless turning over in his mind what it meant to keep the receivers of grace—that is, converted people—converted. He had preached the unsearchable riches of Christ to men. He had taught them the ineffable meaning of the Christian miracle of Love, and he had bound them together for service into the fellowship of the Church, and then when it seemed that the task was completed and that converted Christians by a spontaneous and original life ought to go on and up into higher loyalties, he found that he must begin over again and convince them that it is worth while to be a Christian.

But that is what usually happens. Those who have been receivers of grace, who once have been thrilled by the new life, fall back a dead weight upon the men who

have the care of the Churches. St. Paul was not railing against the weakness of men nor complaining because human nature is what it is; for he knew that what had happened in Corinth must happen again and again, namely, that people would not stay good merely because at a certain hour in their lives they had wanted to be good—wanted it wonderfully. What were the facts in the case? A group of people in the city of Corinth had heard the Gospel from the lips of St. Paul. They had “joined the Church;” they had become receivers of grace. Then a few months went by and they began to act, speak and live pretty much as pagans all around them were living. If receivers of grace are to continue to receive grace, they must be different from the people who do not care to receive grace. In other words, St. Paul knew that staying good, becoming better, are estates of character which require watchfulness and a special environment.

There is not a man among us who once at least in his life has not stood upon the heights, very near to reality. No man can pass through life without having had that experience. The best of men and the worst of men have known such high moments of privilege. Those are times of grace. They come after the manner of St. John’s marvelous definition of the birth of religion in the soul: “The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth; so is every man that is born of the Spirit.” But why can’t we keep those trysts more often? If strong once, why not always strong? Once decent and chivalrous, why not clean and true forever? Once living daily with the grace of God, why ever willing to live the chill existence without Him? This is the problem uppermost in our mind and heart whenever we stand at the baptismal font and place the sign of the cross on the forehead of the little child. It is the problem of bishop, rector and parent whenever a Confirmation class is presented for the laying on of hands. The conservation of spiritual resources, keeping the grace we have, going on and up, is the insistent problem of those who have the care of the Churches.

How did St. Paul propose to guard his converts? Why, he put them in a Church, an artificial environment, selected and fashioned for a purpose just as the school is selected and informed for a definite purpose. There was not much prejudice against Churches in those days, so that St. Paul need not waste effort in defending them. The gospels and the epistles contain no reference to what men have so abundantly discussed in modern days—whether people cannot be just as good outside as inside a Church, whether a creed hurts or helps, whether a concert or a walk in the woods may not be as inspiring as a sacrament in a hallowed place where men feel the fellowship of Christ. St. Paul does not argue these matters. He merely says you can’t live the life of a pagan and continue to receive the grace of God. Then he offers his converts the Church. There is nothing better we can offer any man today who wants to lift his soul godward. The Church, with all its imperfections and its chill loyalties, offers more effective means of grace to men than does any other institution, human or divine, upon the planet. It offers this because of what it is, a fellowship of men organized to receive the grace of God.

Churchmen throughout the world are beginning together another Lent. No one compels us to set aside

these forty days in the interest of Christian character. It is purely a voluntary act, done in conformity to a venerable tradition. It is merely an effort to become receptive, to let God help us, to learn new ways of helping ourselves. Lent proclaims to the whole world the need of God’s help. There is nothing sentimental or pietistic about such a proclamation. It is exceedingly practical and matter of fact. But any man has gone a long way forward into life when he honestly confesses that he needs help. If a whole parish could be got sincerely to acknowledge the need of God’s help, that parish would have begun the most wonderful Lent it has ever known. For then the grace that is there to be used would be sought and found. Christ we are told said to Pascal in a vision: “Thou wouldst not search for me if thou hadst not already found me.” How true of life! The spiritual universe hurls back to us in fulfilled desire the wish we make. We really get what we ask in life. The needs we express to God are evidence of our character. Given a boy or girl hungry for learning and we have the making of a scholar. Given a man or woman zealous for God’s help and we have the making of a saint. It is not more means of light and grace that our worn and disillusioned world needs today. What we lack is the willingness of men and women to be recipients of the grace that is all around us waiting to be used.

There is one marvelous experience which anyone who loves his Church would like to share at least once in his life. He would like to belong to a Church expanded to its full power of usefulness by the willing loyalty of its members. Such a Church would need no arguments to defend its creed.

THE WEEK

Chronicle and Comment on Current Events

A FINANCIAL REPORT AND THE MORAL

THE report of the Church Pension Fund, published in our news columns, is one which every churchman should read with pride. That the pension system, devised by the Church, has proved 99 per cent efficient as regards payment of assessments during the first two years of its operation indicates success startling in its approach to perfection. The system itself and its administrators are richly deserving of commendation, but so, also, are the hundreds of parishes throughout the country who have been faithful to their pledges and are backing up the pension system in deed as well as in word.

There is one striking moral to be attached to this brilliant record of the Church Pension Fund. If the enterprise of pensioning the clergy can be put through with such success, why may not other church agencies, some of them presenting a much stronger emotional appeal, be put upon their feet once for all time? The Church can do anything that it chooses to do and that is its duty to see done, if it sets about it in the right way. The money is here. The war drives have demonstrated that people, if the appeal is properly organized, can be induced to give. We are starving our missionary programs. To be sure the missionary work of the Church sadly needs reorganization. Why not reorganize it and then make a drive for the funds? If the Board of Missions would

seize the present psychological moment for an appeal for home missions, make it an appeal for Christianizing the nation, they could get any sum they asked for. All that is required is imagination and organization. The Board sees this. We are likely to see results.

EDITORS, TOO

THE New York *Times* in a lengthy editorial on the death of Senator Edmunds of Vermont laments the declining glory of the United States Senate. The *Times* recalls the days when there were giants in the upper chamber. Some of the giants were mentioned by name. But some of us lament the passing of editors, too. It used to be: "Dana says," "Greeley says," "Raymond says," but who cares what any editor says today—editors of the daily press we mean.

A COOL WAVE

OUR English correspondent reported last week a refreshingly cool wave from the Diocese of Hereford. Dr. Hensley Henson after having expressed full appreciation of the work of the chaplains suggests that there was nothing in their experiences which qualifies them in any extraordinary degree for the task (which some of them seem inclined to take up) of dictating the policy of the Church of England. These experiences "have always been too remote from normal conditions to be practically illuminating, when these have to be reckoned with."

Our American chaplains have been exceedingly modest in their reconstructive programs. In America we are suffering not at all from any exuberant proposals from the front, but rather from the enthusiasm with which the clergy at home look to the war to supply every spiritual lack.

SURE TO FAIL

A SEDITION law has been introduced into the United States Senate. The bill has been drafted by the Judiciary Committee and has been ordered favorably reported by unanimous vote. The bill, which carries a penalty of five years' imprisonment and \$5000 fine, makes it a crime to advocate or incite or to print, publish, sell or distribute any written or printed communication in which there is advocated or incited the overthrow by force or violence or by physical injury to personal property, or by the general cessation of industry of the government, of the United States or all government.

The difficulty with this kind of repressive legislation is that, generally speaking, it is impotent to attain its purpose. Also it places in the hands of certain officials powers that are likely to be abused.

We contend that what America needs just now is not a nervous, irritable propagandum against political heretics, but an enthusiastic constructive program for Christianizing America.

HOLDING THE CONFIRMED

ONE way to recall to the people who have been confirmed their Confirmation vows is to invite them to some special service, a corporate Communion preferably.

This was tried with marked success in the Twenty Weeks in Massachusetts. The bishop sent letters to everybody who had been confirmed during the last five years, inviting them to attend its service especially arranged for them. It is important to present classes for Confirmation, but it is also important to hold those who have been confirmed.

THE PAGEANTRY COUNCIL

SO much interesting business was transacted at the annual meeting of the General Board of Religious Education a month ago that the little sentence in the long report recording the establishment of a Council on the Use of the Dramatic Art in the Church passed almost unheeded. Nevertheless the action of the board in establishing that council has possibilities of large usefulness. A great deal of good work has been done both in the American and the English Church along the lines of religious drama. A great deal of very second rate work has also been done. Pageants (so-called), wretchedly constructed plays, allegories with symbolism so muddled that the brain aches in contemplating them, have been rushed into print at the slightest provocation. Sunday Schools have been allowed to present deeply solemn mystery plays with neither religious nor dramatic preparation sufficient to save them from being hopelessly ridiculous and irreverent. It is time that something were done to weed out the bad plays and make the good ones available. There are beautiful mystery plays published in England but quite unknown here; for example, *The Mirror of Souls*, presented with such marked success during the National Mission. (On the other hand, we have heard that *The Great Trail* is being presented all over England from one tattered copy in the possession of an arch-deacon in the Midlands.) In the second place, advice and patterns for costumes and scenery emanating from some one who is professionally trained should be at the disposal of parish dramatic committees. If possible, the new council should have a field worker to stage model productions of mystery plays and religious pageants. This has already been tried by the Educational Department of the Church Missions House and by the Woman's Auxiliary in at least one diocese in the Middle West. Finally, a high ideal of religious and artistic excellence should be maintained; simplicity in ideas, purity in diction, richness in imagination, truth in color and line, correctness in historical and allegorical detail, fervor in piety, should be set as the standard for every production. And here the new council can take a leaf out of the book of the Y. W. C. A. They have started a department of pageantry. They have engaged a woman high in her profession as the director of the department, Hazel Mackaye, the sister of Percy Mackaye. Miss Mackaye's two assistants are also women of professional standing and of religious conviction. It is interesting to know that both of them are members of the Episcopal Church and that they have both had considerable experience in producing and acting the St. Agnes' Mystery Plays. The Y. W. C. A. has engaged the best talent available to carry out their plans for religious and educational drama. If the new council is able to do the same, it will prove one of the most useful agencies developed by the General Board of Religious Education.

SATURDAY NIGHT SERMON

BY THE REV. GEORGE THOMAS DOWLING, D.D.

The Dignifying of Undignified Duties

"And He went down with them, and came to Nazareth, and was subject unto them." St. Luke, 11-15.

WHO? The Christ. Remember that. And when? When, at twelve years of age He had been discussing profound questions in the great Temple in Jerusalem, the metropolis of His country; when He had been confounding the learned doctors of the Law, so that we are told, "all were astonished at His understanding and His answers." Remember that. *Nevertheless*, when the time came, He just as willingly left it all behind and descended to the petty routine of the insignificant affairs of His daily life in an obscure village. *And He was just as great when He was going down to Nazareth as He was when He was seated in the Temple.*

Do you begin to sense why I have chosen this text? Jesus never looked to the position to ennoble the man. He taught that it is within the power of every man to ennoble his position. His whole life was spent in taking the raindrops which had fallen into the gutter, and making them beautiful; turning them into a rainbow by lifting them to the throne; in making sublime the dignity of undignified duties.

He took a well-side and He turned it into a pulpit. He took one lone woman of ill-repute, and so inspired her with aspiration for something better that she became His consecrated disciple, and as His messenger, brought to His feet a multitude from that same city in which she had been living a life of sin. And with that well-side for a pulpit, and with that one woman for a congregation, He preached a sermon which has gone on blessing the world for twenty hundred years.

He took twelve unlearned peasants and by the uplift of His association He turned them into Apostles, inspired by the God Whom they had learned to see in Him. He took a gibbet and by the spirit which He showed while He was being crucified upon it He turned it into a throne. "Lifted up," it is true that as the Scriptures express it He is "drawing all men unto Him;" but the very reason for it is, that His throne was a cross. Thus He was ever going down into some unheard-of Nazareth, and being obedient to some unappreciated duties and so crowning them with immortality.

And we may do the same. Others have done it, many are doing it now, and so may you and I. In fact, for most of us, this is the only way we can do, if we are to do anything. Occasionally, very occasionally, there is born a real genius; a man who can light his own fires, who kindles quickly, and who can illuminate the world. But even then, such a quality is a questionable gift, because abnormal precocity in one direction so frequently carries with it abnormal deficiency in every other. As Abraham Lincoln remarked, "The genius is a man with one bump; all the rest—dent."

Fortunately for the world, occasionally there is a genius; but also fortunately for the world, only occasionally. It is well to have one Niagara; but one is enough. Humanity is better served by a hundred million insignificant rills, than a thousand stupendous cata-racts.

The truth is that most of those people of whom we speak as geniuses are people who, whatever their natural gifts, have mastered the faithful accomplishment of insignificant duties; people who have learned to go down to Nazareth and, for the time at least, to be patiently subject to conditions which they know to be inferior to their possibilities.

Study the biographies of great men. Who was it said, "Genius is patience"? Sir Isaac Newton. Who was it said, "Genius is an infinite ability for taking pains"? George Eliot. And who was it wrote, "My imagination would never have served me as it has, but for the habit of commonplace, humble, patient, daily, toiling, drudging attention"? Charles Dickens. Even he could not develop into a master, until he had gone down into Nazareth. And if it was true of these, how much more true it must be, of us. The only possible way for most of us to make life great, is to perform little things greatly.

Now the overlooking of this fundamental fact is that which frequently constitutes the difference between a mere workman and a master workman; an artisan and an artist. The artisan seeks merely to get his work *done*; the artist seeks, at whatever cost, to get his work *finished*; perfected,—complete. And if he has to go down to Nazareth to learn how you seldom find him whining that he must go. He goes, gladly, as Jesus went.

Thus it does not matter what our work is: whether it be that of the clergyman leaving his study to go out to call upon some little sick child when he would rather be busy with his sermon; or whether, darning the children's stockings, when the mother would prefer to play bridge, or patiently attending to his customer, when the clerk would prefer discussing with his fellow clerks why it happened that Jenkins was batted out at the last baseball match, it is within the power of every one of us, whatever our sphere, to determine whether we shall become a mere workman or a master workman, an artisan or an artist.

It does not depend upon the work we do. We can dignify the undignified. It depends upon the way we do it. "How do you know you are a Christian?" someone asked a poor, ignorant servant maid; and she answered, "I sweeps under the sofa, now." That girl had become an artist. She had learned the secret of dignifying her work. You cannot realize your ideal; *idealize the real*. You cannot become the President of the United States, and instead, are compelled to measure tape behind the counter of a country store. Then measure that tape just as magnificently as you think you would act if you were the President of the United States. Be sure that there are thirty-six inches to the yard, and that in the quality of the goods you are selling the goods, and not the customer.

Then, whatever our work may be, it will be possible for us to take our place among the great ones of the world, when at the last we lift up honest hands to Him, and say, "I have finished,—according to my little ability, I have made beautiful and complete—the work which Thou gavest me to do." That is all we can give. That is all He will ask. The smallest pool by the wayside can reflect the stars.

WHAT THIS LENT SHOULD MEAN

BY THE RT. REV. CHARLES FISKE, D.D., LL.D.

THIS Lent finds the nation entering upon those great tasks which are challenging all democratic peoples, now that the war is over. The new tasks call for even more difficult and trying service than was given during the stress of war. Then we were sustained by the courage of the crisis. Some of the nations were compelled to their sacrifice by the fact that it was clearly and evidently demanded for self-preservation. No less does the new day demand such service, if free, democratic institutions are to live and develop; but the service must now be given without the same compelling impetus and the duties to be performed are much more complicated and call for greater patience, steadfastness, loyalty, faith.

What the nation now discovers to be the most important half of its great task is in line with what has always been the Church's work. It is not at all surprising that the Church should often fail in its task, because its service must be rendered continuously and unceasingly, without the courage which comes to those who hear the high call insistently and clamorously, without the plain challenge of evident disaster should we fail, without the inspiration of a task single, simple, with lines clear and clean-cut.

America went into the war sustained by the sense of a great moral purpose. The danger now, is that we shall forget our professions and drop back to the old levels, contented, seemingly safe and secure, unafraid, with no real understanding of the movements (economic, industrial, social, political) which are changing the world and with no feeling of our responsibility for guiding these movements and contributing our share towards their embodiment in a lasting world peace resting upon a world order of justice and brotherhood.

The clergy have always preached and Christians have long listened to a message which includes everything the world now longs for. Bishop Gore points out that the dominant moral ideas of liberty, the brotherhood of service and the catholicism of a world community, which recently (and with increasing force and rapidity during the war) have been possessing the minds of men, are fundamental Christian ideas; only we have preached them academically and the mass of Christian people have not seized upon them as living motives. We have often left it to others fully to proclaim these principles and yet more often have left it to those outside the Christian Church to vindicate them.

Our call this Lent, therefore, is to try to make real and vital the splendid ideals which the prophets of today have been proclaiming as the impelling motives of war service and to carry them over into an after-the-war program—to prove that they are really a part of the Gospel of Christ, to show that we really mean to make them the springs of our own conduct. In a special way, this Lent is a call to renewal and re-consecration. We have been asking what changes of religious faith and practice we shall find in the boys when they come home. It is immensely more important to ask, What religious change will the boys find in us?

Lent is a season of penitence, prayer and service.

Penitence comes first, and never has it been more necessary than in these judgment days of God, when we have discovered how "the moral witness of the Christian Church has been, if not extinguished, yet lamentably dimmed." Out of penitence should come prayer and worship and new consecration. Then, with these as a preparation, there should be a serious consideration of the real significance of the Christian faith, especially in its social applications, and an earnest endeavor to discover its meaning for the new era. That sounds like a large program, but practically we may make a beginning of it in a very simple way.

The Brotherhood of St. Andrew has recently summoned the Church to an intensive effort in a great forward movement. It is significant that this summons comes from laymen. It is even more significant that it comes from laymen who have been doing particularly effective work in camp and field. Some of the clergy have not heeded the call because they have looked upon it merely as a campaign for Brotherhood membership. It is not that. It is a call to self-consecration and evangelistic effort as laymen, plain, simple, faithful laymen, whether Brotherhood men or not.

It does seem that a practical way for the clergy to make this Lent count in their several parishes would be to undertake with their laymen some such definite service as this call suggests. The plan proposed is very simple. It contemplates the organization of a small group of lay people, after the method pursued in the camps of choosing "key men" for interesting other men in religion. These groups could set before themselves for Lent one or more of three tasks:

(1) A campaign for church attendance, preferably for the rescue of the evening service from its present slump. In many parishes the evening service is simply ghastly. Make it human, helpful, congregational. Set the men to work to give it warmth and life (some of the suggestions of the Bishop of Massachusetts for his "Twenty Weeks" will help here) and build up the attendance so that the service may catch vitality. Don't be satisfied merely with getting people to come for a few weeks. Give them something to come for and they will want to keep up their attendance.

(2) An effort to get into touch with all the registered communicants (special meetings for those confirmed under certain rectorships or during different periods—the last five years, etc.—will help) and to make them regular and faithful in Communion. Especially try to have every communicant come to the Lord's Table at least once between now and Easter; or seek to have on Easter Day a Communion of *all* entitled to come. Come as near as possible to a hundred per cent attendance.

(3) Either during Lent, or as a result of this Lenten work, the formation of classes for the study of Christian truth. These classes would be held only after a careful preparatory organization, which might well be a part of the Lenten program of work. They can be periodic classes—that is, group meetings for a definite period, six or eight weeks. They should be study classes; not the

conventional Bible class, which has a reputation for deadly dullness hard to overcome, but meetings for full and free discussion of the problems and questions of today and of the answer of Christian faith to such problems. This would mean that men (and women) were reading and digesting books which deal with the essentials of religion in a live and interesting way. *St. Andrew's Cross* has suggested some titles. The war time charge by Bishop Gore on *Dominant Ideas and Corrective Principles* might supply work for a six weeks' course. Certain chapters of *The War and the Soul* by R. J. Campbell could be used, even though the book was published back in 1917. If it would not be too stiff a program, it might be possible to discuss the application to American religious life of some of the suggestions of the authors of *The Church in the Furnace*. With the right kind of a leader there might be a symposium of some current literature on the Church after the war. Dean Hodge's new book on the Bible or Dr. Batten's recent

lectures on *Good and Evil* would also furnish a program, with interesting side reading for other aspects of the subject.

Here, then, is a definite aim towards which Lenten effort could be directed. We shall miss a real opportunity, if we do not respond to the call and do *something*. The effort will bring to the Church new knowledge, new zeal, new consecration. And, after all, is not this what we need first, if the Church is to meet the new obligations of the new day?

The program given here is not strikingly new or original. But I wonder if others have been discovering in these days, as I have, that the things we used to do have not lost their value; they have gained a new importance. I wonder if the clergy are learning, not that they can no longer preach the old faith, but that they can preach nothing else. I wonder if we see that the *content* of that faith is bigger and more profoundly significant than we had ever guessed.

A REAL HOUSE OF PRAYER

BY A MEMBER OF THE STAFF

YOU may see it on any Friday morning at eleven o'clock, if you happen to be in Boston, and are in search of reality. You may see it, that is, if you have eyes to see. Like all great realities it is quite intangible. It is not a thing you can touch with your hands. It is not a thing you can sense with your physical eyes, though if behind your physical eye the eye of the spirit is alive you will discern this reality at work.

You are one of the crowd on Tremont Street on this Friday morning. As you approach the grim facade of the Cathedral Church of St. Paul's, your heart a bit heavy with the pressure of the daily grind, your spirit sagging a bit, perhaps, with a recent sorrow, your steps turn instinctively towards the open door. As you enter you are grateful for the quiet of the fine old edifice, a quiet so in contrast to the clamor of the street. As you sit there watching unconsciously the few people scattered about, you recall the days when you once lived in Boston before St. Paul's was the cathedral church. You remember dropping in on many occasions on a week day or a Sunday morning. And you recall the impatience with which you considered the potentialities of this downtown parish, and its seeming inadequacy.

As the hour draws on towards eleven the doors begin swinging ceaselessly. People are coming quietly in, walking up the aisles and gathering near the chancel. There is no talking, no whispering, even when two hundred or more have grouped themselves in the front of the church. As you watch the faces you see that most of the people are mature. On some there is the distinct impress of sorrow. But you see quite plainly that these people have come with a purpose defined; that they expect to receive something.

At eleven o'clock the dean comes and kneels at the head of the nave, in the center of the group. You hear the words, "Let us quiet ourselves in the presence of God," and then two or three familiar Bible verses, "Underneath are the Everlasting Arms"; "Speak, Lord,

for Thy servant heareth." There are a few prayers, both ancient and modern,* a few intercessions for which people have asked, and there are periods of silence. There are ten or twelve minutes in which the dean speaks very simply, very intimately on personal religion.

As the people go slowly out you are quite sure that they have received that for which they came. For a few moments they have been near to the Great Companion. The burden is lighter as He goes with them out into the crowded street, into the life of every day with its queer hurry and monotony, its sorrow and laughter.

When I talked with Dean Rousmaniere about this Class in Personal Religion, as it is called for want of a better name, I found, as I suspected I would, that it was a difficult thing to put into black and white. It is elusive, as all things of the spirit are elusive. The dean acknowledged that he himself had put off many an invitation to write about the class. But there are certain facts connected with it which one may record.

I wanted to know, for example, what sort of people were among those who came, people numbering anywhere from one hundred and twenty-five to two hundred or more. I wanted to know whether they were all connected with St. Paul's, whether they were all Episcopalians, whether the same people came more or less regularly.

Perhaps fifty per cent of them, said the dean, have no connection with St. Paul's. A good many people are members of other parishes. They feel free to come to the cathedral, as they would not feel free to go to some parish other than their own, because the cathedral belongs to all the people. Some people come regularly who are members of other communions; some come who have no church connection. And the majority of those who come do so with a good deal of regularity.

"I make no endeavor to know those who attend the

* These prayers may be found in *Prayers for Faith and Truth and Prayers Old and New*, compiled by Dean Rousmaniere.

class," said the dean. "I don't want to give the impression that we are trying to attract them to the cathedral. Everybody knows that I can be seen in the office after each class. But often I don't know the names of even the people who come to see me."

I wondered how many people came to the dean after the classes and the sort of problems with which they came.

Perhaps one-fourth of those who attended the class during the year sought him out, the dean thought.

Some are people who have dropped out of the habit of churchgoing for one reason or another. Others have broken their church relation because, in some crisis of life the church failed to provide the help of which they felt great need. It was evident during the days of war that many people came to the class who had suffered the loss of those dear to them. Perhaps fifty per cent of the requests for special intercessions were for those who had been killed or wounded. But the intercessions are for all sorts of human need. They are in behalf of husbands or wives or friends, or sons or daughters, who are estranged; in behalf of a man or woman mentally or spiritually depressed; in behalf of those struggling with a definite bad habit; and, with very great frequency, in behalf of those about to undergo an operation. Dean Rousmaniere has been impressed, also, with the quite remarkable number of requests for thanksgiving. It ought to be recorded that sometimes these intercessions and thanksgivings are in the words of printed prayers, but sometimes also in the words of the dean, thus giving to the service an element of spontaneity.

There is silence in the service after each prayer in which the worshiper is asked to repeat, in his own thought and words, the prayer which has just been uttered. The dean is anxious that people should learn the secret of corporate prayer, as distinct from listening to prayers read by a leader. The prayers always close with the recitation by all present of the class prayer, which was written some years ago by the Rev. Charles Morris Addison, and which follows:

Almighty God, Who art the only source of health and healing, the spirit of calm and the central peace of the universe; grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us utter confidence in Thee. In all pain and weariness and anxiety may we throw ourselves upon Thy besetting care, that knowing ourselves fenced about by Thy loving omnipotence, we may permit

Thee to give us health and strength and peace; through Jesus Christ our Lord. Amen.

Again, after the address, there is a period of silence in which the people are asked to think of the chief subject which the address has brought before them.

I asked the dean if he could tell me consisely what he considered to be the real purpose of the class. He answered at once: "To train men to know God. To teach them to say 'O God, thou art my God.'"

Such knowledge, said the dean, becomes to a man the real source of life. He then comes to all intellectual problems from a fresh viewpoint. He had seen the need of it, he said, in the cases of men who had been brought up to place their reliance in a theological proposition. Once that particular proposition had been invalidated in the man's mind, his whole religious life had come toppling to the ground.

The dean felt that much of the so-called loss of religious faith on the part of boys in school and college was due to a training which had put something else first and religion second. "It is not of first importance to teach boys in school a list of the Kings of Israel," he said, "but it is important to teach them to know God. After that they may be taught the kings of Israel. The headmaster of a boys' school said to me recently, 'Boys want preachers to talk



THE VERY REV. EDMUND S. ROUSMANIERE, D.D.
who has succeeded in making the Cathedral Church of St. Paul's,
Boston, a real house of prayer.

about religion,' and I agree with him."

I suspect that in his class in personal religion the dean is doing much to overcome the twisted method of teaching, either in the home or the day or Sunday School, to which he referred.

Sometimes there is assigned for class reading a chapter in some book which will help its members in this search for a knowledge of God. This chapter then becomes the subject for the Friday address. Such books, for example, are Fosdick's *The Meaning of Prayer*, McNeil's *Self-Training in Prayer*, Carey's *Prayer and Some of Its Difficulties*, and Brother Lawrence's *Practice of the Presence of God*. At present the readings follow the subjects in the Twenty Weeks program.

It will be seen at once, of course, that the Class in Personal Religion is a class in prayer. To know God is to know Him as the Great Companion; to know Him as the Master taught us we should know Him, as Father.

How much such teaching is needed in the Episcopal Church, how much such knowledge is craved by people in all churches, and how effectively such knowledge can

be given, becomes strikingly evident when one knows the inside story of Dean Rousmaniere's class. It is revealed in the faces of those who gather in the cathedral on Friday mornings, and have gathered there these nine years past. It is revealed in the stories of those who

talk to the dean in his office. It is revealed by the fact that over one thousand people in all parts of the country receive each week, at their own request, the little four-page leaflet compiled by the dean with its quotations from men who can speak simply of real religion.

THE SECOND WORD

"Today shalt thou be with me in Paradise."

THOSE words point to the thief on the cross beside Christ as the first convert of Christ's cross. That miserable man hanging there, certainly in no condition to comprehend difficult meanings, yet saw in the dying Master something that made him believe He was the king of a kingdom. "Jesus, remember me when Thou comest into Thy kingdom," he cried. And at once came the gracious answer, "Today shalt thou be with me in Paradise."

Doesn't that question and answer tell us plainly that though the Cross has not given up its whole mystery to the profoundest thinker, yet it has a message everyone may understand? If it had not, how could we believe Christ died for all mankind?

There have been times when the necessity of simplicity in any message that is to be understood by all sorts and conditions of men seems to have been forgotten. Cloistered students have thought out what seemed to them the purpose and result of Christ's crucifixion. Other students have questioned their findings. The debate has been long, frequently heated. Fine distinctions have been drawn. At last it took a student to express the orthodox idea of the Atonement, and a scholar to understand it. What sort of message to mankind was this!

There is a story that early in the days of the Reformation one of the leaders of the Church of England was walking in a garden in a university town reflecting on the consummate industry and skilful logic of the theologians of the Middle Ages. Suddenly this point struck him. How absurd it was to suppose that even one man in a thousand could make himself even roughly familiar with the Church's elaborate statements of theology! And yet the Church was solemnly maintaining that only those could be saved who not only understood all these fine distinctions, but also upheld the Church's official interpretation of their truth. How many souls could be saved on such terms!

Let us frankly admit that we cannot get to the bottom of the mystery. Whoever comes and tells us, I have solved the riddle, seems to give proof by that very claim that he has not even discovered how complex it is. No one yet, I think, has explained to us why men and women must suffer; why a loving God sends suffering to men and women who are trying to serve him. Many helpful things have been said. Sometimes, when the world goes well with us, and suffering shrinks into something that we only see in other people, we may think we have found the key to the puzzle. We can explain everything just then to our satisfaction. But when suffering comes to us the mystery deepens again. When it takes hold of those dear to us, we find the explanation that seemed so perfect breaking under the strain. We still have faith that God is wise and loving, but we realize once more that our faith is not yet sight.

And if the questions that spring from human suffering are hard to answer, there is greater difficulty in answering the questions that spring out of Christ's suffering. Here we have the perfect man, trusting absolutely in His Father's love. And this man dies miserably at the hands of the wicked. How extraordinary! It helps, of course, to realize that our Lord went voluntarily to His death. It helps even more to get away from the idea, once so generally taught, that there was division between Father and Son: that the Father was angry with the human race, but that the Son loved it, and so placed Himself between His Father's wrath and sinful men. I don't see how Christ's cross can reconcile us to God until we realize that in all that He did and suffered, in life and in death, Jesus was expressing God's feeling for mankind. We must see in Christ's love and readiness to die for us, not qualities different from the Father's, which shall somehow win a reluctant God to tolerate His children, but the qualities, the very same eager, gladly suffering love of Almighty God Himself. All that helps, I say. Nevertheless, when all is said, we don't understand why love can gain its end only by suffering, why life can be reached only through death.

Still, if Christ died for all mankind, then the vital truth of the Cross must be so simple that all can grasp it. After all, the heart of a message may be expressed in many forms. It is that heart we want. The details are unessential. If we get the heart of the message, the most incongruous theory that we choose to weave about it will not take away the blessing it carries. "It is not the acceptance of a theory that is salvation, nor its rejection that is damnation."

And what is the heart of the message? That God loves the man; that God hates sin; that, in spite of all that bids us think the contrary, man is not the child of the devil, but the son of God. Humanity and divinity are not opposites; humanity at its best, when it is most truly human, is divine.

However you may explain what happened on Calvary, is not this the heart of its message to you? Perhaps you can't say why the Crucifixion helps you to believe God loves you, but it does. Perhaps you can't make it clear even to yourself why that scene on Calvary gives you a new horror of sin as something terrible in God's eyes; or why it touches your heart with the assurance that God is always seeking to save every human soul that has lost its way; or how it teaches you your own worth. But it does all this. And because it does, you rise above sins that before held you bound, and look into you heavenly Father's face unafraid, sure that it is the face of a friend.

That is the heart of the message. We read it in the features of the one perfect Son of Man, the Son of God, as he looks down upon us, undismayed and unvengeful, from the cross where wicked hands have nailed him. It was there the thief read it, and at death's very entrance found new hope.

SAMUEL M. DORRANCE.

"HELPING GOD" DURING LENT

BY ADELAIDE TEAGUE CASE

I REMEMBER reading about a little girl who came home from a new Sunday School one day and said to her mother: "Mother, I like this school better than the school I used to go to. There we learned all about God, here we learn *how to help God*."

One of the great values of the lenten season for our Church Schools is that then we usually do take time to stop and consider how our children can "help God" in his world-wide work of saving love—that work which is the Church's mission. Nearly all the parishes in the country plan some special activities for their children during Lent. As this is done with more careful organization and with stronger leadership, it will tend to raise the standard of the whole year's curriculum, so that it becomes one of self-initiated activity rather than mere "learning." "Be ye doers of the word and not hearers only" might well be our motto for all the year, starting with this Lent.

The various forms of activity naturally group themselves under three headings:—Selling the *Spirit of Missions*, Earning Money, and actually *Doing Things* for Other People.

How many weekday worshipers have not been besieged at the church doors by eager little vendors of the annual children's number of our missionary magazine, resplendent in a colored cover and full of pictures. Sometimes classes or individual children compete to see which shall sell the greatest number of copies. Of course we are always reminded that half of the proceeds goes into the missionary offering. All this is good. It is better still if the children not only sell the magazines, but *read* them. There might well be pictures and excerpts cut out and posted on the school bulletin board the first Sunday in Lent, and notices of the most interesting features given by the superintendent or the teachers.

Most of our schools do not stop with the selling of the *Spirit of Missions*. Mite boxes have still to be filled. There are indeed ever so many ways of turning an honest penny. One kindergarten child that I know gets a cent every time he carries a package home from market for his mother. Older children run errands, sell papers, black boots, shovel snow, wash dishes—any form of honest toil! I know a group of little Italian girls in a Junior Auxiliary who last Lent patiently stitched on little articles for parish bazaars, hearing at the same time stories of the hospital in China to which the money which they earned in this way was to go. I went to the sale, and it was full of enthusiasm and of missionary spirit.

One of the very best ways to earn money in Lent is to give missionary or mystery plays, or a series of dialogues and impersonations. The children *love* it; they are instructing themselves; and they are instructing their audiences. A collection may be taken up, or, perhaps, a small admission fee charged at the door on the understanding that it is to go for missions. Mrs. Hobart's plays have been used all over the country with very remarkable results. One might mention *The Sunset Hour*; *Lady Catechism*; the presentation of the Prayer Book called *The Little Pilgrims and*

the Book Beloved; *The Great Trail*, where the seasons of the Christian year are pictorially represented; and, most recent of all, *Conquering and to Conquer*, based on the Apostles' Creed. The Church Missions Publishing Company of Hartford has on sale a large number of short plays easy to give. Then there is that very useful collection entitled *Voices from Everywhere*, which may be obtained from the Educational Department of the Board of Missions. As the legend on one of the posters runs, "These Plays Educate, Propagate, and Stimulate." They are thoroughly worth while. During Lent, the children in Sunday School can come to know children elsewhere. One school in New York has adopted another school in Canton, China, and the children correspond and exchange cards and little gifts. In our large cities there are day nurseries or other institutions for children near all of our Church Schools. Lent gives us an opportunity for making possible a personal contact, which might last throughout the whole year.

Children enjoy thinking of other children wherever they are, and for many years the Junior Auxiliaries have been accustomed to make and give Christmas presents—"joyful gifts" and "useful gifts"—for other children in the mission field. This is usually done during Lent. The boys make dolls' furniture, cut out picture puzzles and construct simple wooden toys, etc., etc.; and the girls knit and sew and cover boxes, dress dolls, and fill stockings. Younger children paste pictures in scrap books and construct Christmas tree ornaments. Sometimes these gifts are displayed before the whole school on a "spring Christmas tree" before they are packed up and sent away.

I couldn't help wondering whether a little girl whom I met the other day on Amsterdam Avenue has any of these activities in connection with the Church School where she goes. She walked by my side for several blocks, and (slightly stimulated by two pieces of molasses candy), told me about her last Sunday's experiences. With much enjoyment she recounted the story of Moses on the mountain, the worship of the golden calf, and the breaking of the tablets of stone. As far as I could observe these incidents were quite innocent of any moral implications, and she had no other associations in her mind with the life of the school. Perhaps during this Lent she may be given some definite suggestions for practising the Christian religion of love and helpfulness. I hope so.

TO A LOST DREAM

BY MARGARET ELY WEBB

LIKE old and delicate stitchery laid
In lavender and sandal wood
I leave the past when you my heaven made.

Daily I gather a fresh rose for you
Although it wither leaving but the thorn,
Its petals keep their fragrance the year through.

I shed no tear—why should I fret?
Because the Hand that shut the past away,
My feet within a wider heaven has set.

THE LEAGUE OF NATIONS

BY JOHN JAY CHAPMAN

THE draft constitution reported by President Wilson is valuable as a summary of things to be desired; but as an instrument of government it will be a failure.

If the Peace Conference now in session at Paris will simply adopt the draft league constitution as their declaration of general principles, and then take the responsibility of acting upon those principles as far as possible, and of calling upon the governments and peoples of the world to support them, this will give the maximum of efficiency and the maximum of popular support to the new world-order. The draft constitution is itself a mere series of suggestions to be adopted as far as possible. In aim it is excellent, in practice it will not work. There is not *time* for any of these legal procedures to work.

Europe is today filled with questions of a practical kind which cannot be settled by arbitration. You cannot arbitrate between Turkey and Greece or between the Jugo-Slavs and Italy, or between the Serbians and the Bulgarians. The very elements out of which governments arise are still in the flux. The parties to your arbitrations have not yet emerged from chaos. The peace conferees at Paris are being forced day by day to exert influence of an arbitrary sort upon the destinies of Europe, because there is no other way to settle pressing questions, and the peace of the world depends upon immediate decisions. How long this state of things may continue we do not know; but the conditions will not be altered by the adoption of a league of nations. The entente between England, France, Italy and the United States will still be obliged to take in hand these controversies, because these nations represent the combined force of military and moral power that won the war.

If a league is called into existence it will be a fifth wheel to a coach, because it cannot deal with the executive or administrative problems of the times. The powers and modes of procedure in any league must be vague, complex, dilatory. The draft constitution shows us the sort of machine it must be. Any reader of this draft will ask questions about it which not Solon himself could answer. The new machine will not work quickly. The result will be that the Allies will continue to do just what they are doing now—exert such influence as they can to do justice and keep the peace in Europe. The new league will become dead letter.

In other words we now have the beginning of a league: we have an international vigilance committee that is fitted to deal with the most pressing questions before us.

It deals with them clumsily, but they are clumsy questions. They cannot be codified. But nobody seems to believe this. People want a legal document; and the belief in documents is so strong in the human breast that the average American will tell you that he knows the document will be disregarded. The will of the Great Powers will prevail, of course, and things will go on as before. "But," he adds, "the world will have been through a great public oath-taking."

It is as a sacrificial declaration that most people want the league. They feel that a dramatic moment is at hand and must be utilized.

Well, so be it. I do not myself believe that the world is now in a condition to be governed by a written constitution: but if the peoples insist on trying the experiment, no doubt the experiment is a fated necessity. Perhaps it will accomplish something in world-education that nothing else can accomplish. Perhaps it will teach men the truth that leagues do not increase virtue, and that the multiplication of formal agencies does not increase efficiency. Perhaps the League of Nations is a gate of disillusionment through which the civilized world must pass. All I say is that you must not expect those who are not suffering from these particular illusions to vote for the league.

An idea seems to be prevalent that free government is a thing that can be handed out to backward and oppressed nations, and that we, having ourselves enough and to spare, ought to give a largesse of liberty to Poland and Bohemia, etc. It seems to be true that America can protect some weak and meritorious foreign nation during a crisis. By advice and encouragement, and perhaps by an occasional subsidy or even by armed intervention we may be useful to the oppressed peoples of Europe. The thing will, however, prove exceedingly difficult in practice; and our experiments ought to be begun on a small scale. Mr. Wilson is in favor of beginning with Poland and Armenia, and as he knows a good deal about the subject, we may very well trust him. Let our peace delegates at Paris, in conjunction with the rest of the Allies adopt a policy of assistance toward Poland and Armenia, which policy shall be explained to the country and, as it were, expounded by the general principles that are announced in the draft constitution of the league. The working out of one such practical undertaking will advance our knowledge of Europe and fit us to assist Europe more than a hundred signatures to paper documents. And by such a course we shall not be committed to the settlement of European boundaries in the gross, but only to such boundaries as we know something about.

Nothing in the draft surprises me more than the idea that the United States must guarantee all the European boundaries. Those boundaries may be all wrong for Ought I know. Really this is quixotry.

What the world needs is an international police force. We must work towards this idea. The nations at present distrust each other too much to put certain of their troops at the disposition of the central authority. As time goes on, however, and experience proves that such a police force is necessary, and that the Allies can be trusted, an international police force will probably be established.

As an instrument of government the league draft errs in trying to do too much. We must work with the outfit we have, and make changes gradually.

LET us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure—reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.—*Washington.*

THE LORD PASSED BY

BY LEIGHTON ROLLINS

IN Lent it was,
When mourning worshipers
Followed the Pilgrimage of the Lord,
The Journey of the Cross.
The priest blest us and sent us forth
Into a March night
Windy and black;
The snow fell in gusts
And whirled round our heads,
To wander 'mong the trees
Lamenting Winter's end.

We slept,
To wake in the early morn,
Listening to creakings, strange
groanings,
That were gone as swiftly as they
came.
We leap from the luxurious warmth
Of our soft, comforting beds,

And look out into the day
And behold the trees covered
with ice,
A living glory,
For while we slept,
The Lord passed by
Transforming our everyday world
Into a kingdom of the Beautiful;
For every tree and every bush,
And every blade of grass,
Was covered with God's gems,
Laughter from the sky.
And every minute,
Like the swift flying swallow,
Was twice as precious,
As when God blest the world.

The holy damosels,
The silver birches,
Fell adoring to the earth,

As the Lord walked by.
Now in the radiance of the sun
They stand bowing low,
Where Christ did walk;
Casting ever and anon,
Pale gems of blue, and limpid
Green, and darts of shining red,
Upon the sacred ground.
So Christ clothed the trees,
In raiment like His own,
So priceless, purified.

Now as the setting sun
Touches the topmost boughs
With a living crimson,
Scattering, it seemed, human drops
Of blood upon the trees,
He reminds us of the daily Sacrifice,
That Beauty lives in pain.

BLESSED ARE THEY THAT MOURN

WHEN we think of the mourning mothers of all the nations at this time of chaos in the world's history, and see sorrow and grief on the faces of so many whom we meet, do we think of them as "blessed"? Hardly. Yet our Lord did. Why? Because He Himself, "acquainted with grief," felt a special kinship with sorrowing hearts, and because he had the means of giving them a joy greater than any happiness the world could give, a joy that "could not be taken away from them." What was that joy, and what is it today? A *real sense* of His indwelling presence to supply every need, whether of courage or wisdom or faith or any lack whatsoever. One who is passing through deep waters is peculiarly open to His influence unless wilfully he shuts himself away from divine help.

Such comforting verses as "Lo, I am with you alway, even unto the end," "Underneath are the everlasting arms," "The Eternal God is thy dwelling place," "Thou wilt keep him in perfect peace whose mind is stayed on Thee" and many others bring us into close touch with God if only we will take them into our hearts and feel their message. This is indeed living the life of the Spirit, putting us in touch with the vital spiritual force that is real life. God gives Himself to us in our grief if we will let Him, and also through Him we come into close touch with our dear ones who are in glory.

We know what an inspiration Beatrice was to Dante after she passed from his sight. She was the guiding star of his existence. At her death one of his friends thus voiced the imperishable love between Dante and his lady:

God hath her with Himself eternally,
Yet she inhabits every hour with thee.

Wordsworth speaks thus of a dear friend who has passed on: "Who ever dwells with me, whom I have loved with such communion that no place on earth can ever be a solitude for me."

Zahn, in speaking of Jerome to whom we owe the translation of the Scriptures from the ancient Hebrew, says of him after the death of Paula, whose name will ever be associated with Jerome in his great work, "His was the life of the spirit—a life which was blessed by the ever-present image and by the unfailing care of one who he felt was to him both inspirer and guardian angel."

What a new and wonderful meaning is given to life in this vision of the spiritual companionship of our beloved! That our dear ones, husband, mother, friend, clothed in glory, surround us constantly with a wealth of love and sympathy and understanding not possible when they were with us in the body!

Of course there are other helps. We all know the healing power of work, the dear sympathy of friends, the value and inspiration of books, and the great comfort that our friends in Heaven are enjoying the glorious liberty of children of God set free from human ills of every kind. But the real joy that transcends grief and gives dignity and solemnity to our life comes from living in the faith that day by day we and our dear ones are consciously together in God.

When we come to a realization of that we take unto ourselves "beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness."

J. S. C.

NEWS OF THE CHURCH

PHENOMENAL RECORD MADE IN PENSION FUND PAYMENT

First Two Years Shows Parishes 99½% Paid Up

In a report just issued by the Church Pension Fund the amazing statement is made that "ninety-eight and one-half per cent of all possible assessments for the two years of the fund's operation have been paid," a record for the Church which puts most business organizations to shame. The report says in part:

On March 1, 1917, the Church Pension Fund began the administration of the pension system of the Church. Today (February 28, 1919) therefore completes the second year of administration.

The salaries of all of the clergy in the United States and foreign mission fields (including an allowance of one-sixth of the money salary as the rental value of a rectory) are \$8,000,000 a year (actually \$7,855,000). The pension assessment of 7½ per cent on salaries is therefore \$600,000 a year. For two years the pension assessments would be \$1,200,000.

The assessments received in this office between March 1, 1917, and the business day of February 28, 1919, inclusive, amount to \$1,181,207.76. This is 98.4 per cent of all assessments. Allowing for assessments in transit from diocesan treasurers, 98½ per cent of all possible assessments for the two years of the Fund's operation have been paid. Most non-payments occurred in the first calendar year. The Church supported the pension system during the second year at the rate of 99 per cent.

There is also added, as a matter of interest, the pension grants of the Church Pension Fund as they stand on this day. This amount of annual grants makes the Church Pension Fund, in point of size, at present one of the half-dozen or so largest pension granting corporations of the world, and by far the greatest that the Episcopal Church has ever maintained, the largest yearly distribution of the former national relief society of the Church having been \$115,000.

PENSIONS IN FORCE

	Number	Amounts
Age Pensions	112	\$61,667.22
Disability Pensions.....	37	22,100.00
Widows' Pensions.....	95	28,250.00
Orphans' Pensions.....	45	4,900.00
	289	116,917.22

General Clergy Relief Fund	
Grants Assumed.....	108,827.00
Grants made on behalf of the	
General Clergy Relief Fund..	500.00
Diocesan Fund Grants Assumed.	51,575.00
Assumption of grants of Diocese	
of New York and of the	
Diocese of Western New York	
awaiting approval of the State	
Superintendent of Insurance..	18,979.00
	\$296,798.22

Board Commends Brazil Fund

At the last meeting of the executive committee of the Boards of Missions a resolution commending the action of the Brazil Committee in New York was passed as follows:

RESOLVED: That the board has

heard with great interest the desire of the Brazil Committee of the Woman's Auxiliary of the Diocese of New York to raise a special fund to present to the Bishop of Brazil in commemoration of his twenty years' work in that country. The board most cordially approves this endeavor and wishes the members of the committee great success in their effort.

Contributions to this fund may be sent through Mrs. J. N. Blanchard, 1109 Madison avenue, New York.

WORLD CONFERENCE MEN OFF TO EUROPE AND EAST

A deputation of the World Conference on Faith and Order left Thursday for Europe and the Near East to make plans for a world-wide conference of all Christian Churches of all countries. The committee includes Bishop Anderson of Chicago, Bishop Brent, Bishop Weller, of Fond du Lac, Bishop Vincent of Southern Ohio, the Rev. Edward Parsons of California, and the Rev. B. T. Rogers of Racine, Wisconsin. Bishop Anderson said to the New York Times before sailing:

"A deputation was about to visit Europe and the Near East when the war broke out. This stopped proceedings in the meantime, but while the war has delayed the work it has created an atmosphere which brings it more nearly within the bounds of practicability.

"This deputation is now about to proceed to Europe and the Near East to take the matter up where it was left off in 1910. At a time when nations are discussing a League of Nations the Christian Churches may well consider ways and means of closer co-ordination and co-operation and of giving utterance to the international Christian conscience."

In a sermon at the Church of St. Mary the Virgin on Sunday last Bishop Weller outlined the forming of the Church League along lines similar to those embodied in the proposed League of Nations, in which Roman Catholic, Greek, Russian, and Protestant "might get together and co-operate in Christian work as brethren."

Unity Foundation Extends Membership

At a meeting held at the New York Clergy Club the Christian Unity Foundation passed a resolution extending membership privileges to members of all Christian Churches. The first meeting under the new arrangement was held in the rooms of the Merchants' Association on February 28. At this meeting arrangements were made for a definite propaganda of education on Christian Unity. The organization is the only one in existence for educational research along the lines of the principles for unity. The acting president is Bishop Lines.

Program on Americanization Developing

Definite steps towards a program for Americanization have been taken by the provinces of New England, New York and New Jersey, and Washington, through a joint commission, the personnel of which is as follows: New England, the Rev. Thomas Burgess, the Rev. B. Keating Smith; New York and New Jersey, Bishop Burch, the Rev. Thomas J. Lacey; Washington, Bishop Harding, the Rev. W. C. Emhardt.

PROHIBITION IS BREEDING MANY LIARS IN CANADA

Wave of Petty Crime Is Giving Good Citizens Anxiety

Special Correspondence

TORONTO, CANADA.—Churchmen are feeling very anxious over the present operation of prohibition in this country. Never until prohibition was advocated as a war measure, has the Anglican Church in Canada taken a definite and unequivocal stand in its favor. Many advantages have manifestly followed in the general sobriety of the people. It has been particularly effective in protecting the returned soldiers from a kind of hospitality that would certainly be freely tendered by his friends. As a result our heroes have had a fair chance to wear their laurels of victory with dignity in the eyes of the people. At the same time a wave of petty crime, theft, perjury, lying, malingering, and many forms of contemptible conduct has broken out throughout the country. Citizens are dishonoring their good names by seeking prescriptions of liquor for mythical ailments. Doctors are dishonoring their profession by issuing these prescriptions for a consideration. Railway operatives laughingly steal shipments of liquors knowing that they are not likely to be investigated as the shipments are illegal. Witnesses in court brazenly perjure themselves. A pious prohibitionist charged with enforcing the law is discovered shipping liquors to himself in carload lots, under the name of other commodities. Thus everywhere this canker of deceit and falsehood is spreading. Thinking men realize that it is impossible to become a systematic liar on one subject and possess a high sense of integrity on all others. St. Paul labelled the Cretans for all time as liars, and the fear is lest the phrase "to lie like a Canadian" may come to designate our national character if this sort of thing continues. Sobriety is not the only virtue. Unless this condition of things can be limited to a passing phase of national life the outlook is very serious. In the meantime those who desire to promote national sobriety with national honor are feeling extremely anxious.

Good Work Done

WASHINGTON.—Bishop Harding paid high tribute to the work of rector and people in his address to the congregation of Grace Church at the Confirmation service there recently.

The bishop called attention to the fact that two years ago the church was so deeply in debt that its doors were about to be closed and the property to be sold to pay the mortgage upon it. Within his rectorate of eighteen months, the Rev. Meade Bolton MacBryde and his congregation have not only rehabilitated the church and parish hall buildings but they have placed the church on a satisfactory financial basis, with a fair proportion of the \$3,500 debt paid off.

At a meeting of the commission held in New York last Saturday plans for developing a concrete program on Christian Americanization were discussed. The purpose of this program is to enable the Board of Missions to create a department for work with immigrants.

SYNOD WANTS IMMIGRATION DEPARTMENT STARTED

WOULD REDUCE BURDENS OF THE GENERAL CONVENTION

Washington Synod Endorses Move for Increased Provincial Powers

BALTIMORE, MARYLAND.—The fourth meeting of the Synod of the Province of Washington, held in Baltimore, February 24 to 27, was preceded by a dinner generously provided by the Churchman Club and the Cathedral League of Maryland. Two after-dinner speeches were made, one by Archdeacon Greig of Worcester, England, and one, a description of the heroism of our boys in France by the Bishop of Erie.

Bishop Murray presided over the session. One of the most important subjects brought up was increased powers of the synod. The memorial of the Province of New England to the General Convention was endorsed, which provides for the election of a missionary bishop by the synod of the province in which he is to serve, subject to the confirmation of the House of Bishops at a regular meeting, if held within six months and, if not, at a special meeting called for that purpose within that time, urging that the provinces be fairly represented upon the Social Service Commission as are other boards, and asking that the several provincial synods be given the right to require an annual appropriation from the Board of Missions to be made in gross for subdivision by the synods as now allowed in the matter of apportionments. The synod also endorsed the memorial of the Province of New York and New Jersey as to its general tenor and urged its serious consideration by the General Convention. It recommended that some way be found for reducing the burdens of the General Convention and at the same time increasing the responsibilities of the provincial synods.

The synod made provision for the appointment of an executive secretary of the province, whose salary should be paid by the province.⁹ It also arranged for the appointment of a field secretary of social service and authorized the Commission upon Social Service to print and circulate the address made by Archdeacon Greig upon the unrest in England. A memorial was addressed to the General Convention asking for some modification of the rubric at the close of the Confirmation office. Three mass meetings were held at Emmanuel Church, upon religious education, social service and missions.

AMERICANIZATION

The following important report on Americanization was presented by Bishop Harding for the Committee on Various Races:

"The Committee on Various Races respectfully reports that in its humble judgment this province has done everything in its power to awaken the Church to our great responsibility to the aliens in our land and by constructive effort to give them the ideals of Christian citizenship. Since the meeting of our last General Convention, we have had an object lesson of the imperative need of the Americanization of foreigners, and we feel sure that it is the profound conviction of every member of this synod that democracy cannot be made safe for the world and will not long continue safe even in our own land, unless the Church fulfills its responsibilities and duties toward our alien races. In the lands from which they came, many of these people have been deprived of the advantages of education or of any training in citizen-

ship and in our own land they have been shamefully neglected by the Church. Our province have steadily presented this need to the Church; but without much attention being paid to our appeal until 1916, when in response to a memorial from this province, the General Convention adopted a resolution recommending to the Board of Missions the establishment of a Department of Immigration. This was reported to the last meeting of our synod in 1917, and as the Department of Immigration has not been established by the Board of Missions, we again adopted a resolution requesting action.

IMPORTANT RESOLUTIONS

Since that time nothing has been done to put the resolution into effect, although during the war we have passed through a crisis which has shown the fruits of our neglect. It is therefore with great reluctance and at the same time, with great earnestness that your committee feels constrained to offer the following resolutions:

RESOLVED:—That the Provincial Synod of Washington again memorialize the General Convention, calling its attention to the great needs of the ministrations of the Church to millions of people in our land who constitute a menace to the future of our nation unless we recognize our duty to them as brethren and share with them the blessings of our Christian civilization.

RESOLVED:—That the Provincial Synod of Washington requests the General Convention to take more explicit action than that taken in 1916 and to pass a definite resolution instructing the Board of Missions to establish at once a department for work among the alien races of our land in accordance with the recommendations adopted by the General Convention of 1916.

Americanization of the alien is being brought forcibly to our attention as an important part in the program of reconstruction, and the responsibility was especially stressed in a letter addressed to the chairman of this committee by Secretary Lane, as one especially binding upon the Christian Church. Your committee would therefore also submit the following resolutions:

WHEREAS, Popular attention has been directed to the need of Americanization of aliens, because of the social, moral and political dangers fostered by migratory and transient population, and,

WHEREAS, The National Government and the government of many states are asking general co-operation in this work of Americanization, and

WHEREAS, The difficulties to a work of Americanization, arising from segregation in masses, are not as a rule found in this province, thereby affording an almost unparalleled opportunity for moulding the ideals of the immigrant, and

WHEREAS, The type of immigrant recently arriving in this country from the near east, is accustomed to find inspiration to social and moral, as well as ecclesiastical stability in a church which he has been taught is closely related to the Episcopal Church, and

WHEREAS, It is impossible to quicken in the foreign born a recognition of the high value of American citizenship, by combining with the formal act of naturalization such religious and social observances as conditions warrant, and

WHEREAS, There exists a great opportunity for the laity to perform a high social duty, and, at the same time, enlarge their own ethnic social and moral horizon, by

acts of fraternization with those whom we have been content to view as "strangers within our gates"

BE IT RESOLVED: That we commend to the clergy and laity of Churches which have an immigrant population the need of co-operation in the efforts put forth by the National and several state governments to make citizenship a sign of honorable progress in American life, and

BE IT RESOLVED: That, for the purpose of information and of mutual helpfulness, the clergy, and others interested, in the work of Americanization of the alien, report to the secretary of the Committee on Various Races, such work as they may have undertaken, and the opportunities for such work that are opening, and

BE IT RESOLVED: That, for the guidance of those desiring to assist in the work of Americanization, that the committee issue such informative and instructive literature as may be required."

A communication from the Synod of New England urging the establishment of a Department of Immigration was presented to the synod and referred to the committee by the Rev. Thomas J. Lacy and the Rev. Robert Keating Smith, who have attended the Synod as representing respectively the Province of New York and the Province of New England.

The following telegram was sent to the Convention of the Russian Orthodox Church meeting in Cleveland:

The Anglican and Eastern Association greets the convention of Russian Orthodox Church and expresses sympathy for the trials of Russian Church and people. We wish you God speed in your work in America, assuring you of the fraternal interest of the Episcopal Church and pledging co-operation to the fullest extent.

It was decided to hold the next meeting of the Synod at Norfolk, Virginia. Elections resulted as follows: Standing committee on missions, the Bishop of Virginia, the Rev. Messrs. David Howard, B. M. Spurr, and D. W. Curran, Majors John W. Reynolds, and W. R. Coyle and Mr. Stephen E. Cramer; commission on religious education, the Rev. G. Otis Meade, Dudley G. Roe, and Commodore C. T. Jewell; members of the general board of missions, the Bishop of Pennsylvania, the Rev. Dr. Wyatt Brown, and Oliver J. Sands; member of the board of religious education, the Rev. Dr. W. L. DeVries; lay member of the executive committee, Mr. John Stewart Bryan.

Chaplain Shows War Photographs

CAMP GRANT.—An exhibition of photographs of and by members of the 14th Infantry has attracted unusual interest at Camp Grant, Illinois, where that regiment is stationed. The 14th Infantry is one of the oldest regiments in the regular service and it has done duty all over the world. Its different tours were well illustrated by this exhibition which was arranged for that purpose by Chaplain Gabriel Farrell, formerly of Trinity Church, Boston. Views of the men in China, the Philippines, Hawaii, Panama, Mexico, Alaska and at various posts in the northwest were included in the exhibition.

Before members of this regiment and as part of its educational program Chaplain C. B. Ackley, formerly of St. Bartholomew's Church, New York City, is giving a course of historical lectures on "The Rise of Democracy." Chaplain Farrell is also giving a course on "The History of the Labor Problem."

NO LEADER WILL CONDUCT UNION LENTEN SERVICES

Praise and Silent Prayer Will Follow Unique Method in New York

Unique union lenten services are being held this year in Greater New York.

On the morning of Washington's birthday the pastors and rectors of parishes received the following letter:

TO THE CLERGY OF NEW YORK

Gentlemen:

As a committee appointed by various representative bodies in Communions which give allegiance to the Lord Jesus Christ as our Divine Master, we are suggesting a plan for union meetings in each section of the City of New York for the six weeks of Lent.

We suggest, first, that each Tuesday evening at 8, from March 11 to April 7, in each section of the city in a church which will be chosen by the ministers of the section, the people of the neighborhood meet for the singing of hymns and for silent prayer. By the help of leaflets (copies of this service may be obtained from Dr. C. L. Goodell, 289 Fourth avenue, New York, at the rate of two dollars a hundred) distributed in the pews on the night of the service, the people will easily follow the service without further direction, provided the person playing the organ for the hymns shall begin promptly at the time indicated.

It is suggested that the chancel or pulpit remain empty, that all may feel that the service is being led by the invisible Christ, in Whom is our unity, and Who will guide us to larger freedom and joy in the expression of it.

By this means the same hymns will be sung all over the city, and we shall all together be awaiting God's guidance concerning the same great needs and aspirations of our lives.

We enclose a list of Bible readings for Lent, which may be copied as widely as may be thought convenient, in parish papers or in church journals, or even in secular papers. It is hoped that in this way, too, we may be united in a common fellowship. We hope that each minister will point out to his congregation the advantage of this common effort to study together the Word of God.

At the Marble Collegiate Church, at Fifth avenue and Twenty-ninth street, on March 17, at half-past two, there will be a joint service of representatives from many congregations to sing, to pray, and to listen to addresses by Dr. W. D. Mackenzie of Hartford, and by Bishop Luther B. Wilson of New York, that we may know the need of a common effort and may be quickened to find a way towards deeper unity.

During Holy Week Bishop Greer has asked the Christian people of New York to use the Cathedral of St. John the Divine as their own. At the afternoon service each day ministers of various Communions will preach. And the prayers which we have said in silence will find part of their answer, we trust, in the words which God shall give them to say to us.

Charles Lewis Slattery, *chairman*; H. G. Mendenhall, Wallace MacMullen, Milo H. Gates, Edgar Tilton, Jr., A. H. McKinney, Cornelius Woolfkin, William T. McElveen, I. H. Berg, Harold Pattison, C. L. Goodell, *secretary*.

The committee signing the letter have secured a "keyman" in each district, who either has gathered, or will gather, the clergy of that district for cooperation in the plan. It is hoped that shortly the

churches where these "services of praise and silent prayer" are to be held will be announced.

The list of Bible readings from the words of Christ cover largely the Sermon on the Mount, the Parables, and, in Holy Week, the Farewell Words in St. John.

The service is so planned as to render all notices and directions unnecessary.

The service form is as follows, with the exception that the words of each hymn are printed in full:

Promptly at eight o'clock the congregation shall rise and sing: "Oh, for a closer walk with God."

During a silence, which shall continue until ten minutes after eight, the congregation (each member sitting or kneeling as may be more convenient) is urged to meditate or pray concerning the unity of all Christian people in the fellowship of the Church of Christ. We shall try to be quiet within our hearts, that God may speak to us, and show us a way.

At ten minutes after eight the congregation shall rise and sing: "The Church's one foundation."

Thereafter each member of the congregation is urged to ask God to show to him or to her his or her selfishness, hardness of heart, or other sin, and to discover wherein this sin has stood in the way of making Christ known and loved; whereupon let each one most sincerely ask God's forgiveness.

At twenty minutes after eight the congregation shall rise and sing: "My faith looks up to Thee."

Then the congregation, again keeping silence, are bidden to think upon the task which awaits each one of us in helping to make our nation a happy and righteous home for returning soldiers and for all others.

At half-past eight the congregation shall sing: "Blest be the tie that binds."

Then during the silence the congregation shall ask God's comfort for those whose beloved have died in the war or at home; that He may be revealed to them as their Father, caring for all His children, in this life and in the life to come.

Thereafter, at twenty minutes before nine, shall be sung: "Jesus, lover of my soul."

The hymn having been sung, the congregation is asked to give thanks, each in his own heart, silently, for all the mercies which God has shown to us as a people, for giving us brave men willing to die that the world might be free, for the noble women who bade them go, for little children, the consolation of all who love them, and for God Himself, that He has revealed Himself to us in our Saviour Jesus Christ.

At ten minutes before nine, the congregation, standing, shall sing: "When I Survey the Wondrous Cross."

Immediately after which the congregation, still standing, shall say together, the Lord's Prayer.

After a brief period of stillness, in which the people remain standing in their places, the congregation shall depart as quietly as possible.

Bishop Guerry Home from France

CHARLESTON, SOUTH CAROLINA.—Bishop Guerry has returned to his diocese after an absence of six months in Europe where the bishop was special preacher to the American troops. President Wilson was present when Bishop Guerry preached in Holy Trinity Church, Paris. The bishop was welcomed back to his diocese at a united service of all of the Episcopal Churches held in St. Paul's Church.

INTERVIEWS WITH PLATO, LINCOLN AND ROOSEVELT

Canadian Doctor Writes of Talks with Those in "Twentieth Plane"

By James A. Elliott

PORT HOPE, ONTARIO.—A ripple of interest has been aroused in Canada over certain spiritualistic revelations, published in a book by a Toronto doctor, entitled *The Twentieth Plane*. It purports to contain revelations from spirits that have reached a high state of advancement in the other world, and includes interviews with Plato, Matthew Arnold, Abraham Lincoln, Robert Ingersoll, and even Christ Himself. Associated with Dr. Watson, the author, is a professor of philosophy in Toronto University. The medium, or "instrument," as he is called, through whom these extraordinary interviews have been held is a young Jewish commercial traveller. The interested parties seemed very much excited over their revelations, but in spite of wide newspaper exploitation the general public has refused to take it seriously. The reputed spirits as usual complain of the difficulty of conveying their deeper thoughts to mortals, but many of the terrestrials feel that too low an estimate is entertained of their intellectual capacity. They also marvel that mediums of such manifest limitations should be selected to convey messages from the elect of another world.

An interview with Theodore Roosevelt—but a few days after his death—revealed that he had reached the twentieth plane almost overnight, and his fellow countrymen will be reassured to learn that he is still a militant American.

While a newspaper effort has been made to create a theological discussion, few have risen to the suggestion, and the ebb and flow of spiritualist speculation will alternate as of old.

BISHOP TUTTLE WRITES APPEAL TO THE CHILDREN

Calls His Headquarters "Camp Thankful" This Year

ST. LOUIS, MISSOURI.—The Presiding Bishop has sent a stirring message to the children of the Church, as follows:

Camp Thankful, St. Louis.

Dear Boys and Girls of All the Sunday Schools:

All Hail!

How do you do?

You are a year older. My, how you grow! How big you are!

We call our headquarters "Thankful" this year. You know why. Last year we were at war. Every boy was aching to be old enough to go into it. How splendidly our boys and young men gathered to the colors! They made us proud. This year Peace has come. The sad things of death and wounds are put away. Oughtn't we to write from Camp Thankful then? And with hearts most thankful to God?

But our missionary army keeps in the field, you are its young soldiers. And your Quartermaster's Department wants clothing and shoes. And your Commissary Department wants biscuits, bacon, beans and coffee. And \$200,000 are wanted from you for these supplies. Please give it, dear fellow soldiers, next Lent, and go over the top with it, begs

Your General,

DANIEL S. TUTTLE.

NEARLY TWO MILLION MITE BOXES HAVE BEEN IN USE

Here's a Little Story About the Man Who Made Them

Everybody has heard of the mite box; everybody has heard of Mr. E. Walter Roberts; but everyone does not connect the two, says the current *Spirit of Missions*. For forty-two years Mr. Roberts has been one of the officers of the Board of Missions, retiring from active service on December 31 last. In all of these years Mr. Roberts has been an especial friend of the children and has been keenly interested in the work which they are doing for the extension of Christ's Kingdom. When the Lenten offering for missions was begun very soon the problem presented itself as to how best have it collected. It was necessary for the society to buy mite boxes and send them out to the children, so back in 1891 Mr. Roberts patented the "pyramid" mite box, which soon became known all over the Church and was a yearly fascination to the boy or girl who had to "blow up" his mite box. Later on it was thought wiser to use the "keystone" mite box, and still later the present shape, both of which have been patented by Mr. Roberts and the use extended to the society without profit to himself. In this way, while occupied with the exacting duties of the treasurer's office in the Church Missions House, for all of these years Mr. Roberts has had a very personal interest in the hundreds of thousands of mite boxes which have been used by succeeding generations of Sunday School children. Since he devised the "pyramid" box more than one million, nine hundred thousand mite boxes have been sent out to the children of the Church. In this same period the Lenten offering has grown from \$42,000 to nearly \$2,000,000.

MARQUIS OKUMA TELLS OF INTEREST IN ST. LUKE'S

Dr. Wood Finds Japanese Statesmen Loyal to Hospital

From aboard the S. S. Shinyo Maru, Mr. John W. Wood has written a description of his stay in Japan. Of his visit to St. Luke's Hospital, Tokyo, he says, in part:

If you could have seen what I saw one morning at the hospital dispensary about seven o'clock, you would never forget it. From far and near there came men and women and children in all sorts of physical trouble to find the relief which St. Luke's so generously dispenses to those in need. Soon after seven a crowd of one hundred or more had collected. When the dispensary doors were opened, they thronged into the waiting room. Here while waiting their turn to see the doctor, they were taught simple hymns and given some elementary Christian instruction. This goes on for a good part of the morning.

One evening the doctors and nurses at St. Luke's gave me a "Kangei" or welcome meeting. The sun parlor of the hospital was tastefully decorated in Japanese fashion. I was surprised and delighted to find that we had a staff of about twenty Japanese doctors and more than fifty nurses. They look like a most capable and efficient group. Six or seven doctors and about a dozen of the nurses have accompanied Dr. Teusler to Siberia.

During one of my days in Tokyo I had an interview with Marquis Okuma, who you will remember is often spoken of as the "Gladstone of Japan." I thanked him for what he and his associates had done

in giving 100,000 yen for the new St. Luke's Hospital and asked whether I might have the privilege of conveying from him a message to the friends of St. Luke's in the United States. He replied that it would give him great pleasure to do this and proceeded at once to say that he had considered it an honor and a privilege to serve on the Japanese Council on behalf of St. Luke's and to assist Dr. Teusler in any way in his power. He expressed the wish that he and his associates might have been able to make a larger contribution to the hospital fund and assured me that what had been done expressed the cordial good will of himself and his associates. He said he was most anxious to see St. Luke's erected as soon as possible upon the new site and suitably equipped. He knew that it was doing excellent and needed work and was grateful for its existence. He asked that the friends of the hospital in the United States might be assured of his unfailing interest and good will.

A few days later, at a dinner given by one of my Japanese friends, I had the pleasure of a long conversation with Baron Shibusawa. I thanked him for what he had done. He asked me also to tell the friends of St. Luke's in the United States that it had been a great privilege to do anything he could to help on the work of Dr. Teusler, for whom he has real affection and in whom he has the highest confidence. A few days later still at luncheon, Baron Kaneko referred to the admirable work that had been done by the American Church along educational and medical lines and spoke feelingly of the fine service St. Luke's is rendering to the people of Japan.

You will see that St. Luke's is doing most important work in the present and that it seems to have a future of almost unlimited usefulness opening before it. Every one of us, who is privileged to see the vision of what may be, will want to stand behind Bishop McKim and Dr. Teusler in all their plans for the future development of the hospital.

The Rev. C. H. Tindell Dies

WILLIAMSPORT, PENNSYLVANIA. — The Rev. Charles Henry Tindell died suddenly as the result of a cerebral hemorrhage on the night of February 17. He had been an invalid for twenty years, fifteen of which were passed in a hospital at Waverley, Massachusetts, where he died. Mr. Tindell, who was born in New Brunswick, New Jersey, October 17, 1841, was graduated from the Harvard Divinity School in 1872, and after serving in the ministry of the Unitarian Society, was ordered deacon in the Church in 1881 and priest the following year by the Late Rt. Rev. Dr. Huntington, Bishop of Central New York, in which diocese most of his ministry was spent.

Mr. Tindell was for several years rector of St. Peter's-by-the-Sea, Narragansett Pier, Rhode Island, and of St. Paul's, Portland, Maine. He was buried in Mount Auburn Cemetery, Cambridge, Massachusetts, February 20, the Very Rev. George Hodges officiating. Beside his son, the Rev. Charles Noyes Tyndell, rector of Christ Church, Williamsport, he is survived by two brothers and two sisters.

Archdeacon Appointed

ALBUQUERQUE, NEW MEXICO.—The vestry of St. John's Parish has called Chaplain Winfred H. Ziegler, U. S. A., as rector, and having received his discharge at Camp Custer he enters upon his new duties at once. Bishop Howden has appointed him Archdeacon of New Mexico.

MOTHERS OF SICK SOLDIERS CARED FOR IN NEW YORK

Seabury Hostess House the Scene of Appealing Work

The Seabury Society, which established the Cambridge Summer School, and whose record to date is the furnishing of volunteer lay readers for the founding of twenty-four churches in and near New York, has maintained for a year past a Seabury Hostess House, in Madison Square, New York, between Fourth and Madison avenues. Out of the work of the Society there is growing an Institute of Applied Christianity, a school to teach laymen to do church work and put scientific management into such work, and in order to get office at low rental and a hall for meetings, the one-time home in Madison Square was secured at nominal rental. The parlors were intended to serve as office and hall.

About a year ago the Red Cross, Woman's Auxiliaries in the Church, and the Women's Mission Board for the Methodist Church, appealed to the society for room and board at low cost for mothers of sick enlisted men coming to New York to be with sons. The upper part of the house was thereupon furnished, the Red Cross and some business men of Madison Square assisting, and since then mothers and other relatives of sick men in hospitals have been entertained to the number of more than 300, coming from many states. Only those of moderate means are received, and very low rates are charged, sometimes no rates at all.

MANY TOUCHING EXPERIENCES

The kitchen of the Hostess House has been used almost daily by mothers to prepare delicacies which sick men thought they could eat—because mother made them. In some weeks as many as three men have died in hospitals whose mothers or wives were staying at the house. The house has been and still is a Christian home, with telephone, guides and every hospitality comfort one can think of. In cases of deaths borrowed automobiles have been placed at the disposal of these mothers. Letters to the society, expressive of gratitude, have been received by the score. There have been wedding receptions, funeral parties, searches for lost boys, reunions of separated families—a wonderful work unlike almost any other in all New York.

A second work grew up, nobody knows quite how. Soldier and sailor mothers, staying at the house, their own sons sick or perhaps still in France, wanted to do something for sick men in the hospitals, already home from the front. Women in prominent New York churches were appealed to for money with which to buy meat, flour and fruits, and these soldier and sailor mothers have for months been preparing home dinners once a week, and inviting to eat them convalescent boys from Debarkation Hospital No. 3 for soldiers, and from two of the New York City hospitals for sailors. Twenty-five to thirty-five a week are thus entertained, and after dinner, in the parlors, there is dancing—by those able to dance, and games by those who are not able to. Young ladies from the churches come, and there are many forms of home entertainment.

Large numbers of men have been entertained from the Middle West, Iowa, Michigan, Illinois and Ohio, but boys from every state, Canada, Hawaii, Australia and New Zealand have been present.

INDUSTRIAL UNREST MEANS NEW LIFE FOR ENGLAND

**Influence of Maurice and Kingsley
Now Felt, Says Archdeacon Greig**

BALTIMORE, MARYLAND.—At the opening dinner of the Washington Provincial Synod given by the Church Club and Cathedral League in this city, the Archdeacon of Worcester, England, who is now visiting us, spoke of the industrial unrest in England and its deeper causes.

The speaker attributed the present state of things to two chief factors. First, the fact that the workers do not get a fair share or even a sufficient share of life's opportunities and privileges and, secondly, to the fact that they are now aware of this and that they have the power to improve their condition.

It was impossible not to sympathize with them in this conviction, and those who knew them best and knew their character and history must not only sympathize but feel bound to support them in every legitimate effort which they might make to achieve their object.

"The story of the wage-earning class in England is very little known and a sad story it is," said the speaker. "Up to about 1760, England was mainly an agricultural nation with few big towns and a vast majority of her people living in rural communities. This peasantry was among the most prosperous that the world has even seen and the foundation of that prosperity was two-fold. First the people had common rights, that is to say the right to feed a few cattle, sheep or geese on the common land and even in a great many places to plow and sow a certain area, so that they were compelled to grow enough to feed themselves and their stock and, secondly, they had all kinds of cottage industries. They wove the cloth and spun the linen and made the lace for the whole nation, and these two sources of income made them in part independent of the farmers for whom they worked and enabled them to command decent wages which they were compelled to supplement by their common rights and their industry.

A NEW MOVEMENT

"But about 1760, a movement began which in a very few years deprived them of their common rights for quite an adequate compensation, and they sank and sank until about the close of the Napoleonic wars, their condition was so deplorable that Acts of Parliament passed for their relief only aggravated the horror of their conditions. In the same period also there came the great industrial discoveries which began to cover England with factories, and the dispirited and broken-down laborers began to flock to the manufacturing centres. There they were ready to accept any sort of terms, hours, houses, wages, conditions of work which were offered them and no man cared for them. The current political economy accepted by every one, not only permitted, but encouraged as a law of nature and of God 'freedom'—freedom of contract, freedom to buy in the cheapest and sell in the dearest market everything that man handled, labor included, and as things then were this freedom meant the ruthless exploitation of labor by capital.

"Having once established this condition of affairs every effort was made to make the process as absolute as possible and thereout sprang the marvellous extension of British trade, commerce and wealth, and that unexampled prosperity which mocked her life in the middle of the nine-

teenth century. It was wealth, freedom, privilege for the middle classes at the cost of the multitude below them. Those who want to read this tragic but most instructive story, should get Mr. and Mrs. Hammond's book, *The Town Laborer*. There they will see the historic basis of the present industrial conditions and the root causes of the present unrest.

OTHER FORCES AT WORK

"From the first there were other and better forces at work. The factory acts and truck acts, forced through Parliament in spite of the fierce opposition of Manchester politicians, like Cobden and Bright, were perpetually nibbling at the men's position. Trade Unions early began their beneficent work, and in the face of amazing opposition established their right to exist and protect the workers. There were always individual employers who remembered that they were Christians and refused to act on the sacred political economy which permitted unchristian iniquities, and this same political economy and all its works were constantly assailed on the spiritual side by such Christian leaders as Frederick Dennison Maurice and Charles Kingsley, who denounced it as contrary to God's Fatherhood and the Incarnation, while the poets, William Morris and Matthew Arnold, undermined its authority, denounced it as hideous and unhuman, and the last quarter of the nineteenth century saw very considerable improvements in the condition of the workers carried out. But the long leeway is still to be made up before conditions are tolerable and until a much higher level is reached every right thinking Christian must sympathize with the aspirations of the Labor Party and support its endeavors.

"The speech from the throne at the recent opening of Parliament marks an epoch and is probably the most kingly utterance that ever came from a throne. Its results ought to be far-reaching and go far towards settling the present unrest into a steady hope and confident expectation that the needed improvements will be carried out by the goodwill of everyone and without any revolution or discussion. And if this means, as it almost certainly does, that in the future or for a long time to come, the privileged classes in England will have to forgo a great deal, which in recent years they have enjoyed, that even that which may rightly be welcomed by all those who believe as well as profess a vital Christianity provided that it means that the conditions of life for the vast majority of English people will be found better and more wholesome for mind and body and soul than they have been for many generations."

G. F. S. Continues Definite Policy

The Girls' Friendly Society through its War Emergency Committee has issued a definite program for after-war work which will continue the magnificent work done by the society during the war.

It will continue its definite policy of: (1) sending field and resident secretaries to various parts of the country to arouse, organize, and train volunteers that they may give faithful and efficient service in work for girls. (2) Organizing work for girls in the neighborhood of demobilization camps and industrial centers, and using the influence in making permanent those relations which have been established through patriotic leagues, thus preserving in time of peace that unity of ideal and effort which was gained in time of war. (3) Establishing new lodges, cafeterias, and rest-rooms to meet post-war conditions.

WORK TO BE RESUMED ON THE NEW YORK CATHEDRAL

**Citizens Will Be Appealed to Soon
After Signing of Peace Treaty**

According to a statement issued by the trustees of the Cathedral of St. John the Divine work on the cathedral nave will be resumed in the near future. The statement follows:

The trustees of the Cathedral Church of St. John the Divine desire to state that in their judgment work upon the nave, which was suspended during the war, should be resumed in the near future, and brought to an early completion. In reaching this conclusion they have been moved by the following considerations:

The nave is needed for space. The cathedral has become in a peculiar sense the church of the people of New York. Its ordinary congregations tax its present seating capacity. At all special services this capacity is overtaxed, and on great occasions thousands are obliged to go away without having gained admittance. The city requires a religious edifice where people can gather in large numbers, to express in a corporate way their religious promptings, and to find the spiritual interpretation of great events. The completion of the nave will meet this need. Although of necessity its administration is under the control of a single religious body, its ministrations are not limited. According to its constitution, it is a house of prayer for all people; a great, free, democratic church which affords a meeting-place for all sorts and conditions of men.

The nave is needed for witness. New York is the chief city of the western world. It impresses the imagination at every turn by visible evidence of the power and splendor of material achievements in American life. Such a city should be dominated by a building which in its greatness, dignity and beauty bears witness to those spiritual forces without which material achievement is valueless because soulless.

Now is the time to build the nave. The country has emerged from a great war, fought to secure ideal ends. Gratitude for the ending of the war and the fulfillment of its hopes should find fitting public expression. The building of the nave will give the opportunity. It will become the shrine of a thousand memorials. It will be clothed with the spiritual associations born of this great hour. It will become the monument, to endure through ages, of the city's thankfulness and of the city's hopes.

For these reasons the trustees announce that soon after the signing of the terms of peace it is their purpose to appeal to the citizens of New York for interest, sympathy and aid in the building of the nave.

DAVID HUMMELL GREER,

Bishop of New York and President of the Trustees.

HOWARD CHANDLER ROBBINS,
Dean of the Cathedral.

ROBERT G. HONE,
Secretary, Board of Trustees.

The Bible in Reconstruction

A large part of the after-war emergency budget of the American Bible Society will be used in extending its religious and educational activities in France, Belgium and Italy, where an unprecedented interest in Christian literature has been aroused through the visit of millions of Allied soldiers each carrying a testament as part of his outfit.

PLANS ARE COMPLETED FOR SUMMER TERMS IN THEOLOGY

War Students Will Find Good Faculty at Middletown

MIDDLETOWN, CONNECTICUT. — The authorities of our seminaries began some time ago, as announced in THE CHURCHMAN, preparations for a summer school in theology to meet the need of men in the National Service whose studies were interrupted by the war. The soldier-student is to find that there is opportunity offered for him to make up this summer two terms of his work.

Perhaps it would be more correct to call his enterprise summer "terms in theology," for it is the addition of two terms of approximately five weeks each to the theological course, to be counted by seminaries as equivalent to work done in the regular season.

The committee in charge believe that a competent student may be able to accomplish, during the summer, approximately the equivalent of an ordinary half-year's work. Thus, if the school can be repeated in the summer of 1920, such a student ought to be able to complete his full normal course of preparation for the ministry in a little more than two years instead of the usual three.

Provision is made both for those who have done some work in a divinity school, and also for candidates who have not yet begun their special studies.

FACULTIES WILL COOPERATE

This school is to be conducted in co-operation by the faculties of seminaries of the Church, and is under the direction of a committee made up of Dean Bartlett, of the Philadelphia Divinity School; Dean Fosbroke, of the General Theological Seminary; Dean Hodges, of the Episcopal Theological School, Cambridge, and Dean Ladd, of Berkeley Divinity School, with whom the deans of the other schools are in active co-operation. While very little publicity has as yet been given to the enterprise, there are already thirty students enrolled, and as demobilization proceeds it is certain that this number will be largely increased.

The place chosen for the school is Berkeley Divinity School, which will provide adequate equipment, and to which the resources of Wesleyan University will furnish additional accommodation for a large number of students. The courses of instruction will be sufficient in number and character to provide for students in various stages in their preparation for the ministry; and will usually comprise at least one elementary and one advanced course in each department. There will be occasional lectures and addresses arranged independently of the formal courses. Middletown is a charming New England city in the heart of a delightful country, and there are many opportunities for outdoor life and recreation.

On the faculty are representatives of practically all of our seminaries this side of the Rockies. Those who are definitely engaged at present with their courses are: Old Testament, Dean Fosbroke, of the General Theological Seminary, and the Rev. J. A. Montgomery, D.D., of the Philadelphia Divinity School; Elementary Greek, the Rev. L. M. Robinson, D.D., of Philadelphia Divinity School; New Testament, the Rev. B. S. Easton, D.D., Western Theological Seminary; the Rev. W. H. P. Hatch, D.D., of the Cambridge Episcopal School, and the Rev. H. M.

Ramsey, B.D. Church History, the Rev. J. Cullen Ayer, jr., Ph.D., of Philadelphia, and the Rev. R. B. Pomeroy of the General Theological Seminary; Systematic Divinity, the Rev. E. S. Brown, D.D., of Cambridge; Apologetics, the Rev. Dickinson S. Miller, D.D., of the General Seminary; Homiletics, the Rev. W. P. Ladd of Berkeley, and Pastoral Care, Dean Bartlett of Philadelphia; Church Polity, the Rev. Percy Norwood of Berkeley.

Dr. Marshall at Union Seminary

A course of eight lectures will be given on the Morse Foundation by Henry Rutgers Marshall, L.H.D., D.S.C., at five o'clock on the afternoons of the dates named below at Union Theological Seminary, Broadway at 120th Street. Subject: "Mind and Conduct": A. The Correlation of Consciousness and Behavior, I. Monday, March 3, The Correspondence and its Limits; II. Wednesday, March 5, Instinctive and Adaptive Behavior and their Mental Correspondents; III. Wednesday, March 12, The Self. B. Some implications of the Correlation; IV. Friday, March 14, Creativeness and Ideals; V. Monday, March 17, Freedom and Responsibility; C. Guides to Conduct; VI. Wednesday, March 19; Pleasure and Pain; VII. Monday, March 24, Happiness; VIII. Wednesday, March 26, Intuition and Reason.

Our Weekly News Letters

OKLAHOMA

Archdeacon Appointed.—The Rev. John A. Chapin has been appointed Archdeacon of Oklahoma, and has taken up his residence at Guthrie. Mr. Chapin comes from Dover, New Hampshire. He will spend most of his time for the next few months getting the Parish at Guthrie on its feet again. After that he will start on his regular work throughout the district.

New Church Complete.—The new St. Andrew's Church at Lawton is nearly completed, and services were held there for the first time on February 23. The next day the bishop in charge of the district visited the Parish and confirmed five young men.

In Temporary Charge.—The Rev. Otway Colvin is temporarily in charge of St. John's Chapel, Oklahoma City. His permanent work will be in Eastern Oklahoma, but he is taking charge at St. John's pending the arrival of their permanent minister.

Indian Girl Confirmed.—Bishop Thurston has had a very interesting visit at the Indian School at Chillico. While there he confirmed one Indian girl, and had the privilege of preaching to the entire school at the afternoon service.

EASTERN OKLAHOMA

Getting Together.—Recently the bishop spent a week at Trinity Parish, Tulsa, getting acquainted with the people. Two social meetings were held, one for the men, when Parish matters were discussed; and one for the entire parish, which was for a "get-together" and "get-acquainted" purpose. Services were held for the children of the Sunday School two afternoons. Three evenings were given to services in the Church, and the same number of mornings. At the latter services special addresses on some phase of woman's work;

CONGRESS OF CHURCHMEN WILL MEET IN DETROIT

Brotherhood Convention Precedes General Convention by One Week

PHILADELPHIA, PENNSYLVANIA.—The 1919 convention of the Brotherhood of St. Andrew will meet in Detroit covering the five days, Wednesday to Sunday, October 1 to 5. The opening day of the Brotherhood convention will be just one week in advance of the opening day of the General Convention.

The program will bear largely upon the problems and methods of reconstruction. Upon the program will be some of the ablest speakers, both clerical and lay, in the American Church.

Delegates and visitors to the General Convention, by leaving their homes a week earlier, may take advantage of the preparatory services, meetings and conferences of the Brotherhood convention. Likewise many members of the Brotherhood convention will be inspired to remain in Detroit for the meetings of the General Convention.

Have You These Copies?

The Churchman Company will be grateful for copies of THE CHURCHMAN of the following dates: January 4, 11, 18 and 25, March 1. Please address the papers as follows: The Churchman Company, 381 Fourth Avenue, New York City.

and in the evenings the Church's position was presented. The services closed on Sunday morning with the Church crowded to the doors.

Notes.—The Rev. Philip K. Edwards, for four years rector of All Saints' Church, McAlester, has resigned to become rector of the Parish at Casper, Wyoming.

Recently the bishop confirmed five persons at St. Philip's Mission, the chapel for colored folk, in Muskogee. This is the second class the Rev. Mr. Roker has presented this year.

At a parish meeting held in Tulsa, on an evening in February, the congregation of Trinity Church voted to support the vestry in raising \$150,000 for a new church location and buildings. These will include an adequate church and a suitable parish house. There is already a good rectory.

T. P. THURSTON.

NORTH TEXAS

Notes.—The Rev. A. D. Ellis, for the past six and a half years rector of the Church of the Heavenly Rest, Abilene, has accepted a call to St. Mark's Church, Beaumont, Diocese of Texas, and will take charge March 15.

The Ven. William Garner, archdeacon of the Plains, will on March 15 change his residence from Amarillo to Canyon, a town within his cure in which is located the West Texas Normal College and where a brick chapel was built about a year ago.

Mr. H. W. Galbraith, Senior Warden of St. Andrew's Church, Amarillo, last year successfully managed the United War Work Campaign in 22 counties of the Panhandle, and has now completed in the same territory the more difficult task of raising the quota for the American Committee for Relief in the near east.

LONG ISLAND

A Unique Gift Presented.—A most striking valentine gift was that presented to the Red Cross canteen workers of St. George's parish, Astoria, of which the Rev. H. L. Lonsdale is rector, as a token of appreciation, by the soldiers of the Chemical Warfare Service stationed there.

The gift was in the form of a shield, upon which was mounted a smaller central silver shield engraved as follows: "Presented to the members of the Red Cross Canteen of St. George's Parish by Company A and Company B, Chemical Warfare Service, Gas Defence Division, U. S. A., Astoria, Long Island, 1919."

Around the central shield were grouped smaller silver shields engraved with the names of the canteen workers who have done so much for the comfort of the soldiers, that they declare it "the next thing to being home." Miss Jane White Lonsdale, who is chairman, says the canteen will remain open, as long as the need for it exists.

Czecho-Slovak Night.—At a service held Sunday night, March 2, in the Church of the Redeemer, Brooklyn, Dr. Lacy delivered an address on "America's Greeting to Czechoslovakia, the Latest Born of Republics." Representatives of Czechoslovak societies attended in a body, some in native costume and Bohemian National hymns were sung.

Special Lenten Preachers.—The list of preachers on Sunday evenings during Lent at St. Ann's, Brooklyn, will be the Very Rev. H. E. W. Fosbroke, D. D., the Rev. Dr. Manning, the Very Rev. Howard Robbins, D. D., the Rev. Dr. Stuart L. Tyson and the Rev. Dr. Milo H. Gates.

At the Church of the Incarnation among others at the Friday evening services will be heard Dr. W. C. Sturgis, Dr. Arthur R. Gray, Dr. N. H. B. Cassell, President of the College of Liberia, and the Rev. W. S. Baer, who preaches in Brooklyn for the first time since leaving to take charge of Trinity Church, Elizabeth, New Jersey.

MARY E. SMYTH.

MEXICO

Missions School Opened.—On February 17 a missions school was opened at Xochitenco, a village about twenty-five miles from Mexico City. The teacher who is to have charge of the school has been one of the pupils of the Hooker School for the last six years, and the minister who has the care of our people there is the Rev. Antonio Carrión, one of our oldest and most faithful clergymen.

Xochitenco occupies quite a unique position among our missions. It is situated on the once famous Lake Tezcoco and in olden times the chief industry of the inhabitants was fishing and the gathering of a fly peculiar to the lake region which, with its eggs, was made into cakes and sent to Europe for bird food. But the lake has long since been drained off and is now covered with a mineral salt used as we use bicarbonate of soda.

The people are very poor and have suffered during the last years from bands of bandits that have from time to time entered the place carrying off the horses, provisions, and any thing else they happened to fancy.

There has not been a school of any kind since 1913, and considering it is Mexico the most remarkable thing is that there is not a Roman Church in the entire neighborhood, and ours is the only evangelical Church that has weathered the storm of revolution and its inevitable results.

Conditions seem to have improved some-

what and it is with great hopes and some misgivings that we have sent one of our girls to take up the Church's work. She, however, has the true missionary spirit and is prepared to suffer some hardships. The people themselves are very enthusiastic over the prospect of once more having a school and have furnished our chapel, which with a curtain in front of the Sanctuary is to be used as the classroom, with a few desks, a blackboard and a map. The day school opened, the whole population was there to welcome the teacher, men, women and children, all dressed in their Sunday best, and the room was beautifully decorated in evergreens and quantities of calla lilies.

T. T. McKNIGHT.

BOSTON

The Twenty Weeks and Lent.—A third message from the bishop to the diocese entitled "Consecration and Victory," was distributed throughout the diocese on Sunday, March 2. Bishop Lawrence has written the following introduction:

You and I, a hundred thousand of us, have been reading the same verses and offering the same prayers day after day. In my room during these two months, I have seemed almost to hear the sound of your voices, and I have certainly felt the sincerity, sympathy and power of your prayers. Wonderful, is it not, a hundred thousand of us reading and praying together?

Have you ever thought of this, however, which is far more wonderful? As the sun rises each day and swings around the world, millions on millions of men, women and children lift their voices in prayer and praise; the Lord's Prayer, the Psalms, the Holy Communion,—the same words for centuries. Many times greater than all the armies of the great war is this Army of Christ. Each of its faithful soldiers begins the day with reverent salute to God; each and all close the day with a word of gratitude to Him.

This great army is Christ's Church, the whole company of the baptized, those who have been mustered into His service. It is our Church. Myriads of the faithful have served before our day, a very noble company: myriads are serving now.

In these weeks may not you and I catch a fuller vision of Christ's Church: be proud of her, more loyal and worthy to serve her? These are weeks for deeper consecration.

Faithfully your Bishop,
William Lawrence.

Noontday Preachers at the Cathedral.—Among the lenten preachers at the cathedral, from outside the diocese, are the following: The Rev. F. W. Tompkins of Holy Trinity Church, Philadelphia, March 10-14; the Rev. Milo H. Gates, Chapel of the Intercession, New York, March 17-21; the Rev. E. H. Van Etten, of Calvary Church, Pittsburg, March 25-28; the Rt. Rev. Charles Fiske, Bishop Coadjutor of Central New York, March 31-April 4; Archdeacon Grieg of Worcester, England, April 7-11.

Community Services in Hyde Park.—The six Protestant Churches of Hyde Park have undertaken an experiment which has aroused much interest, both in the community and at large.

On Sunday evenings the congregations of all these churches meet for a joint service, which is arranged for and conducted by a committee consisting of the ministers of the churches. The series started on December first. Now that the period is more

than half over, it can safely be said that the experiment has been successful.

The service each Sunday begins at seven o'clock, and lasts until a quarter past eight. A forty-minute service of worship is held first, the most prominent feature of which is the singing of hymns by the congregation. From four hundred to eight hundred people have been present each night and the congregational singing has been vigorous and inspiring.

The forty-minute service is followed by an address or sermon given sometimes by one of the six ministers, and sometimes by a speaker of note who comes as the guest of one of the local churches. Up to the present time each of the Hyde Park ministers has preached twice, and has also brought to the service one outside preacher. On February 16, the sermon was delivered by Dean Rousmaniere of Saint Paul's Cathedral, Boston.

CHARLES CHASE WILSON.

PITTSBURGH

Rector's Farewell.—Sunday, February 23 marked the closing of the six years rectorship in Grace Church by the Rev. William Porkess. There were record gatherings at the services. The Rev. Milton S. Kanaga, minister-in-charge of St. Peter's Church, Uniontown, Pennsylvania, will be Grace Church's new rector.

Farewell Dinner.—A number of the clergy of Pittsburgh, on Tuesday evening, February 25, honored the Rev. Joseph Speers with a farewell dinner. Speeches were made, all emphasizing his remarkably efficient ministry as rector of St. Stephen's Church, Wilkensburg, one of the leading parishes of the diocese, covering a period of thirteen years. In the course of the evening a delegation of four vestrymen from Wilkensburg were the bearers, from the congregation, of a purse of one thousand dollars, as a gift to the Rev. Mr. and Mrs. Speers.

Laymen's Missionary League Meets.—The anniversary service and annual meeting of the Laymen's Missionary League was held at St. Peter's Parish House, Pittsburgh, on Monday evening, February 17. There was a goodly attendance of members, and the Rev. Dr. Flint and the Rev. Mr. Meade, former chaplains of the league, were guests of the occasion. The meeting was in charge of the chaplain, the Rev. Dr. Wightman. The bishop sent his appointments of the Rev. Dr. Wightman as chaplain, and Mr. N. P. Hyndman as president. The league elected Mr. Edwin Logan, vice-president; Mr. J. Campbell Roberts, corresponding secretary, and Mr. Harvey H. Smith, treasurer.

Clerical Union.—The February meeting of the Clerical Union assumed a slightly different form from its usual one, consisting of a reception and luncheon at Calvary Parish House, with Bishop Page of Spokane as the guest of honor.

Conference.—On the invitation of the Pittsburgh branch of the Woman's Auxiliary a conference of the diocesan officers of the Auxiliary with the clergy of the diocese took place at the parish house of the Church of the Ascension, Pittsburgh, on Wednesday, February 19, preceded by a luncheon served by the Women's Guild of the parish.

JANE CUDDY.

NEW YORK

Services at Grace Church During Lent.—At Grace Church on Mondays until Holy Week the addresses will be given by Mr. Baird on "The Titles of the Lord." On

March 8, 1919

Tuesdays by Mr. Bentley on "The Pathway of Happiness"; on Wednesdays by Mr. Gifford, who was connected for some time with St. Paul's College, Tokyo, Japan; on Thursdays by Mr. White, addresses on "The Treasures of the Apocrypha"; and on Fridays the order will be, as in former years, the Litany at twelve o'clock, after which, alternating with the ringing of the bells, there will be organ music until half-past twelve and at half-past twelve, after hymns and prayers, the rector will give a series of practical addresses on The Lord's Prayer.

On Saturdays Mr. Kendrick will speak of "The Man of Nazareth:" (1) His Sympathy with Poverty, (2) His Loyalty to His Home, (3) His Patience with the Wayward, (4) His Courage in Reform, (5) His Help to the Aspiring, (6) His Share in Men's Suffering.

There will be special Sunday night preachers during Lent: (1) The Rev. Dr. George R. Van De Water, Rector of St. Andrew's Church; (2) The Right Rev. Dr. Wilson Reiff Stearly, Bishop Coadjutor of Newark; (3) The Very Rev. Dr. Hughell E. W. Fosbroke, Dean of the General Seminary; (4) the Rev. Dr. S. DeLancey Townsend, Rector of All Angels' Church; (5) the Rev. John R. Atkinson, Rector of Christ Church; (6) The Rev. William Austin Smith, Editor of The Churchman. Holy Week, including the Three Hour Service on Good Friday, Archdeacon Greig. Archdeacon Greig will also preach during Holy Week at the following services: Palm Sunday, morning, Trinity Church; afternoon, St. James, Church; evening, Grace Chapel; Monday, for the City Mission; Tuesday, Open Door Mission; Wednesday afternoon and evening, St. Barnabas' Church, Irvington-on-Hudson; Maundy Thursday evening, St. Luke's Chapel; Good Friday night, St. James' Church.

The lenten preachers at the chapel of the General Theological Seminary on Monday evenings in Lent at 6 o'clock are announced as follows:

March 10, Bishop Rhinelander; March 17, the Rev. Charles Hutchinson, D. D.; March 24, Dr. Peters; March 31, Professor Edmunds; April 7, The Rev. G. A. Oldham; April 14, Professor Shepard.

At All Angels' Church the preachers for Lent are as follows: The Rev. W. J. D. Thomas, curate of All Angels' Church, on Mondays and Saturdays at 5 p. m. The Rev. Clifton Macon, of Christ Church, New Brighton, lectures on "The Prayer Book, its Structure, History, and Use," Tuesdays at 5 p. m. The Rev. Stanley Brown-Seriman, of Zion Church, Dobbs Ferry, lectures on "St. Paul, the Mediator between the Old World and the New," Thursdays at 5 p. m. The Rev. Melford Losee Brown, of the Church of the Ascension, Mt. Vernon, lectures to the children on Fridays at 5 p. m. Dr. Slattery, Dean Robbins, and Dr. Reiland will preach on Sunday afternoons at 4 p. m. during Lent.

Teachers' Class at St. James.—Dr. Boynton, of the General Theological Seminary, will conduct a teacher training class for the teachers in the Christian Nurture classes in St. James' Parish on Wednesday evenings in Lent beginning on Ash Wednesday night. The textbook to be used is Weigle's *The Teacher*.

Real Values in Guild Life.—The value of work in guilds and societies associated with parishes was presented in rather a strong light the other day by the Rev. Dr. George C. Houghton, rector of the Church of the Transfiguration, New York. In

speaking at the annual meeting of one of the guilds of his parish, Dr. Houghton said:

"It is most true that neither large amounts of money nor large numbers of workers are the most important essentials to the efficient operation of parish organizations. It is a prayer strengthened faith in God, and in the necessity and righteousness of the work. If that does not bring God's blessing and help, no amount of money and members will bring it, or make it possible to carry on such a work to the glory of God and the success of the guild.

"Often in the discouragement of a church society there is a feeling that there is lacking enough funds to carry on the work at fullest capacity, and that the society has not enough helpers to make it as powerful as it should be. This is not usually the weak point in small guilds. The weakness is more often in our lack of faith in the work God has given us to do. At such times we are unlike the man with the withered right hand (not both hands, but the more serviceable of the two), and this man when told by Christ to 'stretch it forth' did not explain that it was withered, but trusted, stretched it forth, and was healed."

Washington's Birthday Service.—On Sunday afternoon, February 23 there was a special Washington's Birthday service at St. James' Church in the Bronx, of which the Rev. DeWitt L. Pelton, Ph.D., is rector. The Hon. James A. Hamilton, Ph.D., formerly a member of the New York State senate and now commissioner of correction of the City of New York, delivered a brilliant and scholarly address on "Washington in the Light of Modern World Problems."

The choir rendered patriotic music.

Mr. Macon Leaves Staten Island.—The Rev. Clifton Macon who has had charge of Christ Church, New Brighton, Staten Island, has terminated his period of service in that parish and is beginning a three months' *locum tenancy* at the Church of the Redeemer, Morristown, New Jersey. Mr. Macon, who for many years was rector of the principal church in Oakland, California, came east last year for family reasons. The rector of Christ Church, Staten Island, had just gone abroad as chaplain, and Mr. Macon has been in charge of that church for nearly a year. He has made himself much loved in the parish, and during his charge much good work has been done. Miss Dorothy Dickinson has been appointed director of religious education, and the Sunday School has been reorganized and greatly enlarged. Chaplain Brown, the rector of Christ Church, has cabled his people that he expects to return in a few weeks.

MARGARETTA MILLER.

NEW HAMPSHIRE

A Remarkable Canvass.—St. James' Church, Keene, the Rev. Howard M. Ingham in temporary charge, has just finished a successful every member canvass. For the first time in five years the parish can face the coming year without fear of an impending deficit. The pledges for expense have increased 250 per cent., those for missions nearly 300 per cent. It is a fine illustration of a parish doing completely what nearly everybody said it was impossible to do.

Two Gifts.—Two gifts have recently received a special benediction. A beautiful lecture Bible of the American revised ver-

sion is the gift of Mrs. Horatio Colony and in memory of Mrs. Gertrude Wilson Littell, wife of the former rector. The new service flag bears three gold stars and thirty-nine blue stars, hung in place at a special memorial service. It is the gift of Mrs. H. B. Viall and her son William.

CHICAGO

Dr. Fleetwood Observes Anniversary.—The Rev. B. Frank Fleetwood, D.D., recently observed the fiftieth anniversary of his ordination to the priesthood. Ordained deacon in May, 1867, he served for a year as assistant at St. James' Church, Chicago. He then received a call to Christ Church, Adrian, Michigan, and was ordained priest. From 1877 to 1889 he was rector of St. Mark's Church, Chicago. The church was enlarged twice, and plans made to erect a permanent edifice. Selected by the trustees, and urged by Mrs. J. S. Waterman, he accepted the rectorship of Waterman Hall in 1888. Soon after he was made dean of the northern deanery of the Diocese of Chicago. He resigned both positions in June of last year feeling it best to make way for a younger man. He and his wife are living in their own home adjoining the beautiful campus of Waterman Hall.

Social Service Commission Meets.—The Social Service Commission of the Diocese of Chicago held its February meeting at the Providence Day Nursery on Tuesday, February 18. The Rev. J. B. Haslam, secretary of the commission reported on a survey of the Wilson avenue district on the north side, with special reference to conditions about St. Simon's Church, where a social service committee is being formed. He reported further that he has been giving some of his time to work on the City Club's Committee on Labor, of which he is a member. The Rev. George Craig Stewart chairman of the commission is a member of the Fifth Liberty Loan Committee, and recently addressed the heads of fraternal organizations in the state of Illinois whose interest and support was enlisted for the Fifth Liberty Loan.

A Social Service Council of the diocese has been formed in connection with the commission. This council is made up of delegates from the various parishes and missions which have social service committees and meets with the commission each month at the close of the regular meeting of the commission.

Preparations for Lake Geneva Conference.—The committee in charge of the Episcopal delegation for the Lake Geneva Conference met here on February 20 to make plans for attending the conference, which will take place this summer late in July or early in August. Last year the Episcopal delegation to the conference numbered over forty. It is expected that with the co-operation of the Woman's Auxiliary, the Brotherhood of St. Andrew and the other organizations interested in the missionary work of the church there will be a larger and more representative delegation still this coming year. The Lake Geneva Conference is missionary in character, and the subject of study this summer will be "Immigration." This will be especially valuable for those who are interested in the work of our church schools, inasmuch as immigration is the subject to be set by the Board of Missions for study during the year 1919-1920. Information about the conference may be obtained from Miss Van Schaik, 5152 Hyde Park Boulevard, Chicago, who is secretary of the Episcopal delegation.

CHARLES L. STREET.

NEWARK

Ordained to Priesthood.—The Rev. Louis W. Pitt, a graduate of Berkeley Divinity School, was ordained a priest by the Rt. Rev. Edwin S. Lines on Sexagesima Sunday. The service was held in Christ Church, Newark, where Mr. Pitt has been in charge since July, succeeding the Rev. Howard W. Germand, now of Millburn. Canon Gilbert L. Pennock presented the candidate. The sermon was by Bishop Lines. Mr. Pitt will remain in charge of the parish, which is located on the East Side of the city. The church was established in 1849 by the Rev. Robert Lowell, brother of the poet, and himself a distinguished writer.

Over Eighty Present at Quiet Day Services.—On St. Matthias' Day, a quiet day, for devotion and conference, was held by the bishops in Trinity Cathedral, Newark, and attended by more than eighty of the clergy. In the morning, Bishop Stearly presented in a most helpful way the lessons from the prophecy of Jeremiah, and in the afternoon Bishop Lines spoke upon several important phases of the work of the clergy, emphasizing their pastoral work, the preaching of helpful sermons representing diligent study and a knowledge of the people, and also speaking at length of the great importance of the unification of the country's religious forces.

Two Ordinations Scheduled.—The morning service, March 2, in St. Barnabas's Church, Newark, was marked by the ordination, by Bishop Lines, of the Rev. Rowland K. Gimson of Newark, while on the same morning, in St. Mark's Church, West Orange, Bishop Stearly advanced to the priesthood the Rev. Peter Ritte Deckenbach of Westwood.

The Rev. B. P. Tyler Will Not Resume Morristown Rectorship.—The Rev. Barrett P. Tyler, who served as chaplain with the 325th Infantry, and who was recently invalidated home from France, is recovering from his wounds. He finds it impossible, however, to accede to the wishes of his old parishioners who desire him to resume the rectorship of the Church of the Redeemer, Morristown, but upon his full recovery and discharge from the army he will enter again upon parish work.

GRACE MCKINNEY.

WASHINGTON

New Rector in Historic Parish.—The Bishop of Washington instituted the Rev. Joseph Fletcher into the rectorship of ancient and colonial Rock Creek Parish in the City and Diocese of Washington, on Septuagesima Sunday, in succession to the late Rev. Charles E. Buck. The bishop's voice having been affected by a cold, his sermon was read for him by Dean Bratenahl, and the curate, the Rev. Harry S. Cobe, assisted in the service. There was a very good congregation present, and Mr. Fletcher begins his rectorship under very auspicious circumstances. His long experience as rector of a similar parish near Baltimore, and his devoted pastoral labors, assisted by the experience of his rarely well equipped wife, put Mr. Fletcher in a position to render Rock Creek exceptional service. He has been rector of the adjoining Brookland Parish for several years, and his work in building up this new parish in one of Washington's thriving suburbs has been notable.

Sunday School Institute Convention.—The twenty-second annual convention of the Washington Sunday School Institute, postponed in October because of the in-

fluenza, was held at Epiphany Parish Hall February 19. The two chief speakers of the day were Bishop Stearly, of Newark, and the Venerable J. H. Greig, D.D., Archdeacon of Worcester. At the 11 a. m. public meeting Dr. Greig spoke on the spiritual and devotional aspects of the teacher's task, and incident thereto described the retreats for children developed in England during the war, and showed the interest they had aroused and the surprising results achieved. He gave instances of spiritual capacities in children far beyond the usual conception, and pleaded for a larger and wider appeal to this side of childhood. Bishop Stearly gave a vivid account of the impressions of the war on Americans, and the expression they had given to these, and especially our ready self-oblation for the causes at issue, and pleaded strongly for the application of the forces thus liberated to the problems of Church and State in this era of reconstruction, advocating the specific direction of Sunday School and other religious education agencies towards this end.

W. L. DE VRIES.

RHODE ISLAND

Lent at All Saints, Providence.—A special feature of Lent at All Saints' Church, Providence, will be a series of union services on the first six Thursday evenings with the Union Congregational Church and the Beneficent Congregational Church, two services being held in each church. The preachers at the services in All Saints' will be the Rev. Dr. Elwood Worcester of Emmanuel Church, Boston, and the Rev. Dr. Alexander Mann, of Trinity Church, Boston.

Community Service.—A community service in the interest of the League of Nations was held on Sunday evening, February 23, in St. Luke's Church, East Greenwich, the Rev. J. M. Hunter, rector. Addresses strongly advocating the league were made by the Rev. Francis B. Blakeslee, D.D., president of East Greenwich Academy, and by the Hon. Rathbone Gardner, of Providence. More than four hundred persons were present, and a resolution endorsing the league was unanimously adopted.

Lent at St. John's, Providence.—At St. John's Church, Providence, the addresses at the lenten services on Tuesday evenings will be made by prominent clergymen of the city as follows: the Rev. Arthur H. Bradford, D.D., of the Central Congregational Church; the Rev. A. B. Cohoe, D.D., of the First Baptist Church; the Rev. R. D. Hollington, of the Mathewson Street Methodist Church, the Rev. Asbury Krom, D.D., of the Beneficent Congregational Church, the Rev. C. M. Gallup, D.D., of the Central Baptist Church, and the Rev. J. E. McConnell, D.D., of the Union Congregational Church.

Work Among Italians.—The Italian Presbyterian Mission in Providence is maintaining a service on Sunday afternoons in the parish house of St. James' Church. It is conducted in Italian by the Rev. Mr. Pampana. It is preceded by a Sunday School conducted in English by the Rev. John A. Gardner, rector of St. James'.

JOSEPH M. HOBBS.

Annual Auxiliary Meeting.—The Rhode Island branch of the Woman's Auxiliary held its annual meeting recently, when a large congregation assembled in All Saints' Memorial Church, Providence, and heard inspiring addresses from Miss Helen A.

Sittell, of the Church General Hospital, Wuchang, China; Mrs. Walter Hughson, of Morganton, North Carolina, and the Rev. Robert W. Patton, D.D., of the American Church Institute for Negroes. The following officers were elected: Mrs. Howard Hoppin, president; Mrs. Walter Griffith, recording secretary; Mrs. John H. Cady, corresponding secretary; Mrs. Frank W. Emerson, educational secretary; Miss Harriet C. Edmonds, treasurer; Miss Lavinia Waterhouse, assistant treasurer.

In response to a suggestion for turning the interest of efficient war workers into church channels, several parishes have agreed to gather together those women who worked diligently in the Red Cross on surgical dressings, once or twice a week through Lent, and make hospital supplies for some of the church hospitals in our mission field. It is hoped that a good supply of these necessities may be secured and new friends made for our missions.

MARY M. HOPPIN.

WESTERN MICHIGAN

Bishop McCormick Busy.—Bishop McCormick is kept busy. His activities for the past month have taken him to New York and Philadelphia, to Cincinnati, Detroit, Grand Rapids, Pontiac, Albion, Chicago, and again to New York. Most of these trips were taken in connection with the War Commission business and gave opportunity for many addresses.

The thirteenth anniversary of Bishop McCormick's consecration, February 14, was observed quietly. In the morning he celebrated the Holy Communion in St. Mark's Pro-Cathedral and entertained the clergy at breakfast, and in the evening he was guest of honor at a dinner given him by the Bishops' League.

It is regretted in the diocese that he is shortly to return for further service in France for the War Commission.

Junior Plan at Grace, Holland.—The Rev. William N. Wyckoff is successfully applying suggestions received from the G. B. R. E. for the work of Juniors in the five fields of Christian service. The very youngest children are taught to apply the lessons learned in the school in deeds of love and usefulness during the week. About 95 per cent of the scholars are engaged in some form of weekday extension of the missionary teaching.

New Rector at Dowagiac.—The Rev. James Horton Bishop, for the past three years curate of St. Luke's, Kalamazoo, has been called to St. Paul's, Dowagiac, to succeed the Rev. John Wilkins who is now in the U. S. service as chaplain.

St. Mark's Pro-Cathedral.—Dean Potter was the guest of honor at a dinner given by the men's club of the parish at which the bishop and city clergy and some of the neighboring clergy were present. As a special compliment to the new dean the choir came in during the evening and sang several numbers.

Father McVeigh Harrison, O. H. C., held a quiet day at the pro-cathedral, February 28, and lectured in the evening at Grace Parish House.

Church Attendance Campaign at St. Joseph.—A church attendance campaign was held at St. Paul's Church, St. Joseph, during Epiphany season with an average attendance of 20 per cent higher than for the preceding six months and 28 per cent higher than in any previous January.

This parish has furnished more than its proportionate share of Red Cross officers, leaders and workers in the city.

March 8, 1919

CENTRAL NEW YORK

Parish Income Doubled—Remarkable financial improvement followed a recent visit of Provincial Secretary Harding to Zion Church, Greene. Dr. Harding spent four days in the parish prior to the canvass for pledges.

On Monday evening a parish dinner was arranged for all the adults of the parish, both men and women. The speakers were Bishop Fiske, Dr. Harding, and the Rev. Wilson E. Tanner.

On the Sunday following the vestry and eight other men of the parish canvassed the village for pledges, and subsequently covered the outlying country, communicating with absentees by mail.

Last year the receipts from pew rents and pledges amounted to \$1,486. For the current year \$2,800 has been pledged. The rector's salary is to be increased \$200 a year, and the meeting of the apportionment in full is assured. The Rev. Asahel A. Bresee is rector.

Results from Pyke Campaign—The campaign to arouse the interest of laymen and organize them for definite work in the diocese has ended. Eight group meetings were held, at all of which Mr. G. Frank Shelby, general secretary of the Brotherhood of St. Andrew was present, and at most of which Bishop Fiske and Mr. Pyke also spoke. Sixty-three parishes and missions were represented by 446 men. Thirty parishes have already reported the organization of parochial groups and settled upon their work.

Record Confirmation Classes—At All Saints', Johnson City, Bishop Fiske last week confirmed nineteen adults, all of them men, besides six for the associated mission at Endicott, this being the second class within a year, a class of fourteen having been presented last April. This mission is only two years old. The Rev. T. Raymond Jones is the rector.

St. Mark's Church, Clark Mills, of which the Rev. W. J. Willson is rector, also has had two confirmation classes in less than a year. Last May the class numbered sixteen. On February 23, Bishop Fiske confirmed twenty-five adults, the total of forty-one being the largest number confirmed in any mission visited by the bishop coadjutor the past year.

Men's Club to Act on Chaplain's Appeal—The Rev. Charles H. L. Ford, chaplain in the Anti-Aircraft Battalion, Coast Artillery Corps, who served with his unit on various sectors along the line in France, addressed the congregation of Christ Church, Binghamton, Sunday, February 23, the men's club of the parish attending in a body. He described his experiences in France and concluded with an appeal that steps be taken at once to ensure the future of the men returning from abroad. The men's club will appoint a committee which will endeavor to see that each of the returning men is given the opportunity to step into his old position. Christ Church has fifty stars on its service flag, and more than thirty of the men are still on active duty overseas in the fighting units of the 27th Division.

THEODORE HAYDN.

WEST VIRGINIA

Kanawha Convocation—One of most interesting and constructive meetings of the Kanawha Convocation met at Christ Church, Bluefield, February 4-6. This was the eightieth session of the convocation which includes twenty-one counties of the state. At the opening service a very able sermon was delivered by the Rev. S. R. Tyler, Huntington. The Rev. I. de L.

Canadian Church News

Compulsory Education in Quebec—In the Province of Quebec there is a strong agitation for free education and compulsory school attendance. The Protestant section of the province has long desired this regulation and a sporadic demand on the part of French-Canadian laymen has been condensed into almost a provincial movement. Petitions to the Council of Education have been widely signed, but the movement has not met with the approval of Cardinal Begin of Quebec who is the head of the Roman Catholic Church in the Dominion. A strong effort is being put forth to convince him of the wisdom and necessity of this step. It is pointed out that while statistics seem to indicate that the attendance of children of school age is higher in Quebec than in any other province in the country the method of compilation is misleading and fictitious. The more progressive laity realize that the French-Canadians are losing opportunities for advancement through the lack of proper education and foresee a decline of influence in the affairs of Canada as a consequence. There is no sign whatever of an ecclesiastical revolt but quiet pressure of a persistent character is applied to the Church to bring about a change. Just why the Church should resist is not very plain; many of the most brilliant leaders in public life and literary achievements of Canada have been educated in French-Canadian schools and colleges, but the general provision and method of education leaves much to be desired. Inasmuch as the Protestant citizens of the province constitute only about one-eighth of the population it is manifest that they can exercise but a small influence in such a movement. As a matter of fact over zeal on the part of Protestants would prejudice the whole case. Nevertheless there is a growing de-

termination that the children of Quebec must have a fair chance to take their place in the national life of their country.

Canada Watching U. S. A. in Peace Conference—Canadians are watching with keen interest the progress of the Peace Conference, and particularly the development of the mandatory rule of conquered territory. It is generally felt that it is extremely important that the United States should take its share of the burden of European, Asiatic or African control that must be divided among the Allies. These responsibilities are not regarded as prizes of war, or gifts of high value to the nations concerned but sources of anxiety and opportunities to contribute to the world's welfare. In these days of ready communication, propinquity is not essential to guardianship, and in any case Africa or Mesopotamia is as near Washington as the Philippines. But chiefly is it desirable that America should take its place by the side of other guardian nations because it will develop a comradeship and sympathy for those nations in sharing their difficulties and meeting their dangers. It is one thing to stand afar off and watch with critical eye the efforts of others to solve their problems. It is quite a different matter to be engaged in the solution of similar problems. If the two great English-speaking nations are to stand by one another, leading the world into a fuller appreciation of the liberty they prize, they must be fellow workers, and not worker and censor. The American precedents that have been created in this war prepare the ground for still another precedent that is full of hope for the predominance of what is best in British and American leadership rather than a "general average" of the nations of the world.

LEXINGTON.

Brayshaw having left the convocation, the Rev. H. Jukes was elected secretary-treasurer. Mr. J. F. Clark, of the Board of Missions, gave a very convincing address on the missionary work of the Church. The convocation adjourned to meet in September with Grace Church, Ravenswood, the Rev. G. H. Cook, rector.

Representation at Province of Washington—The following delegates represented the diocese at the annual synod of the Province of Washington held at Emmanuel Church, Baltimore, Maryland, February 25. Clerical, the Rev. Messrs. Boogher, Strider, Spurr, and Ware. Lay, Messrs. R. L. Boyd, J. L. Fish, W. G. Hubbard, W. G. Peterkin. The Woman's Auxiliary was represented by Miss Brady, diocesan secretary, Miss Peterkin, custodian of united offering, and Mrs. A. B. Mitchell.

G. PHILIP JUNG.

SPOKANE

Every Member Canvass—An every member canvass is being undertaken at Spokane by All Saints' Cathedral, St. Matthew's, St. James', St. Peter's, St. David's, St. Thomas', and St. John's churches. Letters and booklets have been sent out to all concerned, and facts and figures given in such a way as to strike the attention of the reader and cause him to think and act. All Saints' is planning for a new cathedral, and it is certainly an urgent necessity. Three missions are hoping to have in due time parish halls. These are St. James', St. David's and St. Matthew's.

Layman's Council—This is a committee consisting of two representatives from each parish and mission in Spokane who meet around the lunch-table every Monday morning and discuss ways and means of serving the churches and advancing her interests. W. D. Vincent, a prominent banker of Spokane, presides. Interesting talks are given by invited clergy and laymen, and the discussion which follows has proved interesting and profitable. The council has visited each of the churches in turn, and are planning to help in every way possible the weaker missions of the city.

Organ Debt Lifted—Under the able leadership of the rector of St. Paul's Church, Walla Walla, the Rev. B. E. Warren, the heavy organ debt has been met in full. A Young Women's Guild, and a Junior Auxiliary have been recently formed.

Board of Missions Report—The report for the close of 1918 has just reached the district, and it is interesting to notice that nineteen parishes or missions have met, and in some cases exceeded, their apportionment.

All Saints' Cathedral—The parish dinner this year also consisted in a glad welcome home to the popular dean, the Very Rev. W. C. Hicks, D.D., who has been absent engaged in war work in France. An earnest effort is being made to wipe out all parish debts and to create a fund for the erection of the new cathedral.

W. A. ARCHIBALD SHIPWAY.

WESTERN NEW YORK

Normal Study Class—Miss Tillotson held a study class for leaders of lenten classes in Rochester on February 18 and 19. There were four sessions devoted to Bishop Burleson's text book, "Our Church and Our Country." About fifty took the course, meeting in Mrs. Kingman Robins' library, the members of the class all lunching together between the morning and afternoon sessions each day. Several women attended from other parts of the diocese, including two from Buffalo.

Girls' Friendly Society Pageant—In accordance with the request from Central Council, Buffalo made a great effort to give a presentation of the pageant "Columbia and Her Daughters," intended to show some of the many ways in which the G. F. S. has been able to serve our country, to stimulate interest in coming work and to raise money for the Church War Commission Fund. Fourteen branches in Buffalo were represented and the result was most gratifying—lovely tableaux, good singing, and above all, the keenest interest and pleasure in the accomplishment. No admission fee was charged but the sale of G. F. S. postal cards, home-made candy, ice cream and other refreshments, with the collection, brought over one hundred dollars for Buffalo's contribution.

Buffalo Inter-Church Union—At the annual meeting of the Women's Interchurch Union held in Lafayette Avenue Presbyterian Church on February 21 we had a good representation of churchwomen—over fifty at the luncheon and eight parishes represented. Mrs. W. Bowen Moore, district secretary of the Woman's Auxiliary, was elected the first vice-president. The chief speaker was Mrs. Waid of New York, who gave two admirable addresses, one on the value of mission study and the other on "Dependable Power."

During the first week in Lent the Inter-church Union is arranging to have Mrs. W. H. Farmer of Montclair give a course of lectures in Buffalo on "Reconstruction through World Friendship." The evening lectures will be given in Trinity Parish House and the morning ones in the Twentieth Century Club.

Both Rochester and Buffalo seem to be moving forward in greater fellowship with those of other communions, and this must be to the strengthening of all Christian work and the hastening of the Kingdom.

ELIZABETH A. LAWRENCE.

SOUTHERN OHIO

Noon-Day Services—Preachers during the lenten season at the Lyric Theatre, Cincinnati, will be as follows: March 5-7, the Rt. Rev. T. I. Reese, D.D.; March 10-14, the Rt. Rev. C. D. Williams, D.D.; March 17-21, the Rt. Rev. James Wise, D.D.; March 24-28, the Rev. J. Howard Melish; March 31, April 4, the Rev. E. F. Chauncey; April 7-11, the Rev. F. G. Budlong; April 14-18, the Rev. Bernard I. Bell.

KENTUCKY

Noon-Day Lenten Services—The annual noonday lenten services held by the Church in Louisville for the past fourteen years, will be conducted again this year at Macauley's Theatre starting March 6, the day after Ash-Wednesday. As in the past they will be held only five days a week, and will last only from 12:05 to 12:30.

Bishop Woodcock will conduct the first two services. From March 10-14, Bishop Johnston of Colorado, who will also conduct a mission at Christ Church Cathedral the same week, will be the daily preacher. The Louisville clergy will

preach during the third week and from March 24-27 Father James O. S. Huntington will be the speaker. For the two last weeks preceding Holy Week the Rev. Edmund Duckworth, rector of the Church of the Redeemer, St. Louis, and the Rev. Harold L. Bowen of Peoria, Illinois, will be in charge.

An intensive publicity campaign is planned for the meetings and by judicious use of Church literature much is expected in the way of permanent results.

Washington Service—All of Louisville's patriotic organizations including the Colonial Dames and Sons and Daughters of the American Revolution attended a special service commemorating the birth of George Washington, Sunday afternoon February 23, in Christ Church Cathedral. Special music by a choir of fifty voices was provided. Addresses were made by Dean R. L. McCready and Dean Emeritus Charles E. Craik of the cathedral.

PAUL J. BRINDEL.

SPRINGFIELD

Bringing Social Vision to a Parish—The visit to Springfield of the Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, as one of the speakers at the public Roosevelt Memorial service, was the occasion of an interesting series of services and conferences at Christ Church, the Rev. Lester Leake Riley, rector. It was an emphasis upon the reconstruction problems as they must affect the Church as she faces the new day and order that is upon us.

Beginning with the Sunday morning service Mr. Whitmore preached on "The Challenge of After-War Problems to the Church." In the afternoon he spoke on "Roosevelt—Man and Citizen" at the public Memorial Service in the state arsenal. In the evening at Christ Church he continued his reconstruction theme—"Open Our Eyes" as a further analysis of the ecclesiastical and social problems that must be faced today.

On Monday morning Mr. Whitmore appeared before the Springfield Ministerial Association and presented the Milwaukee plan of a group of churches organized for community service. In the afternoon he held a conference with parents and teachers on religious education. In the evening the missionary and devotional appeal was emphasized in the service and an address on "Prayer—What It Is and Does."

Tuesday was set apart for the women of the parish, beginning with a celebration of the Holy Communion and a series of addresses on "The Social Message of the Prophets," especially Amos, Isaiah and Jeremiah. A noonday luncheon was served and the afternoon meeting was addressed by Dr. George T. Palmer of the Illinois State Board of Health, and Mr. Whitmore on the health propaganda of the Government, and with the aid of the moving picture machine the official Government film for women, "The End of the Road," was interpreted by the speakers to the evident enthusiastic appreciation of all present. The evening was set apart for the men and Mr. Whitmore spoke of his observations and experiences of "Ten Weeks in a Training Camp" and Dr. Palmer presented the Government appeal to men, illustrated by the moving picture film—"Fit to Fight." This co-operation of the Church received most favorable comment and response.

On Wednesday evening a Fellowship Dinner of the parish was given in honor of Mr. Whitmore and responses from members of the congregation expressed appreciation of his visit and message. Mr. Whitmore

spoke on "Seeing Jerusalem"—a frank, straightforward analysis of the responsibility that must be faced by the laity of the Church not only in an intelligent understanding of the problems of social reconstruction but the more intimate application of those principles to the necessary democratization of the Church in order that the emphasis upon ecclesiastical life and tradition may not be narrowed by a one-sided emphasis that would isolate the Church from the great questions of human life and relationship that are fundamentally of the Gospel.

Altogether it was a most interesting venture to stir up the life of the parish to a realization of the imperative co-operation of the Church with our civic and national life.

WESTERN COLORADO

Bishop Touret Recuperating—Bishop Touret is spending a few weeks of convalescence in Colorado Springs. He is making good progress toward recovery. The operation sustained by him, notices of which have been made, is that known as gastroenterostomy. The appendix was removed at the same time. The latter operation was incidental. Dr. W. J. Mayo performed the work at Rochester, Minnesota.

The bishop speaks enthusiastically about Dr. Mayo as "one of the really great men of our time." Bishop Touret and the whole Church are fortunate in having had his case under the personal care of such a man.

Clerical Changes—The Rev. Benjamin C. DeCamp, who since his ordination to the priesthood at Grand Junction last October has been working there with the rector, the Rev. Philip A. Easley, has accepted a call to the curacy of Bethesda Church, Saratoga Springs, New York, under the Rev. I. G. Rouillard. Messrs. DeCamp and Rouillard were classmates at the Cambridge seminary. The best wishes of the district go with him in his new field.

During his assistantship at Grand Junction Mr. DeCamp has had an important part in the publication of *The District Evangel*, as business manager.

The Work at Gunnison Open—After a period of closure of some four months and ever since he came from the Diocese of Newark, the Rev. P. C. Bissell reports that he is permitted to enter his widespread field. The center of his work and place of residence is Gunnison where is established one of the state normal schools. Mr. Bissell's field is an important one for the Church and his coming to reside here augurs well for the Church's future in his section of the district.

HUGH D. WILSON, Jr.

WYOMING

Ordination—On February 8, in Grace Church, New York, John Samuel Gillespie was ordained to the diaconate, and the Rev. Charles Glenn Baird advanced to the priesthood, by Bishop Thomas. Mr. Gillespie was presented by the Rev. John W. Walker, vicar of Holy Comforter Memorial Chapel, Philadelphia, Pennsylvania, and the Rev. Mr. Baird by the Rev. Charles L. Slattery, D.D., rector of Grace Church. The sermon was preached by the Rev. S. A. Huston, rector of St. Mark's, Cheyenne, Wyoming. Mr. Gillespie is a senior in the Philadelphia Divinity School, and upon the completion of his course will take up his work in Wyoming. Mr. Baird, having graduated from the Philadelphia Divinity School at Midyears, has accepted a position as curate at Grace Church, New York.

MISSOURI

Churchmen Interested in League—The Mid-Continent section of the National Congress for a League of Nations met in St. Louis, February 25 and 26. The sessions were opened with an invocation by Bishop Tuttle and Bishop Coadjutor Johnson was an appointed member of the men's reception committee. The chairman of the Mid-Continent Convention was H. J. Pettengill, the president of the Men's Club of St. Peter's Parish.

Sister Miriam at Work Again—Sister Miriam, who is largely responsible for the building up of the new mission of the Prince of Peace in North St. Louis, and who lives and visits among the homes of the poor and hunts out little children and brings them to the Sunday School and trains them for confirmation, has suffered a temporary breakdown through too much hard work. She has been for a time in St. Luke's Hospital, but is at her work again. Bishop Johnston has appointed Miss Emma A. Luther, an efficient lay helper to assist Sister Miriam in her work. Miss Luther is a communicant of Trinity Church, St. James, Missouri.

Noon-Day Lenten Services—The noon-day lenten services which have been held many years in a downtown theatre under the auspices of the Brotherhood of St. Andrew, will be held this year in Christ Church Cathedral. It is thought by some that the atmosphere of a church building will be an added attraction and will also make the services more spiritually helpful. The services are to be from 12:05 to 12:30. A special feature is to be made this year of the music. The speakers thus far signed up are: March 5-17, Bishop Tuttle; 10-14, Bishop Reese of Southern Ohio; 17-21, the Rev. Dr. William O. Waters, Grace Church, Chicago; 24-28, the Very Rev. Dr. H. P. A. Abbott, dean of Trinity Cathedral, Cleveland, Ohio; March 31, April, the Very Rev. Frederick Edwards, dean of St. Paul's Cathedral, Detroit, Michigan; April 14-18, the Rev. William P. Ladd, dean of Berkeley Divinity School, Middletown, Connecticut. HARRINGTON ROGERS.

BALTIMORE

Death of Mr. Murray—The Rev. G. Mosley Murray died at his home in Baltimore Sunday, February 16, his death being caused by a complication of diseases after an illness of several months. Mr. Murray was for eight years rector of St. Bartholomew's Church but resigned last October when it became evident that his usefulness was at an end. He was born in London in 1853 and served in the ministry for thirty-five years. He leaves a widow, two daughters, and six sons, three of whom are in our armies in France.

Dr. Niver Is Honored—The Rev. Dr. Edwin B. Niver was honored last week by a farewell dinner upon the twenty-fifth anniversary of his rectorship of Christ Church. His resignation will go into effect March 1 and he will devote his energies entirely to the chaplaincy of the Marine Corps at Quantico, Virginia, in which he holds the rank of Major. A large gathering of his parishoners was in attendance and addresses were made by Bishop Murray, Joseph Packard, John Glenn, Jr., and Lieutenant Edward A. Platt of the Marine Corps at Quantico. Music was furnished by the "Devil Dog Quartette" from Quantico.

A Musical Service—On Thursday night of last week the Maryland Chapter of the

American Guild of Organists rendered a musical service at Grace and St. Peter's Church, with a combined choir of ninety singers drawn from St. Paul's, St. Luke's and Grace churches. The service was conducted by Mr. Alfred R. Willard, organist of St. Paul's Church and dean of the chapter, Mr. John Denues, organist of Grace Church, presiding at the organ and Mr. Cawthorne Carter, organist of St. Luke's, giving a preliminary organ recital.

Dinner at St. Andrew's—The men of St. Andrew's Church will hold their annual dinner February 27. Speeches will be made by the Rev. Dr. Hugh Birkhead, the Rev. Douglas Hoof, a former vicar, and the Rev. Benjamin B. Lovett, the present vicar. WYLLYS REDE.

LOUISIANA

Church Rebuilt—The Church of the Good Shepherd, Lake Charles, which was almost destroyed by the hurricane of August 6 last year, is now in the process of being rebuilt and will probably be completed in the next few months.

Inter-Church Movement Started—Nearly three hundred ministers and laymen, representing the Protestant Churches of New Orleans and the country sections of Louisiana and Mississippi, recently met in the First Methodist Church and started in this part of the South what is known as the Interchurch World Movement. Mr. Fred B. Smith, of New York, who came to New Orleans for the above purpose, said in an address, that the object of the movement was to present a unified program of Christian service and to unite the Protestant Churches of North America and their allied interests in the performance of their common task, thus making available the values of spiritual power which come from unity and co-ordinated, concentrated Christian effort, and meeting the unique opportunities of the new era. Unanimous approval was expressed by all delegates in favor of the movement.

Following an address by the Rev. Walter B. Capers, rector-in-charge of Trinity Church, New Orleans, in which he strongly sanctioned all principles of the movement, he proposed a motion to appoint a committee for Louisiana, which will direct the interchurch work of the state. This committee was appointed by Mr. Orloff Lake, who presided at the meeting and who is an active member of Trinity Church. Among those who will serve are the Rev. Capers and Mr. H. G. W. Fry, an active member of St. Paul's Church, New Orleans.

J. ORSON MILLER.

GEORGIA

Church Club Meets—The Episcopal Church Club of Savannah held its annual meeting on February 21 in St. John's Hall, Mr. J. R. Anderson presiding. Among the guests were the bishop of the diocese, Bishop Osborne, Bishop Seilor of the Roman diocese of Georgia and the Rev. Neal Anderson of the Independent Presbyterian Church.

Bishop Reese made an earnest speech showing the claims of the University of the South upon the citizens and especially the churchmen of the southern states. He also urged that some of the laymen present should accompany him to Chattanooga to the great meeting in behalf of the university at which he was to be an appointed speaker on the "Mobilization of the Church."

The feature of the evening was an address by Colonel Gordon who held the audience spellbound for over an hour while he

described his experiences in French cities and on the battlefield in his work as an officer of the Red Cross.

Sunday School Meeting Held—The annual united missionary service of the Sunday Schools of the city churches, postponed from Epiphany-tide on account of the "Flu," was held on the afternoon of Quinquagesima. Bishop Osborne spoke on mission work in Liberia and South Africa.

Lenten Speakers—Among the speakers at the noonday services in Lent are the Rev. D. C. Wright of Louisville, the Rev. R. F. Gibson of Macon, the Rev. H. D. Phillips of the University of the South, the bishop giving the addresses in Holy Week. Bishop Osborne preaches at St. Paul's Church, Savannah on all the Sunday mornings.

Home to Move—The trustees of the Episcopal Orphans' Home have decided to move the home into the country; the present building which is no longer suitable is offered for sale and a committee are seeking an eligible site in the neighborhood of the city. E. W. OSBORNE.

ATLANTA

Establishes "Y" Branch—The Rev. F. Ruge, S. T. B., missionary at Dahlonga in the Mountains of north Georgia, has established a well-equipped Y. M. C. A. tent for the Reserve Officers Marine Corps of the North Georgia Agricultural College, which is a branch of the State University of Georgia where Mr. Ruge also occupies the chair of modern languages.

SACRAMENTO

A Bishop's Challenge to Christians—In Sacramento the bishop called together the parish workers of the society on February 12 to urge the immediate resumption of parish activities, interrupted by the epidemic and to prepare for Lent. He said, "Never was the individual Christian of so much importance as to-day. Show your colors. Stand clearly on the side of your Lord. We have vital problems to face, a world to Christianize, yet many of Christ's army are invalids. Why are we spiritually feeble? Because of the neglect of the laws of spiritual health. The life of God must flow abundantly in the Church before we can impart it to the community. Prayer, Bible reading, public worship, Holy Communion and bearing of the self-denying cross of Christ are the agencies to be employed." Mr. Fred I. Foster of San Francisco, a layman representing the Brotherhood of St. Andrew, related personal experiences in army and navy camps illustrating the value of faith, prayer and personal service.

Parish Meeting a Great Success—The parish meeting of St. John's Church, Maryville was a great success, over 200 being seated at the tables, February 11, when the rector, the Rev. Mark Rifenbark, rose after dinner to conduct the business. Vestry reports indicated a good balance in the treasury. A budget was presented calling for \$2700 for current expenses, being \$300 more than last year, and unanimously adopted, all the short talks from Church people being full of optimism. It was also resolved to complete payments for the new organ and proceed at once to erect a parish house. Addresses were made by Mr. Fred I. Foster, Brotherhood worker in the army and navy camps, and by the Rt. Rev. Wm. Hall Moreland, bishop of the diocese, the latter thanking the congregation and vestry for cheerfully submitting to the drafting of their rector by him for several months duty as civilian chaplain at Mare Island Navy Yard.

EAST CAROLINA

Chaplain of Old Hickory Division—Chaplain J. M. Robeson, senior chaplain of the Thirtieth Division (Old Hickory), recently visited his former parish, St. Stephen's, Goldsboro, North Carolina. While here he delivered an address at a patriotic service, which was greatly enjoyed by a large and enthusiastic congregation, who had come to welcome the former rector and to hear the chaplain tell of the life of the North Carolina boys in France. The Church was decorated with the flags of the Allies. Captain Robeson when he first entered the service was chaplain of the regiment of the Old North Carolinian Guards composed of men from Goldsboro and this vicinity. At this time he was rector of St. Stephen's Church. Shortly after arriving overseas Captain Robeson was made senior chaplain of the now famous Thirtieth Division. He was with his division when the Hindenburg line was broken and was wounded from a mine explosion less than a month before the signing of the armistice. Chaplain Robeson is now visiting his family at Farmville, Virginia.

New Rector at Work—On Septuagesima Sunday the Rev. C. H. Bascom entered upon his duties as rector of St. Paul's Church, Greenville, North Carolina. Mr. Bascom has been serving this parish for the last few months as *locum tenens*.

J. H. GIBBONEY.

ATLANTA

What a Tea Room Has Done—The cosy Tea Room under the management of the Woman's Guild of Trinity Church, Columbus, Georgia, has done a most excellent work for years, but especially during the last nine months. In April, they promised \$100 a month, \$50 to be given to the Red Cross and the rest to the Church War Commission; up to January, 1919, \$900 had been so contributed. During last summer, in addition to this, they paid off the mortgage on the rectory. The increase of business has rendered it advisable to move to larger quarters. A beautiful idea of Miss A. L. Grimes, also of Trinity Parish, and which has been beautifully carried out, was the converting of the Sunday School room into a recreation room for the soldiers and sailors at Camp Benning. It has been open daily since January 5 from 6 to 10 p. m., and on Saturdays and Sundays from 12 to 10 p. m. Church people welcome the men. Each night, light refreshments are served and a luncheon is served after service on Sunday. The men gave Miss Grimes the D. O. S., by naming her "The Little Hostess" and when she became ill changed the title to "The Little Sick Hostess," making inquiries daily for her, and with some beautiful flowers, she received this letter:

E. S. TAYLOR.

Camp Benning, Columbus, Georgia.

January 17, 1919.

To the Little Sick Hostess of
Trinity Episcopal Church,
Miss Annie Lou Grimes.

From Enlisted Men of Tank Corps, Detachment, U. S. A., Camp Benning, Columbus, Georgia.

Enlisted men of the tank corps, who have enjoyed the hospitality of Trinity Episcopal Church, request Miss Grimes' permission to express their regret that Miss Grimes is ill, and the hope that she will soon recover.

Trinity Church, through the hostess-in-chief and assisting hostess of its Soldiers and Sailors Recreation Room, has generously provided for us—men from distant quarters of the country.

English Church News

Peace Bells at Westminster—Zeppelins are no longer feared, so our valuable historic stained windows are being brought out of their places of safety and restored to our churches. At Westminster Abbey the work of restoration is proceeding, and the hope is that the abbey may be its old self when the peace celebrations are due. There has been a good deal of talk as to why the abbey bells have not been more heard. They sounded for a short time on armistice day, but it seemed that it would be hopeless to expect an adequate peal. They have to be entirely rehung; it is impossible at present to peal the larger ones. Two benefactors have generously offered to bear the cost, and two bells are to be added, bringing up the peal to eight. This is good news, for the dean and chapter have no money to undertake such work. Canon Papillon, a great authority on ringing, has been taking the chapter to task for neglecting their bells so long. But the dean (Bishop Ryle) while "accepting with proper resignation the kindly castigation" of his friend Canon Papillon, points out that the abbey architect considered the pealing dangerous to the fabric of the tower, so that they were only rung for a short time at King George's coronation. And the fact is, that the abbey authorities are suffering from poverty. They have been compelled to postpone the renovation of the bells, as well as other matters equally urgent.

Archbishop and the Central Fund—The Archbishop of Canterbury has his answer to those who deprecate the formation of a central fund for the Church of England. He admits that he himself would much prefer the dependence on the efforts of individual diocese to meet the new problems of the day, but he is quite certain that a central fund will alone meet the necessities, of the case. What is chiefly in his mind is the immediate problem of how to train that large body of men from the army who have offered themselves for ordination. But there are other demands arising out of the new education act, the pressing poverty of the clergy, and a pension scheme permitting the retirement of the aged and incapacitated. The new training college is to have an even more curious location. It might seem unprecedented that English clergy should be trained in a military camp in France, but the archbishop's announcement of the future location will almost raise a smile. The Church has taken over a disused prison at Knutsford, in Cheshire. The prison will accommodate about 700 men at a time. It will not be really a theological college, but still a kind of "test school" staffed by well qualified lay schoolmasters and chaplains. A candidate will be given twelve months to see whether he can pass muster in Greek, science, history and litera-

Miss Grimes' personal interest, as chairman of the Hostess Committee, in our coming to Columbus, the cordiality proffered us and the cheer dispensed, make us deeply indebted to Miss Grimes and to Trinity Church.

May we not, under these conditions, express to Miss Grimes personally and publicly, our gratitude to the ladies of Trinity Church and to the rector?

Please accept the accompanying token of our appreciation of the hospitality we have enjoyed.

Cordially,
Tankers All.

(Signed)

ture. Those who qualify will pass on to the university, and will be afterwards prepared for holy orders. The archbishop estimates that this work alone will call for £100,000 per annum, and it was obviously hopeless to expect the dioceses to undertake it.

The Tomb of Bishop Andrewes—Southwark Cathedral has the honor of being the resting place of the body of that great saint, Bishop Lancelot Andrewes. It is not recorded why his body was laid there, rather than in his own cathedral of Winchester. He died in 1626, in London, and was buried in a little chapel which used to stand east of the present Lady Chapel of Southwark. But in 1830 this chapel had to be removed, owing to the widening of the approach to London Bridge. His tomb was then placed at the back of the altar-screen of the cathedral itself. It was not a very suitable position, and the cathedral authorities have long wanted to clear the space, and give the good bishop a new chapel on the south side of the sanctuary. Arrangements were made for the opening of the tomb. Within it was found a lead coffin bearing the letters "L. A.," and also a bottle containing a document written by William Drewett, sexton in 1830, stating that the coffin appeared in as good preservation then as if it had been placed but a few years. It was found to be in equally good condition today, and was moved to its new position without being opened. The Bishop of Kingston conducted the service, members of the chapter being also present. The order followed was the same as that annually used on the anniversary of Bishop Andrewes' death. The Bishop of Kingston recalled the sermon which the Bishop of Rochester of that day, Dr. John Buckridge, preached at the funeral, and quoted some of its quaint language.

Reconstruction of the C. E. T. S.—Prebendary Wynne Wilson has raised quite a storm by his proposal that the C. E. T. S. should widen its basis, and concern itself with general social service, including temperance. Of course the more fanatical members are very angry with him. But there are others who could not be so described who view the proposal with misgiving. For one thing, there is already the Christian Social Union doing the general work. And there is an obvious fear that temperance may become a minor item in the program. It did not occupy much space in the "Archbishops' Committee's Report on Christianity and Industrial Problems." Moreover it is contended that as national efficiency has been made the chief ground for the prohibition movement in America, we may be compelled as a nation to take similar action. The Rev. W. H. Norman voices a possibly widespread fear when he says that under Preb. Wilson's scheme "the temperance question would be snowed under, ignored, and, if possible, wiped out." And the new secretary of the C. E. T. S. contends that it is not practical politics to allow temperance work to be swallowed up in some indefinite scheme of social reform.

No doubt some "reconstruction" of the C. E. T. S. is called for. It is today a rather feeble shadow of its former self. But there were giants in those days; today the chief temperance advocates seem to have gravitated to the "unsectarian" societies. There may be something in the suggestion that the C. E. T. S. should unchurch itself, and amalgamate with the others.

JAMES CAIRNS.

HARRISBURG

Bishop's Decoration—The decoration of an officer of the French Legion of Honor was given Bishop Darlington on February 3. The ceremony took place in the hall of the house of representatives in the state capitol. The honor was conferred on behalf of the French Government by Edward deBilly, French High Commissioner, at Washington, D. C. Addresses were made by Governor Sproul, Lieut. Governor Eidleman, and Representative Spangler, speaker of the house of representatives. The bishop replied at length.

Bishop Darlington preached the sermon at the tenth anniversary of the consecration of Bishop Farthing in the cathedral, Montreal, Canada, on the evening of February 11. He was attended by the Rev. Lewis Nichols, rector of St. Paul's, Lock Haven, as his chaplain.

New Archdeacon—At the recent meeting of the archdeaconry of Williamsport the Rev. A. M. Judd, rector of All Saints', Williamsport, was elected archdeacon of the Williamsport archdeaconry. The archdeacons now in the diocese are: the Rev. William Dorwart of the Archdeaconry of Harrisburg, rector of the Church of theativity, Newport; the Rev. F. T. Eastment, of the Archdeaconry of Altoona, rector of St. Paul's, Philipsburg; the Rev. W. Torkington, of the Northern Archdeaconry, rector of St. Paul's, Wellsboro, and Mr. Judd.

LEROY F. BAKER.

TENNESSEE

A Diocesan Loss—The Rev. James C. Fitchener died at Troy, Alabama, January 2. His body was brought to Nashville, Tennessee, and was buried from the Church of the Advent on St. Paul's Day. Mr. Fitchener was ordained priest on St. Thomas's Day, 1917, being then in charge of Holy Cross Church, Mount Pleasant. His priestly ministrations were few. He was overtaken by an incurable illness soon after his ordination, and was the first clergyman in the American Church ordained subsequent to March 1, 1917 to be placed on the disability list of the Church Pension Fund.

Roosevelt Memorial Services—The Church in the Diocese of Tennessee entered into the spirit of President Wilson's desire that Sunday, February 9, be observed as a memorial of the life and patriotic services of Theodore Roosevelt. The chief service of this character was held in St. Mary's Cathedral, Memphis (the only one held by any religious body in that city), and in addition to the memorial sermon by Bishop Gailor, a long-time personal friend of the ex-President, an address was made by Gen. Luke Wright, who was Secretary of War in Roosevelt's cabinet.

Rector on Way Home—The Rev. Vythe L. Kinsolving has terminated his engagement as *locum tenens* in St. Paul's church, Chattanooga, and the Rev. Dr. Roaring Clark, rector, is expected to return in a few days from England, where he has been engaged in work for the Red cross.

Soldiers' Dinner—A Welcome Home dinner was tendered to the soldiers of St. Paul's Parish, Chattanooga, returned from overseas, at the parish house, on Monday February 17. Bishop Gailor was present and made an address, and several of the soldiers spoke. One of them, speaking for the soldiers generally of the A. E. F., declared that one abiding effect of their participation in the war had been to in-

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tensify their love of home and friends; and that they were returning with the resolve to devote their interests and their best efforts to the betterment of the communities in which they lived. His short but earnest talk upon those lines made a deep impression upon all who heard him, and indicated that a higher type of citizenship was being developed by the war.

F. E. NOLL.

PHILADELPHIA

Dr. Patton Enthuses the Campaign—

There is nothing so important before the whole diocese at this time as the Every Member Campaign. No meeting is held without prayer for, and explanation of, the campaign. The mails are bringing information and exhortation, plans and programs are being perfected and published. It is evident that all agree with Dr. Patton that this is the most important undertaking that the church in Pennsylvania has ever known.

There is a stimulus in the thought that this venture, here, is being watched by other cities about to undertake the matter; even that the whole church throughout the nation may soon be at it all at once.

But quite aside from being watched, all seem to see in it the stimulus needed for vitalizing each parish into an active undertaking of its whole task. The calling of every member into corporate life and service of the whole body. There is a growing sense of the importance of the campaign. Meetings are not mechanical—they are living and growing things. In a day when the church is under fire, it seems to be catching fire, and to see again its vision of world service.

At a meeting of churchmen on Washington's Birthday at the Church of the Holy Apostles, Dr. Patton made the men see the meaning of the whole thing. And again at St. Peter's Church in Germantown, the crowded parish house was an inspiration to the men and women; they questioned and were convinced.

At both these meetings, the Rev. Gilbert Pember set forth the thorough plans of the executive committee: he made most clear the careful thought, the prayerful prepara-

tion, the leaders have given. Dr. Patton quite as clearly, gave the reason for the mechanical, in the spiritual goal.

It only remains for those who have seen and heard to go out and tell and show others. The conspiracy of silence among church people is in danger; this campaign is a deliberate plot to let loose a secret—the Gospel, which was once considered Good News. It is going to make religion a subject of conversation once more.

Churchmen's Conference—Bishop Garland presided at the conference and dinner of churchmen held at Holy Apostle's Church on the afternoon and evening of Washington's Birthday. Many laymen and clergymen met with the local assembly of the Brotherhood of St. Andrew, who assembled at that time.

In the afternoon the speakers were Chaplain McFetridge, and Mr. A. H. Vautier. They both told of their experience and their impressions of serving the men abroad. Their addresses will do much toward affording an understanding and a welcome of those who are coming back.

The evening was given over to the Every Member Campaign.

Archdeacon Greig—The Archdeacon of Worcester, the Rev. Dr. Greig has been heard here by various groups. On Sunday, March 2, he preached to the students of the University of Pennsylvania at St. Mary's Church in West Philadelphia. On Monday he was the preacher, to prepare the clergy for Lent, at a special service for that purpose, at the new diocesan church of St. Mary. On Tuesday afternoon, he spoke to the women of the church at a mass meeting to be held in Wither- spoon Hall.

IRVING A. MCGREW.

A Valuable Suggestion

SYRACUSE, NEW YORK.—In a list of birth dates of great Americans born in 1819 in its editorial columns, the Syracuse *Post-Standard* includes May 28, the birthday of "Bishop Frederick Dan Huntington, whose centenary should certainly be observed in this city and throughout the diocese he served so long and faithfully."

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The Decrease of Sunday School Scholars

TO THE EDITOR OF THE CHURCHMAN:

The department of parochial education of the General Board of Religious Education has sent to the clergy a communication signed by the Rev. Lester Bradner, Ph.D., director, announcing a decrease in scholars in the Sunday Schools of the Episcopal Church in this country during the years 1917 and 1918 of 54,489. May I, through the valued columns of THE CHURCHMAN, say a word in reply to the invitation contained in this message for suggestions concerning this serious loss? The decrease has been continuing for more than the last two years. It has been practically concurrent with the movement to introduce the methods of the day school into the church school and to put them on the same plane of efficiency. That the retrograde movement in membership should be coincident with the progressive movement in system is not accidental. The situation in many parts of the country is this: There is a large non-church-going or indifferent population among which Sunday School attendance on the part of the boys and girls is voluntary. The average child is not enthusiastic to go to school when he can have a holiday, and in degree as the church school with its grades and increased requirements and examinations resembles his day school he is disinclined to go. I can instance examples where membership of schools has fallen off over half within a year after the entrance of the modern method.

Now, on the one hand, I believe there is no doubt as to the superiority of the graded school with its progressive curriculum over the old fashioned school as a vehicle of thorough religious education for the scholar who faithfully follows it. The Christian Nurture scheme of instruction, great as are its demands on both teacher and scholar, is the best yet presented to the Church. But on the other hand something is to be said for the Sunday School as it was. It was the best home missionary agency of the parish. Through it numbers were brought to Baptism and Confirmation and parents came in led by interested and ardent children. Personality on the part of the teacher rather than system was the motive power. Much was usually to be desired in the amount of religious knowledge acquired but scholars at least knew the Catechism, the church year, something of the Bible and Prayer Book and gained a love of the Church, and were generally better for the influence. Although the modern school usually recuperates in numbers to some extent when the first strain of the change from the old to the new is over in all probability it will never be the large school it once was, of course, allowing as always for the exception to every rule.

The alternative before the Department of Parochial Education lies between the desirability of church school which will give thorough instruction, as far as may be, to the children of church people who send them and others not in large numbers who are well disposed and church schools lower in technical efficiency but of stronger popular appeal in which many of the multitude of now shepherdless children may be drawn in at least to touch the hem of the garment of Him who is longing to take even the least learned up in His arms and bless them. Let us be careful not to keep them from Him. When it is a matter of bringing children to Christ

numbers are not to be spoken of with disparagement. Fifty-four thousand is a great loss. The church school problem is a difficult one. This is not an attempt to solve but to suggest it. The war has taught us that the prime factor in any organization is morale and spirit and that there is a danger of making of perfect mechanism a fetich that cannot save.

ARTHUR M. AUCOCK.

Providence, Rhode Island.

A Bishop's Responsibility

TO THE EDITOR OF THE CHURCHMAN:

Bishop Hall says of clergy he has had in his diocese, "I would not, could not, recommend for work elsewhere men who had tried out here and distinctly proved unfit."

If there is nothing against the man whereby he could be deposed, ought not something be done for him?

The poor in the slums are somehow cared for, but the unfortunate clergyman with his family can be turned out to starve.

It would almost seem as though after a bishop has received a man into his diocese, he should feel some responsibility for him. Often the parish is more at fault than the man.

The great-hearted Phillips Brooks always wanted to help even when he was under no obligation.

A man called one day asking for church work in Massachusetts. The man was from the West, without refinement and entirely unsuitable for that diocese. The bishop had just received \$75 for officiating at a wedding. He gave that to the man, as he told him that he had no work for him.

(REV.) R. BANCROFT WHIPPLE,

Rector of All Saints', Longwoods, Diocese of Easton.

The Draft of the League

TO THE EDITOR OF THE CHURCHMAN:

Permit me to express my dissent from the tone of your editorial in the issue of February 22 under the caption, "The Draft of the League."

While you do not discuss the terms of the proposed covenants, you express opposition to them upon the general ground that the plan amounts to "a European alliance which America is now bidden to join," and proceed to point out some of the risks incurred in joining it. There may be some risk in such action, though most of those which I have seen suggested appear to me imaginary, and all of them together seem less dangerous than those involved in our gradual withdrawal from all participation in the decisions that must result from the recent struggle.

Your space would scarcely allow me to present any discussion of the proposed articles of agreement. Possibly I may be permitted to note in a few words some advantages which are presented in it. Membership may be world-wide, the limitations being principally that the countries shall be "fully self-governing," and shall be admitted by vote of those already members.

The executive council, which is the actively directing body, though not the supreme authority, is composed of the representatives of nine nations, five of these named and the others yet to be designated. Probably most of us who have given any study to the articles have our ideas as to the proper completion of this body. Thus in this council and in the body of delegates

when the league is formed in accordance with the proposed terms, we have an organization, accepted by the members, whose definite business it is by agreement of all to keep its hand upon the pulse of the nations, and when at any point or for any reason the beat is too rapid, to seek to apply a remedy. I do not find it difficult to see these results from the formation of the league:

- 1.—Publicity. Bringing treaties and disputes into the open, where they lose much of their significance.
- 2.—Counsel. The advice of friendly powers towards the solution of difficulties.
- 3.—Deliberation. In action tending to avoid the hasty entrance into conflict.
- 4.—Force. Social, economic, financial, and in extreme cases, physical, of such character and power as to induce hesitation. It may be that these are the dreams of a dreamer, who has returned to our shores with the story of his vision. But do we need to be reminded that it was a great dreamer who once caught the vision of "a new heaven and a new earth"? And may not this dream help to make part of his vision real?

S. SCOLLAY MOORE.

Parkersburg, West Virginia.

Are Church Leaders Anti-Wilson?

TO THE EDITOR OF THE CHURCHMAN:

A perusal of your edition of February 22 leads me to ask a question I have frequently wished to ask during the past four years, namely, why are the high functionaries and officials of the Protestant Episcopal Church so bitter and virulent against their President?

It is not merely an article here or there, in this or that church magazine, but seemingly an inherent mental disposition most closely appended to the priesthood. Our church people do not seem so badly infected with it. It can not be denied. For instance, the very apparent sneer at "the makers of millennium" on page 239 of the issue above mentioned. A person not knowing Mr. Herron is of course no judge of your main argument, but we all know that Christ chose Judas as one of his twelve apostles and no stigma was ever imputed to him therefor.

While your editorial on the League of Nations may be strictly in good faith, yet it seems in direct contradiction of the best thought and intellect of all the continents—whether caused by the prejudice above referred to is only for the writer himself to say.

It does not seem too much to say that probably not since the time of Christ has so great a power for reform in this world been made the object of such sneers and attacks by the leaders of the Church as has our President. The people follow after him—that was the cry then as now—while the Jewish senate and the pontiffs plotted in secret against him. Maybe I am wrong about this, and that is just why I ask the question, "Why is the Church against the President?" And I might add—Who is going to be the loser by such opposition? I have read your paper for about 30 years. My grandfather was a priest of the Church, and so are two of my brothers. I am of the opinion that they feel about this the way that I do.

JOHN J. WILSON.

(THE CHURCHMAN has no politics. If, however, our correspondent will consult the files of THE CHURCHMAN he will find that we have quoted with enthusiastic approval more of Mr. Wilson's public utterances than those of any other living statesman. This does not mean that we like the President's method of leadership. On the

contrary, we believe it to be thoroughly undemocratic. He is constantly imperilling his own fine purposes by his magisterial mood and pride of opinion. If the League of Nations fails, it will, we think, be largely because he has ignored the principle of "the consent of the governed."—EDITOR.)

The Clergy Club

TO THE EDITOR OF THE CHURCHMAN:

May I be permitted briefly to describe in your paper an institution of whose existence many of your readers may be unaware? I refer to the Clergy Club of New York and the neighborhood which has its convenient and attractive rooms at 200 Fifth avenue, corner of Twenty-third street. This club is composed of clergymen and to a limited extent of laymen from every denomination; and at a time like this, when we are thinking less than ever before of non-essentials, and more than ever of Christian unity, an institution of this kind makes a very strong appeal.

The rooms of the club are delightful; one finds there the periodicals of the day and a library. There are opportunities given *once a month* to meet such distinguished visitors as Sir Herbert Tree, the Metropolitan of Athens, the Archbishop of York, Bishop Gore of Oxford, a scholarly parsee of India.

From time to time social luncheons are given and at intervals essays are read by club members. The dues, \$10 a year, are strictly in proportion to the average clerical purse.

So far as we know it is the only club of the kind in the United States and so it is quite fitting that New York City should be its habitat. It has now a membership of nearly 500. That its influence may be enlarged, it is hoped to raise the membership to at least 700. There are many who have little or no time to enjoy the privileges of the club, who, nevertheless, gladly contribute the yearly dues, that a unique institution whose aim is to promote not the union of churches but the unity of the Church may not perish from the earth.

EDWARD L. STODDARD.

New York City.

From a Senior Chaplain

TO THE EDITOR OF THE CHURCHMAN:

Standing on the banks of the Rhine, I look back over the tedious months of preparation, of bloody fighting, and now of impatient waiting for the return to the homeland. I am amazed at the constant evidence through it all of religious resilience. There is no stained glass window effect. It is khaki colored, uncouthly expressed but constant in its witness of the inner life of the American soldier in France.

Six months as senior chaplain of a base section gives one some knowledge of the tedium of the work in the service of supplies. Three months—and those during the Argonne fighting—as senior chaplain of the First Division tells its own story of life with men under constant fire. Four months as senior chaplain of an army corps which is part of the army of occupation gives another angle of the vision. And prior to the entrance of America into the war, six months' service with the French affords an opportunity for comparison. Generalizations are often not worth the paper they are written on. But out of my experience I venture this.

If a simplicity which is elemental, a trust which is childlike, albeit it loves to deck itself in clothes which it calls "chance" or "luck" or the like of that, a reverence

(Continued on page 338)

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Books For Lenten Reading

The Test Life

IT is interesting to have the work of two writers before you at the same time, revealing two approaches to kindred subjects with fresh and informing conclusions. It was Renan who truly said that "all ages will proclaim that among the sons of men there is none born greater than Jesus." This is not as trite as it would appear especially as our Blessed Lord's life and teaching are examined again and again. He is standard. He is "man's best Man, love's best Love, a perfect life in perfect labor writ," as Sidney Lanier wrote in *The Crystal*. Thus we account for two more portrayals of Jesus and of the controlling motive of His ministry.

Jesus—Our Standard (by Herman Harrell Horne, Ph.D. The Abingdon Press, 1918, \$1.25) is a study of the Divine Master in all His humanism and realism, a concrete embodiment in personal form of the five ideals of complete practical living. For individuals and society, He is the standard of all that is best physically, of all that is beautiful, of that which is emotional, of all truth and of relationship to God. His is the standard that furnishes a plan in the inspiration of which we set out in the morning and correct ourselves in the evening. Dr. Horne's contribution to the vast literature on this subject is in emphasizing of the test to which we may put Jesus' life, even by modern efficiency tests, and the finding it complete. He wrote the book, quite apparently, for a special group of readers (and hearers) if we look beneath the dedication, viz.: to the "Boys' work secretaries of the Y. M. C. A." What he writes for them is going to be stimulating, though there is a serious loss it would appear to the picture of the "standard life" if only the "Son of Man," the meaning of His life, the philosophy of His appearing, is nothing more than a "process of growth of mankind Godward."

The attractiveness of an "idea" is again testified to by another effort to restate the essence of Christianity as centering in the notion of "the kingdom of God," the vision of all the ages and the burden of Jesus' teaching and life. Mr. Fordyce Hubbard Argo (in *Jesus' Idea*, Richard G. Badger, \$1.50) has made an effort to systematically and in a popular fashion draw a pen picture of the "real Jesus" through His idea of what the Kingdom is and was to be. Mr. Argo gathers abundant evidence from modern scholarship, Biblical criticism, comparative religion, historical investigation, to show that individuals and society must test the reality of the Kingdom and cure the ills of the day by *Jesus' Idea*. Nothing short of this will suffice. Originally the subject matter of extemporaneous addresses and sermons, the material, of which there is a great plenty, should be of use to those who wish to speak upon so vital a topic. It is quite non-technical and therein of more value to many. It is gratifying to find a rector of a parish conserving the fruits of much study for his fellow clergy. But why use such fine type!

R. P. K.

The Apostles' Creed

THE APOSTLES' CREED IN THE TWENTIETH CENTURY. By Ferdinand S. Schenck, D.D., LL.D., Professor of Preaching and Sociology in the Theological Seminary at New Brunswick, New Jersey. Fleming H. Revell Company. New York. 1918. \$1.25.

The writer of this book attempts to relate the doctrinal contents of the creed to modern scientific thought. His method may

be illustrated by the fact that a satisfactory reconciliation is found by the discovery that the word "day" in the first chapter of *Genesis* is intended to mean "a vast period." Thus scientific "intolerance has given place to adoration." The book has in it a good deal that is of religious and homiletical value, but hardly gives satisfactory answers to the scientific and critical problems of the twentieth century.

E. S. D.

Dr. Steele to Students

ADDRESSES AND SERMONS TO STUDENTS. By David M. Steele. G. P. Putnam's Sons, New York. 1918. \$1.25.

The audience that applauded the prayer at the political meeting would applaud the messages of this book, for they are out of the ordinary. In fact so much so that we feel at times startled by the courage, the originality, the paradoxical criticisms and surprises at meeting old truths in new form. The rector of St. Luke's and the Epiphany, in the City of Brotherly Love, has unusual art in being himself even when heard through the printed page. His humor is both pleasing and provoking. His direct address is commanding. His messages are much more than sanctified common sense, they insist on a practical idealism that is held in such sure vision that the truth has no fears, but can even take a human delight shining here and there and without respect of institutions or traditions exposing them to the world in a way that makes it improbable that he will be re-elected to positions of influence. The audiences that heard these sermons and addresses are themselves as interesting as to the truths the preacher brings. This accounts a great deal for their style and for the contact that the messages establish, for Dr. Steele has adapted his audience to his theme rather than suited his theme to the audience.

A. L. M.

An Outstanding Book

JEWISH THEOLOGY. By Dr. K. Kohler, President Hebrew Union College, Cincinnati, Ohio. The Macmillan Company. New York. 1918. \$2.50.

"The wise have no rest neither in this world nor in the next for they go from strength to strength (until) they appear before God in Zion." Judaism is conscious of itself and its mission and its theology is not static; while it aims at the salvation of humanity in history and claims no finality, it holds to idealism and points the way to the highest obtainable. Dr. Kohler is a progressive reformed Jew of international reputation as a scholarly spokesman for Judaism. His book is the first complete work on Jewish theology to appear in English and will be an invaluable work for both Jew and Gentile: to the Jew because it is written with love and loyalty impressive in its consciousness of the meaning of Judaism and stirring in its idealism; to the Gentile because it is scholarly and systematic and follows the historic method and, as it asks for liberality, it also offers liberality.

The four permanent elements of Judaism, says Dr. Kohler, are Judaism's message concerning the One and Holy God, the one undivided humanity, to a world united Messianic goal, a message entrusted by divine revelation to the Jewish people.

When the reader considers the great need of mutual understanding among peoples of different religious faiths who are working together for the salvation of democracy and who find their mutual inspira-

tion in our One God and the common ethics of our faiths, he can overlook Dr. Kohler's references to "The sacrificial cult" and not miss the author's real objective even when he uses the term "The Nazarene." We should read with better grace as Christians Dr. Kohler's explanation of the Gospels and the Hellenic-Pauline origins of Christianity and his tribute to Mohammedanism when we recall that he is the President of the Hebrew Union and not a professor in one of our own seminaries.

In this hour of religious awakening and world remaking Jews and Gentiles alike are appreciative of just such a contribution as Dr. Kohler has made towards the mutual understanding of each other's points of view. As a systematic theology *Jewish Theology* is a model for all students and a challenge for some Christian scholars to offer to Gentiles and Jews as concise and thorough a statement of Christian theology.

A. L. M.

The Episcopate

THE EPISCOPATE AND THE REFORMATION. By Professor J. P. Whitney, B.D. The Morehouse Publishing Company, Milwaukee, Wisconsin. 1917. \$1.15.

The value of this little book by the learned Professor of Ecclesiastical History at King's College, London, is out of all proportion to its size. It is, moreover, in view of the growing recognition of the historic episcopate as the hope of church unity, a most timely book.

Professor Whitney begins with a survey of the episcopate at the close of the Middle Ages. Then follows a history of the episcopate in the various countries of Europe during the Reformation, special attention being given to its fortunes in England. The author maintains, with the late Dr. Briggs, that the final loss of episcopacy in Europe was not a result of the Lutheran Reformation but of later forces. He discusses, with great learning and fine impartiality, the history of the episcopate during the Counter-Reformation, and especially what happened to it at the Council of Trent. Then follows a brief history of the episcopate down to the present time.

Professor Whitney has given us not merely a scholarly history of the episcopate. He points out many useful lessons which the Church at the present time should learn from this history. He is sure, for example, that the Church of England has failed for many generations to use its episcopate to the full. Not a single new bishopric was created in England from the reign of Henry VIII. to 1836.

His dominant lesson is the great value of the episcopate to the Church.

The Church has succeeded where it has used its episcopate at its best. We learn from history, and this is the claim we make, to be more truly episcopal for the future than we have been in the past, not to barter any part of it away for papal unity, for secular power, or, what is perhaps more a danger to ourselves, for individual liberty.

W. E. R.

Christianity and Sociology

SOCIAL PROBLEMS AND CHRISTIAN IDEALS. Edited by E. A. Wesley and J. R. Darbyshire. Longmans, Green and Company. 1917. \$1.00.

In many respects typically English, and therefore by implication un-American in that it deals with problems different from our own, this is yet in many ways a meaty little book. It is the result of an English diocesan gathering, under the auspices of the National Commission on Repentance

and Hope, to consider national and social issues. Admitting that "our social failures and national vices have contributed in no small measure to the terrible calamity which has befallen Europe and the world," the book purports to indicate obstacles which must be overcome in order to insure a better national order in the future. The first section is for the general reader the most interesting and stimulating part of the book in its indication of the problems which must be solved to the end of a reconciliation of industry and labor, without which, the writers maintain, there is no hope for the future. Particularly trenchant is the challenge to the Church to play its due part in the ultimate solution by developing strong and aggressive leadership. Witness:

The Church has suffered long from a superfluity of prudence; she is choked with prudence. Her fear of taking sides where both parties are right and both wrong has reduced her to a sterile neutrality. A thousand remediable evils she leaves unremedied because she cannot make quite sure whether it is her business to act the good Samaritan or some one else's. The fear of intruding is upon her, the fear of exposing her ignorance and want of practical knowledge, the fear of trespassing on other people's province, so, from prudential reasons, she chooses to do nothing as safer. Employers and employed fall out and the Church is not consulted; wrongs are done and she is silent. Afraid of offending a weak brother, meaning an influential and wealthy person or trade union pundit, she contracts her activities within a narrow sphere where no one can challenge her rights. She is safe there and at ease, in her "garden walled around, Chosen and made peculiar ground." So slavishly do we churchpeople obey the injunction to mind our own business that our business is shrinking, in fact, slipping through our fingers and in a fair way of reaching zero. Is this prudential timidity, this fear to intrude, part of the divine will? Was the testament the Master left behind to His household the delivery of an unobjectionable, unintrusive message, a walled-in-garden-gospel, or a fearless call to all the world? Are the duties of the clergy to be confined to serving the tabernacle, to shew-bread and candlesticks, to the washing of cups and platters? Not so thought Peter and Paul, whose boldness astonished the rulers and made them take notice that they had been with Jesus. If their boldness was learned of Christ it is an integral characteristic of the mind of Christ. He intruded; His gospel was a great intrusion. We are afraid to intrude, even fear the shadow of an intrusion. So we confine ourselves to "general principles" and to giving a message from which is eliminated every element which may occasion offence. This is prudent, certainly, for generalities can do no harm. The question is whether they do any good? F. M. C.

Letters on Religion

LETTERS TO A SOLDIER ON RELIGION.
By John Gardner. George H. Doran Company.
New York. 1918. 75c.

This is a war time book with a permanent, after-war message, not only to soldiers but to many others—among them, parsons. The reported widespread interest in religion and kindred subjects on the part of men in the service gives the author opportunity to write to "dear Y," a soldier in France, in simple, untechnical language five letters: on Providence, Prayer, Immortal-

ity, Death and Forgiveness. They are really more than friendly letters, they are popular discussions on fateful themes in which everybody at some time has anxious concern. They are brim full of practical suggestion, even though brief, and bristle with more than ordinary difficulties due to the great conflict. Of course Mr. Gardner does not solve them, but he does meet them with frankness and a wholesome masculine approach that will appeal to men. He is right in assuming men are interested and wish terse, unadorned handling of things that disturb them. The preacher himself might be comforted in reading these letters, especially if he has felt overmuch, the pressure of governmental and war agencies to represent them to the exclusion of the message in which are the "secrets of eternal life and peace." Letter IV, on "The death of the soldier and the death of Christ" is refreshing, in that it brings us back to some fundamentals and exposes much foolish confusion in the talk of vicarious death on the battlefield.

R. P. K.

The Religions of the World

THE HISTORY OF RELIGIONS. By E. W. Hopkins. The Macmillan Company. New York. 1918. \$3.00.

The nearest approach to an unbiased presentation of the main facts of the great religions of the world is to be found in this fine manual by Professor Hopkins. In fact, it is so unbiased as to be often excessively colorless and inconclusive. Dr. Hopkins may well be excused for not venturing a final definition of religion, but he should not have left his readers entirely in the dark as to his own opinion on this important subject, especially as he rejects every other definition. It is impossible in a brief review to do justice to the masterful way in which the author has marshaled so many authentic facts about over twenty great religions, besides numerous species of primitive worship. It is, however, only fair to say that it is questionable whether it is profitable to try to condense into such small space so many facts, from which all the juice has been squeezed, leaving a mass of material interesting mainly to the advanced student. A good example of what is meant may be seen in the way in which the author has detailed the life of Mohammed, neglecting the broader and more general questions of the growth of Mohammedanism.

There are necessarily many details, in such a vast field, whose interpretation one may question. For example, Dr. Hopkins does not distinguish between worship and mere respect in primitive religion; he does not always distinguish between monotheism and pantheism, as in the case of Ikhnaton's reform in Egypt; he seems unconscious of the fact that deification of Babylonian kings has been seriously challenged; he takes the heptarchy of angels as evidence of a historical connection between the Persian and the Christian religions, ignoring the evidence of the extra-canonical Jewish literature; he asserts, without proof, that the two calves of Jeroboam were effigies of the waning and waxing moon; and he speaks as if the Christian priesthood was not organized till the third century A. D. These, among many other points, go to show that no man is qualified in these days of specialization to write accurately on all religions. For this very reason, therefore, it would have been much better if the author had used his space in more constructive discussions, and referred his readers, for details, to the excellent special manuals by experts in their chosen fields. However, the book is most useful as a mine of generally accurate material. S. A. B. M.

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The Second Coming

THE LORD'S COMING AND THE WORLD'S
END. By W. J. Sheppard, M.A. The Macmillan Co., New York. 1918. \$1.00.

The reviewer took up this book with great misgiving. He confesses that he has little sympathy with the inner circle who know so much about the hidden meanings in the book of Daniel and the Apocalypse and yet he has had an uneasy suspicion that there might be some weight to their argument. But a careful reading of Mr. Sheppard's book has caused a feeling of relief. He finds himself in entire accord with the author's treatment of this vexed subject and with the spirit in which he writes. He says in opening, that "One would shrink from writing a single unloving word of many brethren whose earnestness, devotion and sincerity none would question, but who do appear to have 'pressed on in advance' of what is stated in Scripture in the assertions regarding the future." The book is short, only about one hundred pages, but the statements are clear and the exegesis sound. He makes short work of the theory of the "First Resurrection" and of the "Rapture of the Saints." Regarding the "Millennium" he contends that in the one passage (Rev. 20: 1-8) on which the theory rests the "thousand years" is as purely symbolical as the "Seven Spirits of God" while "the whole teaching of the New Testament points to the millennium being this present age of Christian privilege and blessing, in which by God's goodness we are permitted to share." His chapters on the "Two Comings" and on "The Judgment" are equally clear and convincing, all of the so-called proof texts being carefully examined and criticized. And in the last chapter he gathers up the teaching of our Church and adds to it the statements in the creeds of the Wesleyans, the Congregationalists and the Presbyterians, and closes with these words: "These statements declare, with one voice, that there is one and only one Advent of our Lord, one and only one resurrection of the dead, one and only one judgment of all men; of a secret rapture of the saints, of a first resurrection long before a second, or of a millennium, there is no trace whatever." C. M. A.

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The Open Forum

(Continued from page 335)

which is so profound that it is never fooled by cant, an honesty which is communistic but so essential that shams don't last, are notes of religion, there is a spiritual life in the men of the American Expeditionary Forces which approaches the sublime. Mrs. Average Church-Goer might not recognize this as religion. Might have difficulty in tying it up with her idea of religion. Perhaps her husband might understand a little better. The language is often weird. There is a kind of collectivism that outruns any ordinary standards of honesty. Liturgically we do the most extraordinary things when we worship. But underneath there is something which is like the look in the eyes of a little child. There is a clean-heartedness in this great body of men, often so ill-smelling, which you instinctively know is "seeing God." I have never so felt it among any body of civilians.

Pick up a magazine from home. You read of the religious work in the cantonments, and how soldiers flock to the services. I hope it is so. I have never seen it. We are not so fixed here that we can "flock." But let me tell you what I have seen. During the first two weeks' fighting in the Argonne, my chaplains buried between fourteen hundred and fifteen hundred dead. The personal effects came through my hands. I did not count them. But I venture to say that in ninety percent of the personal effects of those dead soldiers there was a Bible, or a Prayer Book, a crucifix, or a scapula, or some indication that religion was an element in that man's life. More than that. The force of which that treasured object was an outward and visible sign, was vital and necessary. By September, 1918, we had hiked enough through mud and rain to scrap anything that was not essential.

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its phases, I have come to know that the men of this American army are religious. The curious part of it is that they don't know they are religious. And sometimes generals, and other officers for the matter of that, are just as ignorant as enlisted men on this point. And, I might add, just as religious—sometimes.

I am going to whisper something in your ear. I am going to whisper it because we don't talk much about such things. After having eaten with these men, marched with them, lived with them for eighteen months, under conditions which they curse, in circumstances which they loathe, I believe that the majority of them are spiritually better men than they were when they came over. The tragedy of it is—that some of their folks at home will never know.

HENRY RUSSEL TALBOT,

Senior Chaplain, VII Army Corps.

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CHURCH NOTICES

Calendar for March

2. QUINQUAGESIMA.
5. ASH WEDNESDAY.
9. FIRST IN LENT.
16. SECOND IN LENT.
23. THIRD IN LENT.
30. FOURTH IN LENT.

Preachers for Next Sunday

FIRST SUNDAY IN LENT

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Rev. James Empringham, D.D.; (4) The Dean.

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CONFERENCE for Church Work: A General Conference meets at Wellesley College, Wellesley, Mass., June 19th to 30th, 1919. Directors: Rt. Reverend E. M. Parker, D.D., Rt. Reverend J. DeW. Perry, D.D. For registration, programs, or other information, apply to the Secretary, Miss Marian DeC. Ward, 415 Beacon St., Boston. The Summer School for Church Music meets at the same time and place.

March 8, 1919

Classified Advertising

RETREAT

BROOKLYN—The annual retreat for the women of Long Island and Greater New York will be held on Friday, April 11th, from 10 A.M. to 4 P.M. in Saint Paul's Church, Clinton and Carroll Streets, Brooklyn, Conductor, the Reverend Father F. C. Powell, Provincial Superior S.S.J.E., of Boston. Tickets for luncheon will be forwarded free of charge upon application to the Secretary, Saint Andrew's House, 199 Carroll Street, Brooklyn. The church may be reached by Court Street car from Brooklyn Bridge, Manhattan, or from Borough Hall subway station, Brooklyn. It is one block west of Court Street on Carroll Street.

OBITUARY

A TRIBUTE

In memory of Mary Louise Coleman, devout churchwoman, loyal worker, faithful servant of Christ, who entered into eternal life on the fifth day of February, 1919, after more than twenty years of efficient service as instructor in All Saints School, Sioux Falls, South Dakota. Her patient, generous and noble nature, her high standards of duty, and her untiring spirit of helpfulness have left an undying example to all who were associated with her and who follow on, led by the influence of one who "hath done what she could."

VESTRY MOURNS DR. NILES' DEATH

RESOLUTIONS ADOPTED REGARDING DEATH OF REV. CHARLES MARTIN NILES
The following resolutions have been adopted by the vestry of the Church of the Ascension regarding the recent death of the rector, Rev. Dr. Charles Martin Niles:

"Inasmuch as it has pleased our Heavenly Father to take unto Himself our dearly beloved rector, the Rev. Charles Martin Niles, D.D., it is the desire of the vestry of the Church of the Ascension of Atlantic City, N. J., that their sincere sympathy be extended to the family in their hour of bereavement."

"That the vestry deeply deplore his loss, fully realizing all that he has accomplished for the church and the community; his unfeigned courtesy, his deep reverence and faith, his enthusiasm and humanity as well as his spiritual character have endeared him to all his people and all those with whom he came in contact."

"By his removal from our midst his family, the church, the vestry, the congregation and the community have suffered an irreparable loss."

"At a special meeting of the vestry of the Church of the Ascension held January 31, 1919, the above resolutions were unanimously adopted, ordered spread upon the minutes, a copy sent to the family and published in the press."

JOHN B. SLACK, Secretary.

DIED

BROWN—Entered into life eternal, at Gouverneur, N. Y., Sunday, Feb. 2, 1919, Mary H., daughter of the late Judge G. S. Conger and Martha A. Church, and wife of Richard M. Brown.
"Blessed are the dead, who die in the Lord."

HOGAN—Entered into Paradise, at Tuscaloosa, Alabama, on February 8, 1919, Caroline Elizabeth Hogan, widow of Alexander Perry Hogan, in the eighty-fifth year of her age.

"In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope."

PILCHER—Entered into Eternal Rest Wednesday, Feb. 19th, at her residence Louisville, Ky., Mrs. Harriet Sleight Pilcher, aged eighty-two years.

SWETT—In Southern Pines, North Carolina, at the residence of her brother, Dr. Wm. P. Swett, on Feb. 25th of pneumonia, Marilla Elizabeth Swett, daughter of the late Rev. Dr. Josiah and Lucy Miranda Swett of Highgate, Vermont.

SWIFT—On February 18th, at Camden, South Carolina, Louisa Walker Swift, of New Brunswick, New Jersey, daughter of the late McKee and Hortense Swift

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Repine she had not arrived just one day earlier
To keep birthday.
—*Coleridge.*

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—*Charles E. Lyman,*
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THE Senior Class of the Mercersburg Academy, Mercersburg, Pennsylvania, have elected the following officers to represent them at the class-day exercises in commencement week:

President—William Thomas Clapp, Williamsport, Pa.; Presentation Orator—Geo. S. Moreland, Jr., Pittsburg, Pa.; Orator—Carl George Goetz, Cincinnati, Ohio; Prophet—Philip Elsworth Allen, Pittsburg, Pa.; Historian—Moorhead C. Kennedy, Jr., Chambersburg, Pa.; Poet—William Thos. McMillan, Jr., Meyersdale, Pa.; Secretary—Paul C. Covert, Billings, Mont.; Marshal—Harry T. Tachovsky, South Bethlehem, Pa.; Ode Committee—Harold E. Simpson, Indiana, Pa.; Samuel R. Walker, Mercersburg, Pa.; Geo. I. King, Jr., Middletown, Pa.; David T. Houston, Columbus, Ohio; Memorial Committee—Geo. P. Riley, Oklahoma City, Okla.; R. Graeme Smith, Washington, D. C.; Samuel W. Webb, Lakewood, N. J.; James E. Chace, Ocala, Fla.; Class-Day Committee—Harold E. Simpson, Indiana, Pa.; Geo. P. Riley, Oklahoma City, Okla.; Geo. I. King, Jr., Middletown, Pa.; Martin N. Rohrbach, Braddock Heights, Md.; Oscar Wells,

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A Week of Prayer Suggested

The Federal Council of the Churches of Christ has issued a call for an "Easter Week of Prayer," by which is evidently meant, a Holy Week of prayer, with the dates April 13 to 20. Sermon subject are suggested for each day of the week.

Platte City, Mo.; R. Graeme Smith, Washington, D. C.; Wallace R. Swartzwelder, Mercersburg, Pa.; Laurance L. Browning, Maysville, Ky.; Samuel W. Webb, Lakewood, N. J.; James H. McQuilkin, Orange, N. J.; Calvin R. Brown, New Haven, Conn.; Frederick W. Bald, Jr., Detroit, Mich.

March 15, 1919

THE FAILURE OF THE CHURCH?

By Roger Daniels

TO judge from the columns which are wont to discuss the trend of the times, it appears that the alleged failure of the Church has been relegated for the nonce, to give room for the alleged failure of one of those agencies, presumed by some, to supplant the Church in the rebirth of Christianity as disciplined in the A. E. F. Probably, Time, if given the opportunity, will relegate this later failure, in order to present one still more recent. *Le dernier cri* is the fashion!

From casual observation, one who has suffered at heart, because of the alleged failure of the Church, is inclined to feel a very pleasant surprise at seeing so many of the men who wear gold service stripes, finding their old places in parish pews. It may be that the cries of failure were wrong. Indeed, it is more than passing strange, to find one of the Principal Criers accepting a call to one of the richest *communes* in the country. Could this be on the strength of the failure? Has he aligned himself, heroic, with the hopeless cause?

At any rate, the individual note, one of millions or more, comes forth with the succinct dogma: "You bet your life, there is a God!" This is primal, utter; it embodies everything. The Great Man seizes upon it with the avidity of a cat pouncing on a mouse and proclaims: "The Failure of the Church!"

But why the haste? Here comes another individual note, another and another. Each to his own soul. Each has been touched deeply and springs to the touch. War has brought an awakening that nothing else seemed capable to bring. War has stirred the most buried consciousness. And the soul that never poured forth before, the soul that acknowledged no creed, no Church, calls out: "You bet your life, there is a God!" Hence the Church is a failure! The Church should have touched this soul. The Church should have made it unnecessary for the heat of war to break through the dross and reveal the gold within!

Yet, here come the calls of the countless thousands of souls that knew and loved the Church of the Living God before war came. What is their expression? It seems the Big Man could not hear them, so enraptured was he with the new idea.

Here are a few taken at random from the letters the men have written back:

"We are drilling as if we were still at old Camp Dix, and in the evenings I almost feel I can go over to St. George's parish house."

"I want to thank all the dear people at home for their prayers, which from the beginning have helped more than human strength to achieve the great victory which is ours."

"That God lives and ever takes care of us was made manifest to me over and over again in places I know that only by the grace of God were we allowed to take and hold."

"I am from the Covenant Parish, Philadelphia, and am mighty proud of that church and its work."

"Those who have been fortunate enough to go through it have seen God's hand guiding them and have reconsecrated themselves to His work."

"It was not always possible to get to church, but I went at every opportunity."

"It will seem good to get back to my own parish again and also to the monthly meetings of the Brotherhood. My parish is the Church of the Good Shepherd, Buffalo, New York."

"I intend to attend Holy Communion service next Sunday if I can possibly get away from the ship for a few hours. I am in touch with my pastor at home."

"Now that the war is over, I will be very glad when I get back to my folks and attend church again. When we were up front we found we could not attend church regularly."

"I'll be happy to get back to our old church again to worship, and, let me tell you, I'm going to get in and do my share too."

"I will never again enter a church where the eucharistic lights are burning, without calling to my mind that not only by His coming, death and ascension did Our Saviour bring light to the world, but that also that same Light was carried into the camps and cantonments, and even to the battle front as the only hope of light everlasting."

"When I was home, my girl used to ask me to go to church, and I would talk her out of it, but I'm telling you right now, when I get home again I am going to ask her to go to church every Sunday evening, and if she does not care to go, I reckon I know the way, and I'll be there every Sunday."

"It was a watch service and lasted about two hours, ending a little after midnight. There were some 200 soldiers present. The following Sunday there were forty soldiers who received Communion."

"If there is anything I can do for the Church of Jesus Christ when I get home, they can sure count me in."

"It will be a new life to us all when we get back, for we have all missed our Church."

Countless individual notes like these come in, countless letters from the men over there to the Army and Navy Department of the Brotherhood of St. Andrew. Would it not be well to marshal these men together on their return and arrange for the Principal Crier to address them "On the Failure of the Church?"

It would be enlightening, would it not?

HOW PEACE CAME TO SAUSALITO

E. H. BARNUM gives the following description of how the armistice announcement came to Sausalito, California:

"While across the bay in San Francisco the city was surcharged as with high electric voltage and crackling with boisterous demonstration, in Sausalito, itself, there wasn't much sound at first. Here and there a light flashed in the darkness—people moved about quietly, listening to the wild welcome music from the distant city."

"I got up, switched on the electric light and hung out the American flag. Our rejoicing in Sausalito over the signing of the armistice, while not noisy, was none the less deep. I stood at the window for several minutes looking out toward the sparkling lights across the Golden Gate with a thousand thoughts surging through my brain as to the significance of the triumphant tumult across the bay, when suddenly, in the comparative stillness of Sausalito Village, came a thrilling voice shouting through the darkness. It was a shout and yet there was in it a note of supplication, too. We who heard it wondered. What was this message? The voice gradually came nearer and nearer, and this is what we finally heard: 'Praise God! Praise God! Praise God, for His wonderful goodness unto the Children of Men!'"

"This is how victory came to Sausalito. This announcement in Sausalito was due to the inspiration of the Rev. H. St. George Buttrum, rector of the Episcopal Church."

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THIS FASHIONING WORLD. By Alfred W. McCann. \$2.00. (George H. Doran Co., New York.)

THE TRAGEDY OF LABOR. By William Riley Halstead. 50c net. (Abingdon Press, New York.)

A HISTORY OF LATIN AMERICA. By William Warren Sweet. \$3.00. (The Abingdon Press, New York.)

THE RIDDLE OF NEARER ASIA. By Basil Mathews. \$1.25 net. (Doran, New York.)

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OUR CONTRIBUTORS

D. R. LEIGHTON PARKS consented to let THE CHURCHMAN publish part of a sermon which he recently preached in St. Bartholomew's Church, New York, on the League of Nations. The open mind is not a counsel of perfection but a primary and practical virtue in American life at the present hour. The Rev. James E. Freeman, D. D., is, as churchmen know, the rector of St. Mark's Church, Minneapolis. He is a member of the Board of Missions from Province VI, and is well fitted to deal with the missionary problems of the Church. The Rev. J. Wilson Sutton is the vicar of Trinity Chapel in New York. What he writes about Evening Services in Lent is derived from an unusually successful experience in making lenten services go. The Rev. Henry Bradford Washburn, D. D., writes this week of the dinner given in honor of Dean Hodges, when the Cambridge School celebrated the twenty-fifth anniversary of the dean's coming to the school. We regret that THE CHURCHMAN readers are not permitted to share the affection-

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MEMORIALS

ate appreciations poured forth in speeches and letters at this notable dinner, as well as the wit and wisdom of the toastmaster and other speakers. The Rev. Melville K. Bailey is rector of the Church of the Holy Spirit, New York. Arthur Wallace Peach is a frequent CHURCHMAN contributor. THE CHURCHMAN is glad to present this week in its symposium on the League of Nations, opinions of some of our bishops and other leading clergymen on this pressing question. Eugenie Du Maurier is a churchwoman residing in Baltimore. Frances Avery Faunce lives in Salem, Massachusetts. We are beginning in this week's CHURCHMAN a series of articles on Forward Movements in the Church of England, written by a leading religious journalist in London, who writes under the pen name of John O'London.

The Churchman

Saturday - March 15 - 1919

THE LIGHTER TOUCH

ONE does not generally require of Lent that it shall give a lighter touch to life. We rather strive to let it show us how we may clutch reality with a tighter grip. Its mood is tense, for we are generally bidden to wrestle with issues that cannot wait upon our leisure. This Lent at any rate we ought to approach our obligation at a different angle. The whole world is suffering from a kind of shell-shock from the war. The armistice came as a relief, but the let-down and breathing space was all too short. Bolshevism, the peace conference, set in like a relapse after a fever. We are taking it all very hard! People are tense, irritable and over-anxious. One is likely to be cut by his best friend if one happens to be approaching the millennium by a different street. The management of the planet is the keenest question of the hour, and everyone is pledged to take a hand. We are burning the candle at both ends!

Now, what has Lent to say in regard to this? Does it tighten the screws and bid us go it a bit harder? Not if we really catch the mood of the Gospel. There is a serenity in the Master's handling of the world's problems that no reformer has ever caught. For no reformer has ever claimed the Christ wholly as his model. Certainly Jesus cared—cared infinitely about the world's wrongs, its suffering and sin and folly. Is it irreverent to ask whether "it ever got upon His nerves?" It does get upon ours. If we had His faith in the Father, we should not care less than we do, but we should care differently. Lent can do us a cheerful service if we let it. We can acquire that relaxation of the spirit which contact with the Eternal brings. It is the calm of a deeper, not of a shallower life. There is quietness and confidence in such commerce with the spirit of God. This is, after all, God's world and Christ is redeeming it. The only anxious question is, do we know Him? Do we want Him to possess our hearts and wills? That companionship will steady us.

CONFUSING THE ISSUE

THE question of the League of Nations has become pitifully entangled in politics. We shall not attempt to go into the question how this has come about. No party to the discussion is quite free of blame. If, perhaps, Mr. Wilson had employed more conciliatory methods in dealing with those who differ from him; if he had seemed to take certain querulous representatives of the people into his confidence; if he had taken time to employ some of the gracious arts which are needed to smooth the paths of statesmen, we feel confident that he would have won the lukewarm and disarmed his enemies. Mr. Wilson is the most forceful personality in public life today. We doubt if any other living statesman in the world possesses so many masterful implements of statesmanship as he; but he is not always lovable. As human

nature is, men will follow gladly a less astute leadership if the leader permits them to indulge their self-esteem by seeming to share their leader's counsels. This is especially true with America, where the town-meeting type of democracy is held to be a precious heritage. We like not only to hear the decisions of righteousness; we like to share its processes.

Mr. Wilson is made after another mould. Perhaps he can work in no other way than the one which his course of leadership illustrates. Well and good. He is the chosen spokesman of the American people. The only reasonable question is, do we like the output of his leadership? Do we approve of the results of his labors? Are we in accord with the thing he aims to accomplish? These are the burning questions before the country. Whether we like his disposition is, after all, not the real issue. A good deal of the opposition to the League of Nations proceeds from incompatibility of temperament. People do not like Mr. Wilson—therefore they will have none of his league, though the heavens fall. This is human, but is it not rather childish? If, for example, Mr. Taft with his overflowing good-nature had brought the league back from Paris, people might have picked the document to pieces, but they would never have got "mad" about it. Mr. Taft's smile would have kept the discussion in an amiable climate.

But we are not asked to pass judgment on Mr. Wilson's disposition. We are asked to give our attention to the document which purports to make entrance upon war more difficult, to relieve Europe and America of the burden of excessive armaments, and to make effective the international supervision of certain interests which all nations share in common. Nobody can question this ideal. No Christian dare set himself in opposition to its purpose. No reasonable person, surely no Christian, dare question for a moment the urgent need of some endeavor to lift the curse of war from the race. Any man who wilfully obstructs such a purpose deserves hanging. All this requires no argument. It is self-evident to men of good-will. Furthermore, it is self-evident that it will be a tragic waste of opportunity not to register now, at the close of this ghastly war, mankind's angry conviction that wars must be made to cease. If we do not register that conviction now, never shall we find a more favorable hour for its reception. No sane man, therefore, can withhold from Mr. Wilson his fullest support in his fight for a peaceful Europe. The purpose and the ideal are beyond question.

But unfortunately, the question is more complex than that. It is not merely a debate over whether it is desirable to do something to bring about lasting peace. Even Mr. Borah would grant that peace is desirable. Perhaps Mr. Reed would, but it is a debatable question whether the means proposed will attain the desired end. This question may be asked in singleness of mind by the most devout well-wisher of peace. It may be asked sincerely by a Christian patriot. It is only in this region of serious-

mind devotion to the cause for the furtherance of which the League of Nations is proposed that we can carry on a dignified and worthy debate. We hope that in the next two months Americans will rise above the petty questions of whether they like Mr. Wilson or suspect the motives of Mr. Lodge and Mr. Knox. The question is how to make the document an effective instrument for the furtherance of the cause which is nearest the heart of the race at this hour—the peace of the world.

WHERE WE STAND

THERE are four parties in the discussion of the League of Nations. *First*, there is the company of persons who in their enthusiasm for a league have trustfully evaded the responsibility of considering the league. Most of these people have not taken trouble to read the twenty-six articles of the document that our President brought from Paris. These people are a benevolent asset to the league idea, for they can be relied upon to swell the chorus for almost any kind of league.

Second, there are those who would not accept even the millennium if Mr. Wilson had been providentially delegated to deliver the gift. This attitude, under the circumstances, is human, but not divine. We fear that it is shared by not a few patriots in Washington.

Third, there are those who have never caught the high, free message of the gospels which lifts our separated nationalities out of their sectional boundaries up into their birthright as children of God and members of one great family. The narrow patriotism which treats every foreigner as a latent enemy, which looks upon foreign peoples as instruments for exploitation, is morally incapable of grasping the Christian spirit of internationalism which pervades the ideal of a league of nations. These backward patriots are a morally negligible quantity in our new day.

Fourth, there are those who like THE CHURCHMAN take a league of nations for granted, who have preached for years the Christian compulsion to such a league, who hate militarism root and branch and believe that the war will have been fought in vain unless its agony and waste shall have been transmuted into some strong sanctions which shall protect the peace of the world. These people have got beyond discussing ecstatically a league; the point at issue is the league which within a few weeks is to be written into law. And we want not *less* of a league, but more,—not any sort of league that presents itself, but the best which the corporate Christian intelligence of the world can produce. Every Christian is for a league, but not all Christians are for the league which Mr. Wilson (a little irritatingly to those who have any Boston tea-party blood in their veins) set down with a precision, and immutability which seemed to mean “take it or leave it.”

Why is it that the League of Nations is being discussed in England in so amiable a spirit, while in America the whole discussion is electrical with animosity? In England people are examining the document around the family fireside, as it were. Lord Cecil is reasoning with his fellow-citizens about its provisions in the most amicable mood. There have been no pronouncements by those in authority there that brand all dissidents as knaves and reactionaries. It was unfortunate that Mr. Wilson who had worked so courageously for his ideal

should have come home expecting a fight. He was bound, under the circumstances, to get what he expected. In his Boston speech he unhappily expressed his enjoyment of just such emotional crises. It is a calamity that any good cause should have that kind of introduction.

A league of nations is a clean cut Christian issue. It has got to come. A form of internationalism far more ambitious than any yet proposed by friends of the league idea will some day obtain on earth. Any man who has prayed in his heart our Prayer Book prayer for missions has pronounced himself unequivocally for the league idea. THE CHURCHMAN expressed disappointment over the document that Mr. Wilson brought from the peace conference. That document is bound to be materially revised. Mr. Taft acknowledges this. It would have been well if the President had inferred that the American people have the privilege at least of suggesting changes. There will be changes. But what we fear is lest the changes will not be in the direction of a larger but of a narrower internationalism. THE CHURCHMAN would like to see a league that looks less like an alliance of the present entente. There may be grave reasons why Germany can not be included in the league. We are disappointed if that is the case, for the present proposal of excluding more than half of Europe from the league seems to us to be dangerously irritating to the excluded nations; it is likely to provoke what it is intended to prevent, a balance of power.

Let us repeat, then: you can't find a baker's dozen of Christians who are against a league of nations; but you can find a good many high-minded Christians who are not enthusiastic over the document which our President brought from Paris. That may be the best possible league. But the American people are within their rights when they ask “to be shown.” Democracy cheerfully takes the risk of making wrong choices. A people ceases to be a democracy when it has not retained the freedom to be wrong. An acceptance of righteousness is impotent unless it carries with it the assent of the reason.

THE WEEK

Chronicle and Comment on Current Events

BISHOP GREER'S SPECIAL SERVICES

IN spite of the ripples of criticism the Diocese of New York and indeed the Christians of every communion in the metropolis will be grateful to Bishop Greer for the services which he has so appropriately arranged in the cathedral for Holy Week, when at a special service the ministers in the city belonging to our own and other communions will preach. Of course, these services are in accordance with the strict letter and spirit of the canons of the Church. But anything that Bishop Greer would do in the conduct of his office is certain to be in accordance with the canons of the religion of his Master. That after all is what matters. The church people of New York are happy to have this privilege of hearing in the cathedral such devout and competent spokesmen for Christianity as those whom Bishop Greer has invited to preach at these special services in Holy Week.

And how appropriate it was to have chosen Holy Week for this high act of fellowship! If there is any week in

the year when the Holy Spirit burns out of our hearts all hard pharisaism, all perverted forms of religion which ecclesiasticism has engendered among us, it is the closing week of our Lord's earthly life. If there is any season of the Christian year that silences by its memories and its teaching those unlovely controversies over the validity of orders and our claim to hold precisely "the faith once delivered to the saints,"—it is that season when Jesus set his face towards Jerusalem to be put to death by that very spirit which in all ages has mistaken orthodoxy for truth, ecclesiasticism for religion, logic for the love that is in Christ Jesus.

We may trust the Bishop of New York to make no unlawful decision in policy or in the interpretation of the spirit of the Master whom for five and seventy years he has been serving with humility.

AMERICA'S MANDATORY

WE hope that the General Convention will this year heed the petition of the Provincial Synod of Washington, calling attention to "the great needs of the ministrations of the Church to millions of people in our land who constitute a menace to the future of our nation unless we recognize our duty to them as brethren and share with them the blessings of our Christian civilization."

Every word of that resolution should be thoughtfully weighed. The implications are far reaching. America is asleep. It recognizes neither its opportunity nor its responsibility as regards its foreign population. We have appointed ourselves mandatory for these millions of aliens. Are we doing all we can to convey to them the blessings of our civilization? What right have we to talk about foreign missions when we are not scratching the surface of the problem here at home? Our foreign mission field comes to us. We need not cross the seas to reach it. We must not starve the foreign field, but we must face the problem of the home field. The brains, the enthusiasm, the statesmanship and the money of the Church should be poured lavishly into the work which the Synod of Washington again memorializes General Convention to take cognizance of. As we said last week, "the Christianization of America," be adopted and the Church goes manfully to work to solve the problem which God has laid at our very doors. This, we believe, is the supreme opportunity and the manifest obligation of the Board of Missions.

OUR BEST WISHES

THE University of the South is to have a million dollar endowment fund. The possibility of failure in the project under way to raise that amount of money is no where evident in the campaign which is now under way, under the guidance of some of the nation's best-known laymen. The strong appeal of General Wood, which appears in our news columns this week in the story of the launching of the movement, is only one of the many elements of the campaign which promise success.

CLUB FOR OUT-OF-TOWN CLERGY

THE Clergy Club of New York in the Fifth Avenue Building (200 Fifth Avenue) throws open its attractive rooms to out-of-town members for the extraordinary membership fee of five dollars a year. The library keeps

on file sixty periodicals; there is a circulating library of a thousand volumes; and the Aldine Club on the fourteenth floor, overlooking Madison Square, opens its restaurant to members of the club and their families. The Clergy Club asks us to make known its desire for a wider service to clergy outside New York City who may be glad to know of this friendly meeting place.

MR. TAFT AT THE ASCENSION FORUM

MR. TAFT is a large asset in the success of the League of Nations. It was a most impressive occasion last Sunday evening when the distinguished ex-President faced a congregation which filled every seat, the aisles, the pulpit steps, the gallery and the chancel of the church. Crowds, as is not unusually the case with the forum nights at the Church of the Ascension, in New York, who could not get into the church filled the sidewalk for considerable distance on Fifth avenue. Mr. Taft won the audience by his lucid exposition, his conciliatory manner, and his fund of good nature. He discussed the League of Nations as only it ought to be discussed in America with that deference to the people's right of opinion which is essential in democratic assemblies.

The forum at the Church of the Ascension, New York, has become one of the great institutions of America. Dr. Grant, as a pioneer in the forum method, is doing as fine a work for democracy as any leader of thought in America. There is a wonderfully impressive spirit pervading these Sunday night gatherings in the Church of the Ascension.

IF THE LEAGUE SHOULD FAIL

PHILIP GIBBS, war-correspondent for the London *Chronicle* and the New York *Times*, writes of the League of Nations as follows in the *Times*:

If the League of Nations fails, as it may, because it is the most daring effort to lift the organization of human society to a higher plane of hope, and that is not easy of achievement there is only one alternative. What will happen if the league is not established with the impulse of the world's democracy behind it is as clear as sunlight to discerning minds who are in touch with popular passion born out of the sufferings of the war. What will happen is the wild revolt of many peoples against their established forms of government in the mad hope that by anarchy they may gain freedom of their souls and bodies and of their unborn children to enjoy the fruits of labor in larger measure than now, and in safety against the devastating terrors of modern warfare.

The alternative to a League of Nations, democratic in its foundations, and powerful by the understanding and faith of peoples—machinery from above will be of no avail—is Bolshevism. For Bolshevism is the revolt of the mob against leaders who have betrayed it, and against classes who have resisted a new philosophy of life which seeks to replace the fetish-worship of old cruelties by wider brotherhood. It is the madness of mobs, driven to insanity by despair and fear. I have heard the mutterings of that menace in Europe, not only in Germany where the dragon has raised its head, but also in England where it is beginning to stir. America has the supreme chance of any power in the world today because she is looked upon by the peoples of Europe as a fair, unselfish, and democratic arbitrator, aloof from their rivalries, and untainted by the disease which infected their civilization. American people that I have met do not realize this immense power of their mission, nor do they understand that to the European masses, when President Wilson speaks, he speaks, in their belief, for America herself. Over here, in New York, many people repudiate the assertion that the President speaks for America, and say that he has no authority behind him. If that is so and Mr. Wilson fails and falls, America may lose this great chance in the history of mankind. Then the world will, in my belief, crash into the gulfs of widespread anarchy.

SATURDAY NIGHT SERMON

BY THE REV. GEORGE THOMAS DOWLING, D.D.

What Shall I Make of Myself?

"If thou be wise thou shalt be wise for thyself; but if thou scornest thou alone shalt bear it." Proverbs IX:12.

AFTER a long life of observation I am convinced that the chief difficulty among young men and women who have the future before them, is not a lack of ability, but a lack of purpose; a well-defined, determined purpose.

No man ever makes much progress through a crowd unless he intends to. So that the moment you have once really resolved that you will seek to be something and to do something, you have already commenced to make an opening. You become one purposeful man, in the midst of a throng of purposeless people.

And this selection of a worthy aim in life must be a matter of personal decision. Once make a right choice, and you will find a thousand unlooked-for agencies in heaven and earth helping you on. We all, instinctively, step aside when a man shows he is trying to get somewhere. But if *you* do not make this decision, neither men nor angels nor God can do it for you. "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it."

Every normal man and woman longs, at least vaguely, for superiority. It is one of the primary instincts. Now, it should be your purpose and mine to ennoble this desire for distinction by centering our thought upon some noble aim. We were put into this world not simply to exist; else we might have been a tree or a stone—but to move. And yet I do not want to counsel that ambition of the lower sort which, like the serpent, leaving its slimy trail, rises to the topmost branch and bends hissing at the nobler man below, because it has learned to crawl.

In fact, I do not like that word, ambition. Its very derivation is malodorous. It comes from a Latin term *ambitio*—to go round, and referred originally to the custom of the Roman politician in "going round" fawning for votes. Give me, rather, that other term, aspiration. Ambition is aspiration run to seed. We must avoid the tendency which Matthew Arnold suggested when he said that "The American idea of greatness is bigness."

But, on the other hand, I have great patience with that young man who thinks just a little too well of himself; the young man who fancies that history never will be completed until his life has been written. I would rather see a young person with too much conceit than not enough. There is hope for him; he is passing through a normal stage of his growing period. Most of us never knew so much in our lives as when we were about eighteen years of age. So that we can be patient with others; and for this reason—if a young man has too much conceit, this bumping world will soon knock it out of him, but if he hasn't enough, no bumping world can ever knock it in. As David Lloyd, the successful playwright, said to my sister, in New York City, a little while before he died—"When a young man leaves school, he thinks he can settle the world, and ten years later he is very well satisfied if he can settle himself."

I hold this—I believe there is never a normal man born but that his work is born with him. John B. Gough used

to tell of a man who stepped up to another whom he saw parading the streets with a lordly strut, and tapping him on the shoulder asked, "Pardon me, sir, but are you anybody in particular?" *Everybody is somebody in particular.*

What I mean is, that somewhere in this great world you have your niche, for which you were designed by your Creator, and when you shall have found that nook half the meaning of your life problem will be solved. The man most to be envied in this world, other things being equal, is he who has found his work. The man greatly to be pitied is he who has a life to live, and no work to do, and comes at last to the end, with no realization of the overwhelming joy of accomplishment. He who has deliberately and intelligently, and with a worthy purpose, found his work, has mastered one of the greatest secrets of a happy life.

For after all, what is it that makes happiness? Not very much. You have heard of the king who was told by his philosopher that he could be cured of a certain illness if he would wear the shirt of the happiest man in his kingdom. And when they found the happiest man in the kingdom he didn't have any shirt. *It is conquest that makes happiness*; conquest of ourselves, of the impediments in our way, and of our work.

I think it is Ralph Waldo Emerson who, somewhere, says that "a man is practically omnipotent so long as he works with God." He is the great Designer; and as He has designed your eye for seeing, and your ear for hearing, so has He designed you for something. And you will probably succeed or fail as you fling yourself into the current of His plan, or try to beat against it. A certain mathematician once declared that, if his life depended upon the solving of a problem in two minutes, he would take one of the two in determining how to do it. And there is the rock, jagged and surrounded by the wasted timber of a thousand wrecks, upon which men are splitting every hour. Better wait a day in the docks, to have the machinist examine the shaft, than break down in mid-ocean.

And men do this with ships; but how few, comparatively, do it with themselves! To be industrious is not enough; this world is teeming with industrious failures. A man must have a fixed purpose in his industry. Speed is not always progress—never, unless one has taken time beforehand to face in the right direction. Men are prone to fancy that when they are honest, and industrious, and economical, they have grasped the three chief factors in the problem. Well, I suppose they have grasped three of them. Live within your income, for if you don't, you will soon have to live without it. But there is one essential factor which too many forget, and that is, the application of the law of eternal fitness. Without that, the highest degree of activity may be utterly unprofitable. You put a bull in a china shop, and the more active he is the more you want to get rid of him. Put him on the road, and there you have a grand success, because in that yoke he has found his niche.

Do not be a bull in a china shop; be a man, with a worthy purpose. And remember, again, "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it." Choose a calling—you cannot afford to loaf, but neither can you afford to drift—*choose it!*

THE OPEN MIND

BY THE REV. LEIGHTON PARKS, D.D.

I THINK nothing could be worse for any Church or any pulpit than to have the congregation suppose that when they come to the worship of God they are likely to hear a sermon on "current events," and I hope you will bear witness that this has not been so in this church, no matter how far back your memory goes. Yet there come times when some particular event so affects the lives of the individual members of a congregation that the minister should, it seems to me, turn aside from the subject that perhaps would be more congenial to him and possibly to you and speak upon the current topic.

There is in your hands, there is in the hands of all the world today, a document, a draft of a proposed Constitution for a League of Nations. How shall we receive it? In the first place, is there any one of us here who has had the time (to say nothing of other things necessary) to give such consideration to those twenty-four articles as will enable him to express a valuable judgment? I question it. I think the danger is that before we have had time to examine them there shall be many an opinion expressed which, while it has no great weight, does help to form public opinion, the effect of which may be disastrous not only to ourselves, but to our country, to the world. I therefore venture to suggest that as we have been praying for many Sundays past for God's guidance for the men who were called together to establish a lasting peace, that they might be saved from "error, ignorance, pride and prejudice," so we should every one of us make that a daily prayer for ourselves "lest haply we be found to fight even against God."

For there can be no doubt that ignorance would be a hindrance to any opinion that we might express, and would vitiate any action that we might take. Now it is not for me to say that this congregation is ignorant. I know that some of you are far better able to speak on such a subject than I, but I will venture, I hope without offense, to ask one or two questions that will test our knowledge and show whether we be fit to express a valuable opinion.

In the first place, every one of us has heard of the Congress of Vienna and probably knows it was manipulated by Metternich. Now beyond that what do we know? Do we know what those people who gathered in that council wished to accomplish? Do we know what they did accomplish? Do we know what relation this desolating war had to the Congress of Vienna over a hundred years ago? How many of us are familiar with what took place at the Congress in Berlin in 1878? We know that Bismarck dominated that conference. Do we know what the effect of that domination was in the Balkans, in Bosnia and Herzegovina? Do we know what the effect was upon Russia and Turkey? Do we know that the roots of this war run back into that conference at Berlin?

Some of you will say, "Of course we know." But if any do not know I respectfully suggest that we ought to do one of two things: Either make ourselves familiar, not with the immediate facts that preceded this war, but with the causes of the war which lie back in history,

forty and a hundred years ago, or else not express hastily, either in the club or at the dinner table or at a lunch party, an opinion in regard to a most momentous fact in human history.

I will also ask whether by any chance we are in any danger of being influenced, as those judges of the Apostles were, by prejudice? It was not pleasant for them to admit the possibility that the great leaders of Church and State and society and business were to be superseded by fishermen and farmers and petty shopkeepers. Was it likely that the word of God had come to such men as they saw before them and passed by such men as sat on the judgment seat? How is it with us? Is there any feeling in our minds that the people who are representing the United States just now are not the people to whom we should expect a vision of a reorganized world to come when so many men that we know (and who perhaps accidentally belong to our party) have been passed over? In other words, are we prevented from giving a careful and unprejudiced consideration to the results of this conference, because we are prejudiced against one or any number of people who have taken part in it? I bring no accusation, I ask you to consider.

Again, I will ask if there is any danger of our pride influencing us? Annas and Caiaphas were proud of being Jews; they dreaded absorption in the Roman Empire, and they said, "If these men succeed in their purpose then this nation will disappear." Perhaps there are men, patriotic men, who are saying today, "If we enter into any sort of binding agreement with the nations of Europe, the independence of the United States will disappear." They are too proud to give up anything. Is it so?

Would it not be well, then, for us to ask ourselves this question: What is the significance of this proposed Constitution for a League of Nations to insure Perpetual Peace? My answer to that question, and I believe the answer of every thoughtful man and woman, is: Whatever we may think of the details of it, whether it will work or not, it is the greatest miracle in human history since the days of the Apostles. For consider what difficulties there were in the way of agreement. Think how every nation—not only those five that were chiefly interested but the smaller ones who sent deputations to be heard by that small body—think what difficulties were to be overcome! Why, the subject was no sooner mooted than England said, "It means that some one else is to dominate the sea, and if that is done the British Empire will fall to pieces. We must control the trade routes or our vast-spread Empire will disappear." Italy had long been waiting for the reoccupation of land that belonged naturally to Italy. She had entered into secret treaties with the Allies before this country joined, and they had promised her that she should have lands on the eastern shore of the Adriatic. I for one do not wonder that Italy protested that the secret treaties should be fulfilled before there was any conference to lead to other widespread consequences in the history of Europe. France has stood for more than forty years knowing what was coming upon her. Is it any wonder that Frenchmen like Clemenceau, who have seen that country invaded twice, in 1870 and

now again in 1914—is it any wonder that those men should say, “No words will save us, no words saved Belgium and no words will save us; we want no ‘moral assurance;’ give us Force and give us a river as a frontier. See to it that the ‘blond beast’ that would devour France is forever shackled and unable to fulfill its lustful quest?” Is it any wonder that men, remembering the words of Washington against “entangling alliances,” said, “Let us keep out of this European turmoil and develop our own life here, free from these fearful strifes.” I ask is it not a miracle that in spite of all this the representatives of every one of those countries have been willing to agree to this preliminary Constitution for a League of Nations to Insure Peace? I ask is it not a miracle that, considering what the opinion of Europe has been of this country ever since the colonies revolted, that there is not a country in Europe today which is not looking to America for help, not only the help that we gave in the war—munitions, financial aid and the lives of our men, but for moral aid? What is more, they are asking for guidance! Now, it seems to me that whatever party a man or woman may belong to, every American ought to be proud that there was found among us a man capable of voicing the liberal aspirations of the world and so simply and with such beautiful lucidity explaining to the plain people of England, France and Italy and then to the rulers of those lands a scheme by which possibly safety and peace may be assured.

Gamaliel asked his people to remember their history. May I for a moment ask you to remember our history? We are standing today midway between the birthdays of Lincoln and Washington; we acclaim them both as great and noble statesmen, heroes and men. Well, some of us are old enough to remember—or perhaps I am the only one who is old enough to remember—what people of the same social associations as yourselves thought and said of Lincoln! When I was a boy he was spoken of in polite society as a baboon in appearance and manner. It was said that his conversation was fit for a barroom, but not for decent-minded men to hear. He was declared to be an ignoramus who did not know the first principles of constitutional government, an anarchist who did not care if he destroyed the Union if only the party which he led could come into power. Those were the things that were said in that day about the man whom today we revere and love as we love no man in American history!

We can reproduce the frame of mind of the men and women just like ourselves who lived in the time of Washington. We remember him only as the conqueror, as the wise and dignified Father of his Country, but we forget what was said about him by the people who lived when he did. He presided, as we all know, at the convention for the drawing up of the Constitution of the United States, and one of the leading newspapers of that day said “that old dotard presided, and what can you expect?”

Well, what is the lesson, my friends? It is this: We ought to be very wary of expressing opinions, above all, condemnatory opinions, of our contemporaries to whom we do not feel personally attracted or with whom we are not in entire agreement. For it is possible (*possible* is all I say) that the President of the United States has laid hold of a principle that is going to rank in history with Lincoln’s Emancipation Proclamation and with the Con-

stitution of the United States. When I think what the state of mind in this country was when that Constitution was presented to the people, when I think how men like Rawlins Lowndes appealed to the pride of the planters of South Carolina to prevent its ratification; when I remember that Patrick Henry appealed to the prejudices of Virginia; when I remember how Governor Clinton organized the ignorance of New York and used the whole machinery of the anti-federalist party to prevent ratification, and when I remember how the man who is rightly called the “Father of the Revolution,” Samuel Adams, was sternly opposed to the Constitution, I ask myself am I likely or such as I to have a perfectly clear judgment in this momentous crisis of the world’s history? Are we not in danger of drifting with the current and being influenced by ignorance, pride or prejudice? I would prefer to do what Samuel Adams did—sit silent for a little while, hear what the advocates have to say in favor of this constitution, and then perhaps do what he did—agree to its ratification with considerable disquietude of mind, it being understood that the constitution would be immediately amended so as to take in what was called in those days “the bill of rights.”*

And yet if this had not been done, if party politics had triumphed, if prejudice had been supreme, what would have been the fate of this country? We could never have gone back to what we had been, we should have been divided up by England and France and Spain and the great experiment of “Government of the people, by the people, for the people” would have perished at its birth. . . .

History, we say, never repeats itself. Perhaps not, and yet the student of American history must be struck by analogies. The President is returning to this country, which is popularly believed, at least in certain parts of it, to be hostile to this plan. Is he coming as Hamilton came to New York from Philadelphia, with a copy of the proposed Constitution in his hand to meet ignorance, pride and prejudice. I do not suppose there were many men in the United States who thought New York would ratify that Constitution and yet the matchless eloquence and sterling character of that one man was greater than all the scheming of the politicians. Hamilton’s voice prevailed, and New York ratified the Constitution. Can the President do what Hamilton did? I do not know. I would simply say this in conclusion: that we need not dream we can go back to the *status quo ante* of 1913. The flood of blood has swept the ancient world away and there are two possibilities and in my humble judgment only two before the world today. One is to preserve each nation by a federation with other nations of general like aim and purpose. On the other hand, if that cannot be done, the danger is not Germany, the danger is not in foreign wars, the danger in every country today is the enemies of their own household,—the revolutionists in Russia are carrying out the teachings of Tolstoy that civilization is not only a failure but a curse, and that this world will never be better until all that civilization has built up is leveled into the dust. If we cannot form a league of nations I do not believe any particular nation will long survive the revolutionary forces which desire nothing on earth but destruction. I

* As every student knows, the Constitution was much shorter than it is now, being immediately enlarged by ten amendments. Even so it was ratified with great searchings of heart.

believe that a league of the nations will be our salvation and the salvation of the world.

This afternoon the Sons of the American Revolution are to hold service in this church. Where are the sons of the anti-federalists? With few exceptions, no one knows and no one cares! We have other societies keeping alive the glory of the Civil War. Where are the sons and daughters of the Copperheads? Who cares? In years, perhaps many years, to come, when you and I have gone, this church will be as full as it is today for service for the Sons and Daughters of Peace—the sons and daughters of the men and women who in the great crisis of the world's history did their utmost to bring about a league of nations that would insure perpetual

peace as the first step toward insuring "life, liberty and the pursuit of happiness" for *mankind*. Will your sons and daughters, will my children and their descendants belong to that happy band? Or will those of us who are here today be no more remembered than John and Alexander. Who were they? I do not know, I do not care. I know they fought against God. God save us from that fate. This may not be the best constitution, it may need many amendments, but it is the beginning of a new era in human history. Therefore I say to you, Refrain your tongues from evil speaking, refrain your minds from hostile judgment. If this work be of men it will come to naught; but if it be of God we cannot overthrow it, we should be found fighting even against God.

A SUPREME HOUR FOR THE CHURCH

BY THE REV. JAMES E. FREEMAN, D.D.

RECENTLY we received a communication from one of the leading railroad executives of the country in which, after referring to the widespread confusion that exists in the commercial world as the result of the war, he states that "the most important agency in sight for the curing of present world problems is the Christian Church." The serious question now is, will these great leaders look to the Church in vain? We are all perfectly clear that things cannot remain as they were and as they are. We are all likewise clear that we cannot lay the flattering unction to our souls that honorable traditions and a splendid system and polity constitute in themselves the warrants of our efficiency and power.

It will be a colossal mistake, the results of which will be incalculably serious, if the Church makes no attempt at this time so to mobilize its forces and prepare its plans as to bring to a vexed and confused world a scheme for its moral and spiritual rehabilitation that shall re-establish its poise, insure its peace, and guarantee the permanence of its most sacred institutions. Obviously, the closer federating of the Christian Churches of America is the primary and essential thing, and it will be a serious day for the Church at large if the present call for this closer fellowship of the Churches is neglected or forgotten.

Quite apart from this, it is a self-evident fact that our own Church is in urgent need of "lengthening its cords and strengthening its stakes." As one illustration of this, let it be noted, that the missionary enterprise of our Church closed its last year's work with a deficit of \$269,000, having taken from its undesignated legacies (which hitherto were used for strengthening the work in the domestic field) \$178,000 for current expenses. Let it also be noted with deep humiliation, that during the war period, while carrying a load incomparably greater than that borne by this prosperous country, England steadily increased her offerings to missions, and, while fighting the greatest war of her existence, actually strengthened and lengthened the far-flung battle-line of her missionary forces.

We are prone to boast of our compactness and solidarity as a Church, yes, and of our superiority as a finely conceived ecclesiastical machine, and yet other Christian bodies about us put us to the blush when it comes to the

matter of maintaining and extending missionary enterprise. As a matter of fact, the records and receipts of our Board of Missions clearly demonstrate the lack of vital fellowship and co-operation in our household of faith. Something is radically wrong, and it is our conviction that mere criticism of the Board of Missions or its officers will not right the wrong. What is needed today is not destructive but constructive and co-operative criticism. No criticism is worth while unless it presents a program superior to the one now in operation.

Our present and deepest concern is with reference to the situation existing in our domestic field. The Church is strong in spots, but it is not strong over the country at large. Even where it is strong in our great centres, it is admitted to be greatly in need of rehabilitation and reconstruction to meet the needs of the present hour.

Quite apart from the large centres, we beg to submit the conditions in one single diocese in the Middle West, that will serve to indicate the criticalness of the situation and the urgent need of meeting it without further delay. We believe that the citation here submitted does not present a situation that is unique or peculiar, but that it is symptomatic of the condition generally throughout the country. The bishop of the diocese cited says:

The Church in the East looks out here, and men know that there is wealth, probably the greatest *per capita* wealth in the United States. But this wealth is not in the Church. In many places in this diocese the Church is weaker to-day than it was twenty-five or forty years ago, and in many such places steadily growing weaker. Just about fifty per cent of the counties of this state have not been entered by the Church. In these places the Church cannot enter, for we have no money to maintain work. What is true in this diocese is just as true of other dioceses of this middle-west country.

If a survey were made, not only of the middle western but of the states over the country, we believe like conditions would be disclosed. The bishop above quoted goes on to say that in some large towns, several of them containing colleges, the Church has shown a very perceptible decline in its influence and constituency for several years last past. He accounts for this decline, largely because of the dearth of properly equipped men to serve these immensely important and strategic centres. In one town with a population of 125,000 "there is one fairly strong

parish and two others that for years have had hard work supporting themselves." In many places churches have been closed and are actually in a state of decay, directly due to the fact that men are not to be had properly to administer them. To quote the bishop's own statement, "counting those churches that are closed and those that may be closed, we discover that approximately 20 per cent of the churches throughout the diocese are thus represented." He adds: "Am I right in getting generally alarmed about conditions and sounding a trumpet call?"

Lest it might be inferred that this diocese is recreant to its gifts to diocesan missions, he states that it has more than doubled its offerings for this purpose within recent years, and has averaged over one dollar per communicant.

We do not believe that the grave situation presented in the foregoing is local, or due to any peculiar or unusual conditions. It is of little worth that we build new churches in growing communities, unless we strengthen the things that remain that are ready to die. It is our conviction that if a careful and accurate survey could be made and submitted to the Church at large as to the conditions that are within our own borders, it would provoke an interest and response that would be immediate and effective.

There is every reason why we should prosecute our missionary enterprise abroad, but there is evidently far more reason why we should undertake, without delay, to strengthen our missionary situation at home. A few outstanding churches in our great cities will not save the situation, and it is reasonable to believe that unless we conserve the interests of the Church in the outlying country, the Church in the cities will ultimately experience a serious decline.

It is perfectly obvious that the situation here presented is due to three causes—lack of money, lack of men, and lack of proper leadership. Probably the easiest condition to correct is that with reference to money, but this

will not be corrected until we have men, and men of the right sort and consecration for the work. Few city pastors realize the insuperable difficulties under which missionaries in the rural parts of our country administer their difficult fields. Some of them have not one, but several, missionary stations widely scattered, each one of them representing problems that are by no means easy of solution. It is high time that parochialism and diocesanism gave way to a national church consciousness. It is also high time that we got rid of existing party prejudices and undertook as a united Church to deal with problems, the gravity of which cannot be overstated, that have to do with the very permanence and security of the whole Church.

Several months ago a representative of one of the provinces was sent from the provincial synod to the Board of Missions to set before that body the grave conditions confronting the Church in a certain part of the country, and the appeal of the synod was for the sending of a sufficient number of strong preachers to spend a given period in the churches of the province for the purpose of resuscitating discouraged and struggling churches. Owing to the fact that neither funds nor a sufficient number of preachers were immediately available, nothing was done in the matter and this important province, discouraged and disheartened, is struggling on in the face of a decline that is threatening and serious.

When the country and its institutions are endangered, we conscript men for service. The time has come when possibly we may be compelled to employ drastic means, not only in advancing the interests of the Church throughout the nation, but in actually saving the Church from further decline and disaster.

To postpone action to the next session of the General Convention, means to jeopardize the large interests of the Church over the country, and more than this, it means to fail in this critical hour in presenting a program to the Church and Nation that is sane, and statesmanlike.

GODFREY DE BOUILLON

BY EUGENIE DU MAURIER

GODFREY DE BOUILLON was a great soldier, a wonderful leader of men; but that which we remember first when we think of him is not his high courage, or brilliant mind, but that he refused to wear a golden crown in Jerusalem, where his Lord had been crowned with thorns, and that he put away from himself the honor and name of King, and would be called but the Defender of the Holy Sepulchre. Godfrey, the hero, shows us that greatness of name and fame is less than greatness of soul, and his humble piety rings through the ages more loudly than the clash of battles. We shall none of us be great in the other ways in which Godfrey was great. But we may try to have a little of his greatness of soul, and turn away from Cain, and the glitter of worldly glory when conscience tells us that it is higher and nobler to be poor and lowly. This last story of the crusaders shows us what the lives of all real heroes show us, and that is that he is bravest who knows when to say no, and that the highest courage is to dare for the sake

of right. It shows us that the greatest hero is not he whom the world honors, or who cares for its praise, but he who fights against meanness and cruelty; loving purity, truth and right better than anything that the world can give him. If we try, perhaps, like Godfrey de Bouillon, when we are tempted we can refuse gold and high sounding title, and greater glory if to get it we should have to be less worthy of the Master whom, when He came to show the world the beauty of holiness, they crowned with thorns.

RETURNING AND REST

BY FRANCES AVERY FAUNCE

ROOFS I despised a little ago,
Shingle on shingle, row on row,
Sombre necessity reaching high
To spoil my glimpse of sunlit sky!

Now I love you, in stars or rain,
Since you welcome me home again;
I have seen broad stretches of green and blue,
But nowhere a nestling of roofs like you.

THE EVENING SERVICE IN LENT

BY THE REV. J. WILSON SUTTON

I AM asked to tell the readers of *THE CHURCHMAN* how to make the evening service in Lent go. It is a pleasure to comply, as far as I can, with this request if it be understood that I claim no expert knowledge in the matter, and that what I say is merely by way of suggestion. I am profoundly convinced that the evening service in Lent may be made to go, and that it presents a real opportunity alike to the clergy and their parishes.

Of the many things which need to be emphasized in our church life today, two seem to me to stand out, namely, worship and instruction. There can be no doubt that it is of the utmost importance to deepen and enlarge our spirit of worship and to gain a clearer and fuller knowledge of the fundamental truths of the Christian faith. The evening service in Lent readily lends itself to the furtherance of both these ends.

WORSHIP

1.—*Music.* Anyone who has heard an English village congregation sing will realize something of the power which music may exert in our common worship. Perhaps the English are naturally more musical than we are, but it has been demonstrated more than once that American congregations can be taught to sing, and when they are assembled on a week-day evening in Lent, advantage should be taken of the opportunity to teach them. Let the choir-master be present and give fifteen or twenty minutes to drilling them in the singing of hymns, chants, and in such other parts of the service as may be thought desirable in the particular parish. It will be found that they really enjoy this training, not only because most people are fond of singing, whether or not they have any particular ability to sing, but also because it will make them feel more at home in the service which is to follow. At the service itself the hymns should be those which are already well known and which make a popular devotional appeal. Perhaps it scarcely needs to be said that it is best to have no choir. If the members of the choir will scatter themselves through the congregation they can be of real help, but the choir as a choir should be conspicuous by its absence. This is not to imply that choirs are not important, but there are times when it is well to worship without them.

2.—*Prayer.* Our people ought to be well-trained in habits of prayer, both public and private, but as a matter of fact they are not. The Prayer Book service, beautiful and devotional as it is in itself, has too often weakened their sense of responsibility as to prayer, and lulled them to sleep. They need to be awakened, and to that end it is wise that at the evening service in Lent they should for the time being get away from the usual routine. Collects from the Prayer Book may be used, but it will be best to take them out of their setting and sometimes to have the whole congregation join in saying them. Many will be astonished to find how fresh and helpful they really are. Other prayers not found in the Prayer Book may be used if they are wisely chosen and really meet the needs of the particular congregation. And there is no reason why extempore prayer should not be employed provided it also meets a need; there is no point in having extempore prayer simply because it is extempore. We do need to

develop freedom in prayer, but we should be always on our guard against license. Freedom in such a case means freedom to pray, not freedom to make up prayers.

There should be also periods for silent prayer. Those who have had even slight experience in the practice of the fellowship of silence will have learned something of the power gained from a common approach to God through the stillness of unuttered prayer.

INSTRUCTION

The evening service in Lent should always be a centre of instruction, and the instruction should have to do with the fundamental truths of the Christian faith. It may be, indeed it is, important that people should understand the meaning of the religious ceremonial used in their parish church, whether that ceremonial be simple or elaborate, but the evening service in Lent is not the time to teach them. It is important that they should understand the principles involved in a rightly constructed league of nations, but if it be the part of the clergy to instruct them in this matter some other time should be chosen. The teaching at the evening lenten services should have to do with religion as such. People should be taught about God, about the Incarnation, the Atonement, the Resurrection, the Church, the Sacraments, the Ministry, the Forgiveness of Sins, and Eternal Life. The clergyman must, of course, arrange his own scheme and follow his own method. The important thing is that the time at his disposal should be employed in dealing simply and directly with the Christian religion. The yearning for the truth is deeper and more widespread than a surface acquaintance with things would lead us to believe. In any case it is the duty of the clergy to teach—to teach clearly, faithfully, diligently and lovingly.

A word should be added as to the place of holding the service. A room in the parish house is perhaps the best place, partly because it is not the place in which we usually have services, and partly because it is important that the size of the place be not out of proportion to the size of the congregation. Our Lord has promised, "Where two or three are gathered together in my name, there am I in the midst of them." It is a question whether a comparatively few people scattered through a large church may be said to be gathered together. Common worship does imply a certain physical as well as spiritual proximity. Of course, it would be easy to move into the church if happily the congregations are sufficiently large to warrant it.

In what has been said I have not meant for a moment to disparage or underestimate the regular services of the Church; quite the contrary. A simple informal service such as has been outlined has a value in itself, but it has also a value in deepening our appreciation of the Church's order and in bringing us back to it with a new and clearer insight into its meaning and beauty.

FAITH IN GOD,
Faith in man,
Stand behind the words,
"I can."

BERNICE POWELL PEABODY

THE THIRD WORD

"Woman, behold thy son." "Behold thy mother."

THE thief was not the only one who was watching our Lord's face. There were those near His cross who were enjoying His suffering. Friends were watching Him too. And His mother was there.

His mother! How the words Simeon spoke come back to us as we see her standing there! "Behold, this child is set for the falling and the rising of many in Israel; and for a sign which is spoken against: yea, and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed." In the *Magnificat* occur the words "behold, from henceforth all generations shall call me blessed." And so it has come to pass. We speak of the "blessed" Virgin Mary, and we think of her, not only as holy, but happy, one highly favored of God. But it could not have seemed so to her just then. We can hardly bear to think of her during those dark hours.

Mary was human. I suppose thoughts such as would have come to any mother made her grief more bitter on Good Friday. Why had all this been necessary? He had been such a wonderful son! Why, when she was no longer young, did He leave Nazareth? Was it too small for Him? Had He wearied of the quiet life in their home? No—she knew it was nothing like that that had driven Him out. It had been a conviction that God was calling Him to do this thing. He had always had thoughts too deep for her to understand. When the time came she had known she must not try to hold Him back. And yet she had had misgivings from the first that there was trouble ahead. Now it had come, and there was nothing left for her but weeping. Had He forgotten her since He went out into the world? Others were closer in His confidence. He had not heeded her warnings that He would bring on disaster by His plain speech about those in power. Yet He had not seemed surprised when disaster came. That was part of the mystery about Him: He knew He was going to His death, and yet set His face like a flint to go up to Jerusalem. Had He quite forgotten her during these last tense days? Would He think of her once more? Perhaps even speak to her once more?

And Jesus spoke. St. John was standing by Mary. Jesus loved him best of all His disciples. Jesus spoke to His mother, "Woman, behold thy son! Then saith he to the disciple, Behold thy mother!"

Humanity at its best, when it is most truly human, is divine. Nowhere in the Gospels do we discover a more human touch than here. Yet is there anything more divine recorded than just this? We should have felt there was something lacking in His divinity, or that divinity was less warm, less lovable than humanity, if Jesus had given up the ghost without one word to show His mother was dear to Him.

We are getting back the Master of flesh and blood whom the disciples loved. It is strange we ever lost Him. Stranger still that we lost Him through the desire to exalt Him. It came about through that feeling, so deeply rooted that even the gospel of the Incarnation has been twisted to agree with it, that humanity and divinity are irreconcil-

able opposites, that what is human cannot also be divine. So in the desire to bear witness to our Lord's divinity men robbed Him bit by bit of His humanity. Already in the second century preachers stood up to say that Jesus was divine, and therefore He could not have been truly human. He had *appeared* to hunger and thirst, He had *appeared* to suffer and die, in order that we might learn how men ought to live and die. But it was impossible that the Son of God should really suffer and death for Him was not to be believed. The Church protested. She was not willing to have her Lord transformed into an unreal appearance of a man. Yet in the end many of the ideas she fought against found favor, and Jesus of Nazareth, glowing with warm life, faded into a Being with whom no mortal soul could feel himself a brother. Christ's trials and victories lost their inspiration because we had forgotten that Christ had to win His victories as we win ours, by suffering and effort. But we are learning that when you strip Christ of His humanity His divinity disappears. Only as you see in Him first the strong, great-hearted, living human man do you find in Him also the everlasting God.

And I think we are learning that whoever would live a god-like life must first of all be a true man or woman. Many, longing to be god-like, have forced their lives into strange moulds of asceticism and sadness. They have tried to climb up to heaven by casting off everything that made earth dear, not realizing that much of heaven is already here on earth. The more they could thwart and starve the natural instincts God had given them, the nearer they supposed they were approaching the example set by Christ. As if to glorify God meant to despise man! But we are learning better. In the Gospels we find our Lord fresh, human, real, whole-hearted. We find Him living life, not shunning it; exalting humanity, not despising it. He does not reveal the Father to us by drawing away from human life, as if it were unclean, but by entering into it and showing us how beautiful it is when rightly lived. We're learning again in these latter days the lesson Christ taught His disciples so many years ago, that what God wants of men and women is not that they shall force themselves to be something else, but that they shall be true men and women. For to be true men and women is to be children of God. Nothing is unlovely or ungodlike merely because it is human. Rather, whatever is ungodlike is no true part of humanity, but is like a disease corrupting it.

See how it is just in the most intensely human passages of the gospels that Christ's divinity shines out most radiantly! Here, for instance, in His love for His mother! And understand that what God asks of you first of all is that you be worthy of your human nature!

SAMUEL M. DORRANCE.

O GOD, who by thy Word dost marvelously work out the reconciliation of mankind, grant, we beseech thee, that by this holy fast we may both be subjected to thee with all our hearts, and be united to each other in prayer to thee; through Jesus Christ our Lord. Amen.

THE LEAGUE OF NATIONS—A SYMPOSIUM

THE CHURCHMAN telegraphed to several of our bishops and rectors, asking for an expression of opinion on the League of Nations, limiting the discussion to the specific league submitted by the President to the peace conference. We regret to say that it was difficult to find many clergymen who had given attention to the document itself.—EDITOR.

The Rt. Rev. William Lawrence, D.D.—President Wilson says that the American people believe in a league of nations to promote peace. I hope and trust that they do. That, however, is not the question now before the American people. The immediate question is whether they believe in the particular draft of a league of nations which the President is now taking back to Paris to present to the peace conference for their consideration and action.

When I read the draft I noticed that there was no time limit to the covenants stated and no conditions given under which a nation could withdraw. I read it again to make sure. Could it be that five Americans in Paris with the consent of the Senate have power to bind *forever* the United States in a league of nations and a treaty unprecedented in many of its conditions? Such, however, would be the result. Can we not imagine a situation within fifty years wherein one or two of the nations might be restless even bitter under a sense of unjust treatment, yet bound forever by its representatives of a former generation? Could there be a greater temptation to a nation to make of a treaty "a scrap of paper?" Would it be a league to promote peace or war?

Again searching questions such as the following have been raised by men of high standing, lawyers and jurists, Democrats and Republicans. Does this draft of a league of nations recognize the Monroe Doctrine or not? Does it enable representatives of the league to allow a colony of orientals to develop on the west coast of South America, or of Germans, if they enter the league, on the east coast? Does it take away from the United States its control over its policy of immigration? Will this country, if it accepts responsibility for Armenia, be obliged to keep a standing army of young Americans in Armenia? How great an army or navy must we keep ready to be sent to any part of the world to carry out the league's enforcement of peace? It does not matter much to me just now how these questions are answered. Perhaps the Monroe Doctrine should go by the board and the United States hand over her immigrant problem to others. The point that troubles me is that the present draft is worded so vaguely that these questions which may later cause grave misunderstandings among the nations, are already asked by able men and that able men give different answers. And I have not seen in President Wilson's speeches any attempt to answer them. He reiterates that the American people believe in a league of nations, and that he is going to tell the peace conference so.

The President has said that the United States is today the greatest moral asset for Christian civilization. We gladly agree with him. The United States is today a nation ready and glad to serve the world, a nation self determining and with national integrity. Its existence as such a nation is one reason why it is so great a moral

asset. Its action under Mr. Wilson's administration before and during the war is a brilliant example of its power and noble influence as a nation. Will the present draft so change our national conditions as to endanger the very qualities which make us a power for good? I do not know. But the raising of this question by able men, and the contradictory answers again suggest that the draft of the League of Nations has not received the consideration that it should have.

Who knows whether the American people are supporting this draft? It is suggestive (though is it only a coincidence?) that when the President asked the country at the last election for a Senate to support his policy, the country sent fewer men to the Senate liable to support his policy.

In behalf therefore of a league of nations so well considered as to be likely to bear the test of time; in behalf of international good will and peace, I believe that it is my duty to oppose in any way in my power the present draft, and to support the Senate, when the question comes before them, in demanding a form of a league of peace so constructed and phrased that its path will be clearly pointed towards international peace.

The Rt. Rev. Arthur Selden Lloyd, D.D.—The draft of the constitution of the League of Nations must be the foundation of the peace treaty. Of course the constitution has to be adjusted to meet the multitudinous needs of the Allies. We can't conceive that the human intellect can adopt a constitution which will prove entirely satisfactory in its first draft. The draft itself can hardly be more than an outline. That the draft can't be the final statement should be taken for granted. But the principle is right and must be adopted before peace can be settled. The draft constitution as it is must be the basis upon which the world peace will rest. It is most unfortunate that what may be called the affair of the whole human family should be subordinated to what seems to be private political issues. I should like to see the Senate accept the principle of the draft. They seem to have forgotten the principle in order to discuss the details.

Nothing has ever been presented to the American people for their adoption which so nearly expressed the principles on which our institutions rest—our American ideal—as the principles on which the League of Nations stands. It is my profound conviction that when completed the American people will not for a moment hesitate to accept the constitution of the League of Nations.

The Rev. Ernest M. Stiess, D.D.—Thirty-nine senators, sufficient to prevent ratification, declare that the proposed draft of the League of Nations is fatal to the interests of the American people. On the other hand, President Wilson insists that it so perfectly protects our honor and safety that he objects to any change in its form. Millions of our people are ranging themselves about the standards of these opposing views. It is obvious that an intelligent and sympathetic effort should be made to harmonize them, and it is by no means so impossible as it appears.

At last the world is ashamed of war, ashamed of the causes of war, and for this reason quite as much as be-

cause of the ruinous cost and the cruel horror, civilization is determined to make war impossible as far as the human reason and conscience may plan and the human will may enforce.

And the attempt will be reasonably successful. There will be a league of nations, embodied in a treaty of peace, and it will be adopted with a unanimity which now seems hopeless. To make such a statement one requires neither the mantle of a prophet nor the gaudy garment of conceit. The truth is that we all desire the same things: to stop war, to preserve the reasonable and recognized rights of nations, to perform reasonable duties for the preservation of peace and the promotion of international friendship.

Why then are we now in an unhappy frame of mind? The explanation is simple. Although the President brought home a far better plan than anyone expected, and for this he deserves the highest praise, yet his efforts to protect it from discussion proved almost fatal to its acceptance. You cannot *force* anything on the American people, thank heaven; not even perfection.

But the draft of the League of Nations is not perfect—even the President will change his mind on this point—and some day it will come back to us in a form which will win general approval. Meanwhile, let us thank God for the substantial progress we are making. To which I venture to add my thanks to certain brave and eloquent Americans in the Senate of the United States for their invaluable help at a critical hour.

The Rev. Dickinson S. Miller, Ph.D.—The League of Nations, as sketched in the proposed constitution, is to keep peace and secure rights; yes, but it would do even more and it means even more than this mighty result. It means for the first time, with an advance rather of kind than of degree, *putting our heads together*—our best heads, the best heads of the world. The present conference itself has something of this character; but it is an earnest of more than itself. Nothing is more striking in the separate thought and ideals and literature and science of even the civilized countries than that "the best that is known and thought" for human welfare is *not* known all along the line. The best is not a common possession; provincialism, ignorance, and prejudice interfere even in the most highly educated quarters. The best standards are there, but they do not make themselves felt throughout the world. What the league portends is an era in which the mind of each nation will put itself alongside the mind of all others with the sole object of extracting the practical best for mankind. Democracy means government by discussion, by the communication or making common of ideas. The league means, amongst other things, a great stride toward making common the best thought of the world. The mind of the world will be doing its best. Only then can we master the crying evils of the world.

The Rev. Charles Lewis Slattery, D.D.—All thinking Christians see in the present comradeship of a large part of the world an unprecedented opportunity to establish the brotherhood of nations. We long to have a unity wherein nations shall live together with Christian forbearance, openness, and mutual trust. We long to have the sacrifice of four terrible years issue in a new earth.

The difficulties in the way of such a consummation are enormous. Some forms of federation would make only confusion. We must win a federation strong enough to protect the weak, to maintain justice everywhere, and to be fundamentally Christian. We need patience while earnest men examine the merits of the means proposed. There are many wise and conscientious Americans who are experts in government: we want their judgment.

While Europe has generously conceded to America a leadership in ideals, we must recognize that there are also brave idealists in Europe. History has always shown that in a council, meeting at a supreme moment, the formerly conspicuous person is apt to be overshadowed at last by some quiet man who rises out of the crisis to declare a solution which reverence ascribes as the ruling of God, who has thus chosen an unprejudiced and altogether sincere instrument.

This man may be an American; he may be an Englishman, a Frenchman, or an Italian. He will be in any case a humble person, child-like in his greatness, who awaits the counsel of his peers, and with them stands in awe before God for direction. The world after all is His; and it will not be one, till men make themselves obedient to His plan for its unity.

FOR THE SPIRIT OF KINDNESS

IF from all Thy good gifts, O Lord, I may ask but one, let that one be the spirit of kindness!

Let others have fame and fortune and jewels and palaces, if I may but have the kindly spirit! Give greatness and power to those that want them, but give to me Brotherly Kindness! Make somebody else to be comely of visage, if only I may wear a kindly countenance!

May I never wound the heart of any faltering child of Thine! Make me to do the little unremembered acts that quietly help without intending it. Grant me to bear about the unconscious radiance of a life that knows no grudge, but loves all men because they are children of my Father Who loved them enough to send His Son to save them. *Amen.*—(From *Prayers for Today* by Samuel McComb, D.D.)

THE FEET OF FAITH

BY ARTHUR WALLACE PEACH

ABOVE the mountain, gray with dusk,
Serene the vesper star
Gleams down upon the hamlet still
And restless cities far.

Beyond the star, through chartless night,
The silver planets sail
To seas beyond the verge of time
Beyond the great winds' hail.

Before the mystery that broods
In night's unfathomed deeps
The faint heart quails, and never mounts
The dark and lonely steeps.

Alone, the quiet feet of faith
Go up the steeps of life
To find the dawn beyond the dark,
And peace beyond the strife!

AWAKENING OF THE CHURCH OF ENGLAND—I

BY JOHN O'LONDON

“**W**HEN the English cease to be discontented with themselves, that will be the sign of their decline and fall.” This was the dictum of a well-known Japanese military officer. If it is true, then there is certainly hope for the future of the Church of England. Not for a century at least has there been such divine discontent in the English Church as that which has been manifest during the war. Fortunately the searchings of heart have led to a determination to make the witness of the Church more potent, with the result that today there are movements within the Church which seem destined to revolutionize her methods and lead to the scrapping of much of her obsolete machinery.

I have been asked by the editor to give readers of *THE CHURCHMAN* some account of the rise and development of these widespread movements which one cannot help recognizing as visible tokens of the Spirit of God breathing upon the dry bones of His Church. Soon after the war began, the fact that the Church had lost her grip on the nation could no longer be ignored. Some folk asked in tones of poignant disappointment and others in tones of sarcasm, “What is wrong with the Church?” She appeared to be paralyzed; many of her messengers were as dumb men who were utterly out of touch with realities. There was no corporate voice which spoke to the soul of the nation. Soon the press began to discuss the “Failure of the Church.” Needless to say there was a good deal of exaggeration and superficial reasoning, which led to misunderstanding and even misrepresentation. But the facts were serious enough and certainly justified the attitude of some of us in trying to arouse the conscience of the Church in pre-war days. I well remember an article in *THE CHURCHMAN* in September, 1914, in which the writer gave his experiences of “August Sundays in London.” He showed how our preachers failed to grasp the momentous events which had already shaken the foundations of civilization and threatened the fundamentals of Christianity. “One expected to find at St. Margaret’s a message,” wrote your correspondent, “and on Sunday morning one heard an appeal for the Prince of Wales Relief Fund and no sermon. At the Abbey there was a good sermon by one of the great scholars of the English Church, a sermon which might have been preached anywhere and at any time. . . . One came away with a feeling that the Church was not rising to an appreciation of its opportunity and its duty.”

Your correspondent was right. The facts were sad and deplorable. The outlook was grave, but the Spirit of God did not cease to strive with His Church and the prayers of the faithful were heard and answered. Led by one or two of the English church papers, the discontent and dissatisfaction felt by many devout church folk became articulate. Facts were faced. Discussions in the press led to conferences of clergy and laity in all parts of the country. Ultimately there evolved in 1916 what was known as the “National Mission of Repentance and Hope.” This was not intended as a series of parochial missions on the old lines, but as the Archbishop of Canterbury explained, “Our present effort is to be essentially

a mission of witness—a witness borne before the nation at a time of unexampled crisis.”

I need not follow the various stages of the mission whose “witness” was given in the autumn of 1916. Such an effort had never before been attempted. It was the nearest approach that we have ever had to a corporate witness by the Church of England. The Church was united, expectant and prayerful. Notwithstanding the tremendous difficulties owing to the whole nation’s being absorbed in the prosecution of the war, and the absence of a large number of clergy who were acting as chaplains to the forces, the Church was profoundly stirred by the mission. The nation, as a nation, was not so much impressed, but men began to ask not “What is wrong with the Church?” but “What has happened to the Church?” Some critics were disappointed, others did not hesitate to write down the mission as a failure; but it was nothing of the sort. Unquestionably it was the genesis of some of the new movements which I hope to describe and of which one feels “the best is yet to be.” The Bishop of Southwark (Dr. Burge), who is one of the most level-headed of our bishops, said in writing of the mission: “The result has certainly shown the unpreparedness of the Church for its opportunities, the immense reserves of service which have never been used or even thought to be available, the paltriness of the demand which the Church has been making of its members when compared with its great corporate responsibility and the possibilities which lie immediately before it of fulfilling its great vocation.”

Another of our virile leaders wrote, “The terrible weakness of the Church has been revealed. We have felt keenly the extent to which she is out of touch with a great proportion of the population, the lack of teaching there has been, the want of fellowship and a strong evangelistic spirit, the indifference of many church people to her spiritual ministry, and the failure to be true to her vocation as the great witness in the nation to the principles of love and peace and truth.”

Many other critics from within were equally candid. The weaknesses of the Church were there before, but most of us were indifferent to them or accepted them as inevitable and simply blamed “the spirit of the age.” Now that the ugly facts had been brought home with irresistible force the cry was “What can we do to remedy the defects and buy up our opportunities ere it be too late?”

It was in this spirit that the archbishops with the cordial approval of the whole episcopate decided to appoint five large and thoroughly representative committees “of our best and strongest” to deal with such vital questions as “Christianity and Industrial Problems,” “The Evangelistic Work of the Church,” “Administrative Reforms of the Church,” “The Teaching Office,” and “The Worship of the Church.” The missionary work of the Church was already being considered by a committee of the Central Board of Missions. All these committees have now issued their reports. The conclusions are certainly frank and heart-searching. “The roadway to right knowledge and action is now open,” says the Primate. “It is a roadway which is offered not to those only who approach it as churchmen, but to the English people as a nation.”

REFLECTIONS OF A CHURCHWARDEN

Wages—I

IN a recent number of this journal the Rev. Father Paul Bull, C.R., writing on National Guilds, says that the root of our social disease is found in wage slavery. He tells us that the essence of wage slavery is that it abstracts labor from the laborer, treats labor as a commodity to be bought and sold, and so countenances traffic in labor. The wage slave is merely the provider of labor power; he has freedom without security. . . . He must go where employers want his labor, and work under conditions over which he has no control, in obedience to foremen whom he does not choose. In selling his labor he practically sells his freedom. . . . The wage system, among other various qualities, directs production to profit instead of to goodness, utility and beauty.

In England, it seems, they have lately discovered to be true what statesmen and economists long ago pointed out, that the Socialist State might be as much a tyrant as the individual capitalist. In this country some idealists are still under the strange delusion that the universal slavery which is State Socialism might be a better system to live under than the system which Mr. Trotsky, before setting out to massacre Russia, described in his farewell speeches as the "damned corrupt capitalist government" of the United States.

In England, we are told, they never were much taken with Syndicalism, and they are conscious that the Bolsheviks in Russia are demonstrating its futility. To those who never believed in Socialism the demonstration was superfluous; they always anticipated how it would turn out.

Father Bull has found for the moral and spiritual evils of the wage system of slavery a sovereign remedy; and this remedy is National Guilds. The wage system is the root of social evil; Guilds will eradicate it; social evil will wither and perish.

As in some other things, so in this, America marches a little slower than the most advanced thought; and many of us have not yet become familiar with this system of social agriculture, which destroys evil roots, and drains off slums, and exterminates the dividendivorous parasites who thrive on them. We are thankful for the information conveyed by the article before us. The general plan is this: The State becomes the universal capitalist, but instead of dealing with the individual slave, it deals with aggregations of them under the name of Guilds, to whom it leases capital, and who manage all the details of industry, pay (Father Bull in one place makes a slip of thought or of pen, and says the Guilds will have the entire control and arrangement of *wages*), hours of labor, holidays, and promotion. The State is the totality of consumers—represents the consumers; the Guilds, and a few outsiders, such as journalists, artists, and others who live by their wits, are the totality of the producers. All producers, that is Guilds, will be consumers; that is, will constitute the State. Nearly all consumers, that is the State, will be producers; that is, will constitute the Guilds. This is a little longer way to say that everybody is both a producer and a consumer. In one relation he belongs to one society; in the other relation to the other. An obvious preliminary caution is suggested

by the thought that where the whole social structure is based upon the membership of each individual in two societies, founded upon the conflict of interest between consumer and producer, it may be difficult to determine in each emergency where he belongs and to keep him in his place, one or the other, as the pendulum swings.

Father Bull is not fully satisfied with this scheme because there is in it too little allowance (there does not appear to be any at all) for original sin, and for other reasons; but on the whole he strongly approves of it. One important reason is that work will no longer be a mere striving for private gain, but a real contribution to the commonwealth; not selfishness, but service will be the chief motive; and this will transfigure the whole moral and spiritual nature of man.

All this sounds rather fantastic. The whole article *in extenso* sounds more fantastic than this summary of it; but it is printed in a church paper, churchwardens and vestrymen are invited to read it, it challenges their criticism, and it gains a certain prestige from the company in which it is found.

1. To begin with, nobody has any quarrel with wages. Everybody likes to receive them. Nobody, at least no ordinary, plain person, resents being paid for his work. Nearly all of us live on wages in one form or another. In the large manufacturing town in which I live there are some people who do not work, the kind whom Father Bull calls parasites, but these, not being tramps or other vagabonds, hire out something that they own and receive pay for it from those who wish to use it. Most of our people, however, work, and in my congregation there are not more than three or four opulent people who do not. The rest of us live on our wages, that is, the pay we get for the work we do; and we help out our current wages more or less by our savings from past wages. I am sure it never occurs to my friend, the timekeeper, or to my friend, the freight handler, or to the girls (all the boys went to the war) who work at stenography, or book-keeping, or millinery, or other trades, or to any of the other industrious men and women in the congregation, that they are slaves because they get paid for their work. The head officers of some of our banks and trust companies, and of our traction system, are said to receive very large wages, but not one of them lacks that air of self-respect and self-reliance which marks the free man as different from the slave. The fact of the matter is that everybody likes to be paid for his work, and nobody objects to wages.

2. The real difficulty appears from Father Bull's article to be, not the wages, not the pay you get for your work, but the work you do for your pay. He calls us who receive wages slaves, and begs the question by his epithet. We slaves, he tells us, must go where employers want labor; we work under conditions over which we have no control; we do not choose our own foremen. Translate this formula into terms of our parish choir, which will stand *mutatis mutandis* for almost any kind of employment. We employ some thirty men and boys to lead our music. If they want to earn our wages they must come to the church where the congregation want their music; it is perfectly true that the congregation will not go to

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them. They have no, or not much, control over the conditions under which they work. There is the church; it is not going to be moved or altered even if they do not like it. There are the services, Holy Communion, Morning and Evening Prayer, others occasionally: the choir are employed to help in these services, and their preferences are not consulted with regard either to the language or the ritual. They do not choose their own foremen, either the rector, to whom the Church commits the control of the music, or the choirmaster, who determines the method and teaches the parts, or the organist, who plays the accompaniment. Certain vestments are prescribed which they are obliged to wear. They are required to observe a certain decorum of demeanor: they are not at liberty, for instance, to chew gum in choir. They are not permitted to mispronounce the words of the offices they sing: it is forbidden, for instance, to say Trin-nut-tee for Trinity.

Finally, in payment for the work they do, with all the incidental restraints on their personal liberty, they receive wages.

By Father Bull's tests our choristers are slaves. So are the choirmaster and the organist. So indeed is our high-spirited curate, to whom the vestry pay wages to assist the rector. I am not sure about the rector. Those who mark the masterly way in which he applies the authority of the Church to the slaves who compose his congregation and to the other slaves in his choir would be surprised to hear that he felt himself the slave of anyone but Christ the Lord. Yet he is subject to an Episcopal foreman or overseer whom he had no voice in choosing. When he was appointed to be rector the parish did not move to him, but he had to move to us. Most of our parish conditions are beyond his control. He receives wages.

(To be concluded)

A LETTER AND THE ANSWER

Dean's Office,
Cathedral of St. John the Divine,
New York.

To the Editor of THE CHURCHMAN:

Some weeks ago I secured the permission of the bishop of the diocese to arrange for a series of special services to be held in the Cathedral of St. John the Divine upon successive afternoons in Holy Week. These services will be conducted by the clergy of the cathedral staff, and the addresses will be made by the ministers of various Churches which, in common with our own, acknowledge Jesus Christ as God and Saviour. Needless to say, these special services will conform in all respects with the requirements set forth in the canon law of the Protestant Episcopal Church.

This plan, which has been made public in the columns of the daily press, has evoked from almost all directions expression of sympathy and good-will. From one quarter, however, it has elicited expressions of a different sort. It might be the part of wisdom to ignore them. I feel, however, that the interests of the Church will be better served by making them public. We have come to believe that the wholesome influence of public opinion is the cure for many ills, and sometimes men can be restrained from entertaining erroneous opinions by being shown, in a somewhat startling way, the direction in which they are tending.

I have therefore asked and secured the permission of the Bishop of New York to allow me to send to you for publication a letter, the savage bigotry of which, like a blast from hell, lights up the implications of beliefs which are seldom carried to so logical conclusions. The writer is an official of the Brotherhood of St. Andrew in a western city, and the letter is written on the official stationery of the Brotherhood. The Brotherhood of St. Andrew, with their manly, wholesome emphases in religion, will be quick to repudiate the opinions expressed in the accompanying letter.

HOWARD C. ROBBINS.

March 10, 1919.

The Rt. Rev. David H. Greer, D.D., Bishop of New York, New York City, N. Y.

Dear Sir:—I was shocked almost beyond expression to read in a recent number of *The Living Church* of your plan to have services in the Cathedral of St. John the Divine, during Holy Week, to be "conducted by and presided over by clergymen of other religious affiliations."

I believe I have a right to protest against such outrageous conduct on your part, because I am a churchman who has worked for some years for the "spread of Christ's Kingdom"; and because you have attempted to hold the Cathedral of St. John the Divine up before the world as the pattern for the American Church, or as the Cathedral of America; and because the Presbyterians, Methodists, Congregationalists, etc., are no more parts of the Church of Christ than the Bartenders' Union, or Tammany Hall are; while the Cathedral of St. John the Divine is a part of the One Holy Catholic and Apostolic Church, or would be if the Diocese of New York had a man for bishop who was qualified to be, and worthy of being, a bishop of the Church, at its head.

No man can be a minister in any of the above named and other sects unless he is a double-distilled hypocrite, or totally devoid of intelligence and learning, while the facts of history, and the teachings of Scripture, are as clear and plain as they are. And I am sure it is a crime against the Christian religion to give these fakirs any recognition.

You may probably bring out the old argument, which those who imagine they have great breadth of view, but who in fact have no depth of conviction, bring out, which is: that all baptized persons become members of the Holy Catholic Church by their Baptism. It is true that all baptized persons become members of the Holy Catholic Church by their Baptism; but they become traitors to Jesus Christ just as soon as they become members of any of the various bodies. The same principle applies in citizenship. A person may become a citizen of this country by birth. But he becomes a traitor to this country whenever he becomes a member of societies which exist for the purpose of aiding the enemies or rivals of this country. We have recently had a few examples of that kind.

If you want to be one of the sects, why don't you re-

sign your office so that you will not disgrace the whole Church by your conduct? * * *

Practically no one outside the Church, and a very small percentage of those within the Church, know who is Bishop of New York; or whether New York has a bishop or not. There is a reason for this state of affairs. So far as we know the present bishop knows nothing of religion except as a means of a livelihood. And many of us are of the opinion that the Diocese of New York gets but little return for the salary paid its present bishop.

If one religious body is just the same as another, we are wasting a lot of money in bishop's salaries. If bishops are nothing more than business agents or business overseers, we should have them elected for a very short term; should hold them to strict account for returns, and should have the right to discharge them at any time we may wish to do so.

I am aware that this is no time for public religious controversy; but of all times, this is a time when definite religious teaching is needed more than ever before. Rome is gaining rapidly. That is evidenced by the fact that over one-third of our soldiers were of that communion. Many converts were made by Rome; perhaps more than all others can claim. This growth of Rome is due primarily to her definite teaching. The practical man of the day wants the definite and best of religion in religion, just the same as he wants the best of business in business.

The only things that are accomplished by opening our places of worship to the sects and fraternizing with them

is, it tickles their vanity to have recognition of any kind from a real Church; and it causes disgust, distrust, and disrespect and dissatisfaction among our own people.

For my part I would just as soon have a professional thief, or a murderer step into our pulpit, as a sectarian preacher. In fact, I would have more confidence in the crook's honesty. For many years I have not allowed a sectarian preacher to enter my home, if I knew it. And if one got in without my knowledge in advance, he was promptly ordered out. No honest churchman can even associate with them socially.

I wonder why the real churchmen of New York do not take steps to force your resignation. If a bishop of a diocese I lived in was to arrange for a series of services with the sects, I would certainly get busy with every possible means to force him out. I should feel it to be a duty I would owe to God to do that.

Let me suggest that you read Rackham's *Commentary on the Acts of the Apostles*, Little's *Reasons for Being a Churchman*, and Westcott's *Catholic Principles*. Then take the course of Confirmation instruction either from the Rev. Dr. — or from the Rev. Dr. — as soon as he returns home.

If you won't be a churchman, the only thing we can do is to pray very earnestly that there may soon be a vacancy in the Bishopric of New York. The sooner that may come the better. Very truly yours,

DEAN HODGES' TWENTY-FIFTH ANNIVERSARY

BY THE REV. HENRY BRADFORD WASHBURN, D.D.

ON January 6, 1894, Dean Hodges succeeded Dean Lawrence as dean of the Episcopal Theological School at Cambridge.

To commemorate this event, and to recognize faithful and effective service for twenty-five years, the alumni of the school met for dinner at the Hotel Thorndike, Boston, on February 26. Over one hundred men gathered to bear witness to their affection for the dean and to express to him their gratitude. It was an evening long to be remembered for its friendly feeling among the alumni and for their manifest loyalty to the dean. It was as if a large family had come together again and as if they were glad to see each other and the head of the house. This may the more truly be said, for, as Dean Hodges remarked in his address, three hundred of the four hundred graduates had passed through the school since he had become dean.

Bishop Lawrence had been asked to act as toastmaster, but he was unable to do so, being absent in the South. His place was taken by the Rev. John W. Suter, the man naturally chosen because of his many years of unselfish and helpful devotion to the school and the Alumni Association. He arranged the program with care. He gave the alumni an entertaining and inspiring evening. He offered the men a chance to sing, and with a will they sang such songs as "K'K'K'Katy," "Over There," and the school hymn. He read letters from Bishop Lawrence, Bishop Atwood and Dean Fosbrooke—letters full of the

dean and of what he had meant to the school, the alumni and the Christian Church at large. They were reminiscent of days before the dean arrived in Cambridge, when he was doing a great work at Calvary, Pittsburg, writing for the papers, preaching and printing sermons of practical value; of days when he was considering the call to Cambridge, and when he was not only being looked over by the former dean and trustees, but when he was taking occasion to look them over; of days of happy fellowship during the twenty-five years in the school and in the diocese.

The speakers upon whom the toastmaster called were—Mr. Lincoln, Dean Robbins, the Rev John F. Scott, the Rev. Remsen B. Ogilby and Professor Washburn. They all had the dean in mind in what they said. They bore witness to his unfailing good temper and simple, straightforward Christianity; to the unsparing way in which he had given himself to his work; to the delightful relationship between the dean and the trustees, the dean and the faculty and the dean and the alumni; to the manner in which, through the winning phrase, the homely advice or the sententious remark he had become part of the daily life of the alumni; to the humor with which he had made the study and practice of theology bright and buoyant; to the permanent help he had been through teaching which had proven practical among the larger company represented by alumni congregations; to the honorable positions he held among Christians of all names; and to

the willingness of the alumni to show their devotion to him by a renewed endeavor to rally to the support of the school during these critical days of reconstruction.

Before the toastmaster called on Dean Hodges, he gave him a present from the alumni, a silver loving cup, on which was engraved a message of gratitude and affection, and in which was another gift in gold.

The dean responded by thanking the alumni sincerely

for the gift and for the genuine friendship which lay behind it. He frankly confessed that he had enjoyed listening to what had been said. And then there followed a characteristic speech, not as long as we would have had it, but full of wit and common sense.

Those of the alumni who were present will not forget the evening. We are more than ever one in our affectionate loyalty to the dean.

A CANADIAN PRIEST AND HIS FAMILY

BY THE REV. MELVILLE K. BAILEY

SEVERAL years ago I met him, when he had been near the grave and gate of death. He served two parishes, five miles apart. In the parish where he lived he had Evening Prayer and Sunday School in the afternoon. In the morning he had had Morning Prayer and Sunday School in the other, where he also had Evening Prayer at night. When the weather was good he rode his bicycle. When it was bad and in winter he walked. In a word, he held three services and preached three sermons and conducted two Sunday Schools alone and walked twenty miles every Sunday.

When England entered the war I wrote him. In reply he simply sent his photograph in an officer's uniform with this written across: "Lieut. W. P. L.—, called to the colors September —, but rejected on account of age." He was ordained in middle life, and I suppose had won his rank in the militia while still a layman.

I did not continue writing, scarcely knowing what to say, as America had not gone in, but immediately after President Wilson's proclamation on Good Friday, I wrote to his Canadian address. His wife replied that he was in England in a training camp, that their daughter had gone to Malta as a trained nurse, and two sons to France, one having been wounded, and then using his time in working for a lieutenant's commission. The only comment the brave woman made was that she hoped the war would soon be over.

Then I wrote him in England. He answered that he was serving both as chaplain and captain. He had drilled a company of Christian Indians, who had adopted him into their tribe, and then been ordered to France. He had then drilled a company of heathen Indians, who

also had been sent to France, having likewise adopted him into their tribe. He regretted that they went so soon, as they were turning to the Christian faith, and complained because he was not sent to the front.

This year his letters have been from France, his desire having at last been gratified. In one of them he notes that he has passed his sixtieth year. In his last letter he writes:

"My Dear Brother: Your letter of June 7th was waiting for me yesterday as I came back from the forward Area. I would much like to tell you of some of my trips and the battle-torn fields I pass over at various times. I am in a very active, dangerous part and have almost twenty-five miles of a frontage. I am getting almost as accustomed to shell fire as I am to getting my three meals a day. Day and night I see and hear them, and also have some experience with air bombing. I go to sleep to the accompaniment and awake to the same old sound—but I may not tell you more.

"Yes, thanks be to God, America is in, heart and hand, to help out for the cause of humanity. No person knows the cunning and the military power of the enemy of mankind better than we who are over here striving for victory. May God soon give us a victorious peace. I am satisfied that America will play her part with every ounce of power she has, but what we lack most of all is the Spirit of Prayer. This is our weakness. The sword has a certain power, but God is superior to the sword, and in too many cases God has been neglected and counted as a broken link and therefore useless.

"May God's blessing rest upon you and your work. May He keep and defend you from all harm, and may He in mercy hasten the day of rightful and abiding peace."

A LITTLE WINDING ROAD

By LOUISE MARSHALL HAYNES

A LITTLE road to dip and bend,
Around each curve, a waiting friend.
A warbler's note and flash of wing,
The smile of flowers in the spring.
A little brook, whose laughter clear
Follows the pathway for good cheer.
The song of breezes in the pine—
These joys I wish you, friend of mine.

When shadows on the road grow long,
The thrush's richest evensong;
Then may the little road arise
To show the glory of the skies,
Where cloud-waves billow on a sea
That fades into eternity.
And welcome tent at hush of night,
The stars above it, clear and bright.

SHALL THE PROVINCES LIVE?

BY THE RT. REV. EDWIN S. LINES, D.D.

THE provincial system was adopted in the Church with the hope that a group of dioceses bound together, making a larger unit than the diocese, and bringing into closer association dioceses having common interests, might help to develop our resources, to bring more thorough consideration of the needs of the Church and stimulate its life. For a few years the provinces have been holding their synods, appointing commissions and committees and performing the limited duties assigned to them by the General Convention. The testimony is that, in the provinces where the delegates have come to the meetings of the synods, where important subjects have been carefully presented and discussed, and where commissions have worked during the year, good has been accomplished. Some speak slightly of the provinces as a not very useful part of our ecclesiastical organization, and of our synods as gatherings of delegates and others for discussions and addresses upon appointed subjects and as doing little more. There is a disposition to call institutions and organizations failures when they do not accomplish what is expected within a certain time. There are many who are not willing to pay the price in hard work and good thinking for good results, and they are quick to express their disappointment. Many critics of the provincial system have never given it a chance. Some dioceses elect and re-elect delegates who never attend.

Many of the clergy, for example, have been for a number of years criticizing the Brotherhood of St. Andrew, because they thought it would go on of itself when introduced, without their care and interest, and bring a harvest for which they had not sown. The same may be said of the most useful Girls' Friendly Society. Something of the same thing may be said concerning the criticisms of the results of the work of such organizations as the Board of Religious Education and the Commission on Social Service. We expect too much; we are very ready to criticize and we are not ready to pay the price for results. We often speak of men and women as failures because they have not achieved astonishingly visible results and have not had their names in the newspapers, when by their faithfulness in their places they are really among the most successful persons in the world in doing that which God gave them to do.

But to get back to the province and the provincial synod, they have accomplished very real service where they have had proper consideration shown them. Some of the provinces in the West are so large as to make the subject of readjustment already under consideration important. It is the growing feeling, however, that the province must be given more to do, more authority by the General Convention to make its position in the Church secure and to make it thoroughly useful. Busy men are not likely to give time for the annual meetings of the synods save for serious action on important subjects. There is a prejudice against the increase of machinery in the Church, although the experience of recent years suggests the great value of organization of a useful kind. As we feel the necessity of getting church people to think of the diocese and not alone of their parishes, it is very desirable

to get them to think of something larger still—of the national Church and of duty toward the whole Church and toward humanity. Many persons do come to have an interest in the diocese because our system compels them to go as far as that. It may be that the province as a larger unit for action can lift them on another stage. There are often small and rather weak dioceses which would gain greatly from closer association in interest and counsel with their stronger neighbors. There are institutions which would probably be stronger if they had the province interested in them and not alone the diocese. The national organization of the Woman's Auxiliary contemplates provincial organization also. One who speaks understandingly has said that the establishment of the Geneva Summer School is in itself enough to have warranted the formation of the second province. Memorials will go to the General Convention from some of the provincial synods, especially those east of the Mississippi River, that larger powers may be given to the provinces in the hope of relieving the General Convention, which is now asked to do more than it possibly can in this short session, and also in the binding together in common undertakings groups of dioceses. Many feel that the General Convention cannot transact the business of the Church which naturally comes to it in a session of less than three weeks once in three years and with pressure to shorten the session still more.

These propositions from the synods will be made public for the consideration of our people and especially for those who are to represent the Church in the General Convention, and it is fair to ask that they have thoughtful study. It is wiser to ask if the provincial system cannot be made of real value for the Church by wise legislation than it is to criticize it severely after the few years of its existence. There are plenty of critics in the world, and it is easy to criticize every institution, including the Church itself, but wise leadership and counsel based upon experience is needed more than criticism.

The writer's opinion after considerable experience in the endeavor to arrange synods and make the provincial system work is that the provinces ought to live with more authority given them, to relieve the overburdened General Convention, to care for missionary and educational interests in their own sections, possibly to consider subjects referred to them by the General Convention.

A PRAYER FOR SCHOOLBOYS

O LORD, I have a busy world around me; eye, ear, and thought will be needed for all my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear and thought to thee. Do thou bless them and keep their work thine, that as, through thy natural laws, my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at those times when my mind cannot consciously turn to thee to commit each particular thought for thy service. Hear my prayer, for my dear Redeemer's sake. Amen.—*Dr. Arnold of Rugby.*

NEWS OF THE CHURCH

CROWDS HEAR MR. TAFT AT THE ASCENSION FORUM

Says League Is Essential to Save World from Chaos

Taking the ground that it was absolutely necessary for the United States to become a member of the League of Nations for the preservation of civilization in Europe and ultimately in this country, former President William Howard Taft appealed last Sunday night to an audience of 1,500 at the Public Forum of the Church of the Ascension, New York, for hearty support of the league. He drew a graphic picture of the chaos that would follow any plan that fell short of complete unity of the civilized world, and saw nothing but untold horror of wars ten times as destructive as the last, unless covenants were made among nations to prevent them.

When a voice from the audience called for the inclusion of the self-determination of Ireland in the peace settlement, Mr. Taft answered with an emphatic "No!" following it with the expression of his belief that no internal questions should becloud the issue of an agreement among the nations that have been at war.

The church was crowded to the doors long before the opening of the service and many hundreds were refused admission. Many times throughout the address the audience applauded with great vigor when Mr. Taft pleaded for American participation in the League.

The following resolution, offered by someone in the audience and presented by Mr. George Gordon Battle, was passed unanimously, except for loud "nos" by the Irish present:

WHEREAS, the American people stood unitedly behind President Wilson in his efforts to make the world safe for democracy by winning the war, it is just as necessary now for him in his endeavor to insure the peace of the world; therefore, be it

Resolved, that the Public Forum, Inc., of the Church of the Ascension, stand behind President Wilson and the Honorable William H. Taft in their laudable efforts for a League of Nations, and that we favor the entrance of the United States into such a League as may be adequate to safeguard the peace that has been won by the joint forces of the Allied Nations.

Russian Convention Replies

In reply to the telegram sent by the Anglican and Eastern Association to the convention of the Russian Church at Cleveland, a copy of which appeared in THE CHURCHMAN last week, the following has been received:

W. C. EMHARDT, Newtown, Pennsylvania:
Russian Church Convention send brotherly greetings to the Anglican and Eastern Association and begs you to accept its congratulations for good works.

PRESIDENT OF CHURCH CONVENTION.

Commodore Bourne Dies

Commodore Frederick Gilbert Bourne, widely known as a churchman, financier, yachtsman and clubman, and until a few years ago president of the Singer Sewing Machine Company, died Sunday afternoon at his country estate, Indian Neck Hall,

Oakdale, Long Island. Commodore Bourne, who was in his sixty-eighth year, had been in ill-health for several months.

A son of the late Rev. George Washington Bourne and Mrs. Harriet Gilbert Bourne, he began his career as a clerk at the Mercantile Library, which was frequently visited by Alfred Corning Clark, who had inherited from his father, Edward Clark, an estate valued at \$20,000,000, including large interests in the Singer Sewing Machine Company. Mr. Bourne also sang in the choir of the church of which Mr. Clark was a member.

Retaining from his younger days an interest in music, Commodore Bourne in April, 1914, presented \$500,000 to the trustees of the Cathedral of St. John the Divine as an endowment for the choir school connected with the cathedral.

Mr. Bourne was a trustee of the cathedral, and formerly communicant of the Church of the Incarnation.

CLERGYMAN'S SON RECEIVES RECOGNITION OF COURAGE

D. S. C. Awarded for Extraordinary Action in October

ALBANY, NEW YORK.—First Lieutenant Frederick DeVeber Sill of Cohoes, son of the Rev. Dr. F. S. Sill, has been awarded the Distinguished Service Cross for acts of extraordinary heroism.

As a lieutenant of Co. F, 105th Engineers, 30th Division, A. E. F., in command of two platoons, on Oct. 8, 1918, near Panchaux and Geneve, France, he performed the difficult task of laying the tape for the jumping off line, and also for the support line on the night preceding the attack of Oct. 8. Despite the fact that one battalion had changed its line on the 7th, and that he had to face a continuous fire of trench mortars and machine guns, he performed a mission which would have been extremely difficult even under normal conditions, requiring technical and deliberate judgment, but under actual conditions it was almost impossible of execution. In spite of the heavy shelling and machine gun fire, Lieut. Sill successfully accomplished his work in ample time for the troops to form and move off with the barrage. The troops were the 117th Infantry of the 30th Division.

While returning to headquarters Lieut. Sill carried his wounded orderly through a heavy barrage of machine gun and artillery fire until assistance could be secured. His coolness and successful handling of his extremely difficult task was most praiseworthy and merits unstinted commendation. The wording of the above citation is taken from the General Orders No. 2 of the Headquarters 30th Division, January 10, 1919, Major General Lewis commanding, and from the Washington citation of March 1, announcing the award of the D. S. C.

New Bible Society President

The Board of managers of the American Bible Society at a meeting March 10 elected Mr. Churchill H. Cutting as president of the society. Mr. Cutting is a retired merchant, residing at 37 Madison avenue, New York City. He is a prominent Baptist layman.

EXTENSIVE WORK UNDER WAY FOR MERCHANT SEAMEN

Seamen's Church Institute of America Sets Machinery Going

Equipped to fulfill its dreams of many years, to establish in every port in the United States a work for seamen worthy of the Episcopal Church, the Seamen's Church Institute of America is now carrying out its plans. The Rev. George W. Davenport, recently appointed the executive secretary of the institute, is established at the organization's headquarters in New York.

The Seamen's Church Institute is the creation of the General Convention of 1907. In 1916 the institute adopted its articles of affiliation and was launched as an organization. In the fall of 1918 the executive committee, conscious of the need of an executive secretary through whom the extensive program planned might be brought to fruition, appealed to the War Commission of the Church for an appropriation which would maintain such a secretary in the field. The Seamen's Church Institute of New York had already generously provided \$1,000 toward this purpose. The War Commission granted the appropriation asked for, \$7,000.

The purposes of the Seamen's Church Institute, which will be carried into effect by Mr. Davenport, are well stated in the articles of affiliation, as follows:

The institute shall endeavor:

1. To initiate and arouse interest in religious and philanthropic work at every port where such work has not already been established.

2. To support, as may be advisable, such work in ports where local interests and resources fail to meet the need.

3. To develop interest in such ports, to the end that each local agency may become self-supporting as soon as possible.

4. To unite, so far as practicable, the several independent agencies operating in a single port.

5. To co-ordinate agencies at all ports by establishing common methods, activities, seamen's organizations, means of dealing with undesirables, general standards of conduct, etc.

6. To affiliate all existing church agencies to the end that the aforesaid methods, and such others as may be agreed upon, shall be carried out, due regard being had for the local autonomy of each affiliated agency.

The Church of England has maintained work for merchant seamen in the ports on the Pacific Coast, such as Seattle, Tacoma, San Francisco, San Pedro, San Diego and Portland. Arrangements are under way by the institute to take over the work in these ports, to reorganize and to enlarge it. The port of San Francisco has already been taken over, and it is the purpose of the institute to create work in every port in the United States which will compare favorably with the remarkable work already established in New York. The ports of Porto Rico, the Philippines and other dependencies will be counted as fields for such development by the institute.

The importance of the work among seamen was emphasized in a letter from the Rev. G. F. Wilson, general superintendent of the missions of the Church of England,

written with the approval of the Archbishops of Canterbury and York, in which occurred the following words:

"For sixty years the Church of England, through our society, has established seamen's churches and institutes in 124 ports all over the world, supplying chaplains, maintaining mission launches, and generally looking after our seamen. This work has been primarily among merchant seamen.

"Your country to-day is establishing a mercantile marine which will probably rival ours in tonnage and importance. Your leaders are urging your youth to adopt it as a profession. Your seaborne trade in future will be employing hundreds of thousands of American-born youths.

"We venture to think that a wonderful opportunity thus comes to the American Episcopal Church of influencing a vast number of American men. Your fine institutes in New York, Boston, and San Francisco are well known to us, and we are subsidizing similar places in Tacoma and Honolulu.

"We should like to suggest to you, if we may, that the moment has now come for the American Episcopal Church to put into active operation the machinery it created at the General Convention of 1907, and form a strong committee to co-ordinate existing Seamen's Church Institutes, and to found new ones, both on the American Continent and wherever abroad the American flag flies."

The Rev. George W. Davenport, formerly rector of St. Paul's Church, Burlington, Vermont, comes highly recommended for the task of executive secretary. For nearly four years he has been rector of the most important parish in Vermont, where he made a signal contribution to the development of the parish, and also made an impress by his leadership along moral and ethical lines upon the community at large. When we entered the war he was the first to organize his parish to meet the needs of the 8,000 men in training at Fort Ethan Allen and inspired other bodies to do the same, so that when the Fosdick Commission sent a representation to Burlington to organize the community for soldiers' welfare he found that Mr. Davenport had anticipated every suggestion which the commission was ready to make.

St. Paul's was one of the first of the larger parishes of the country to become free as a result of the war. For three years Mr. Davenport was provincial secretary of the Province of New England, and for eleven years previously had been rector of St. James' Church, Danbury, Connecticut.

Mr. Davenport purposes making a survey of the ports, getting into touch with the work already in existence, and then trying to build up in each port groups of clergymen and laymen who would be interested in helping to adopt the plan of the work.

Through the United States Shipping Board over 4,000 Americans are every month entering the service of the merchant marine. The Seamen's Church Institute of America, whose service is not limited by nationality, will appeal to the Church at home and in England for support of its work which will be of such supreme importance for American and English seamen.

BISHOP TUTTLE PREACHES ON WASHINGTON'S STRENGTH

Urges First President's Americanism as Example for Us

ST. LOUIS, MISSOURI.—At a recent service at the Church of the Ascension, the preacher was Bishop Tuttle who set for himself the topic of George Washington as a leader

in reconstruction after the war of the revolution. The service was under the auspices of the Missouri Society of the Sons of the Revolution, of which Bishop Tuttle is the chaplain.

The bishop took his text from the prophecy of Isaiah, "And I will fasten him as a strong nail in a sure place, and they shall hang upon him all the glory of his father's house." To demonstrate the aptness of the text, the preacher quoted Jefferson's words to Washington in 1793, when Washington was debating whether to stand for a second term: "The confidence of the whole country is centered in you. North and South will hang together if they have you to hang on." Referring to the constitutional convention the preacher said: "Into the cauldron of that four months' debate were cast thirteen separate sovereignties, eternally counteracting each other. Out of it came the new birth of a nation which had no existence before. Personal rectitude and his country's real welfare and liberty's entrenchment were the only considerations that had the value of an atom's weight with Washington."

"I bring to you Washington's own exhortation: 'Reverence religion. Diffuse knowledge throughout your land. Patronize the arts and sciences. Let liberty and order be inseparable companions. Control party spirit, the bane of free governments. Observe good faith. Cultivate peace with all nations. Shut up every avenue to foreign influence. Contract rather than extend national connection. Rely on yourselves alone. Be American in thought and word and deed.'"

Dr. Denlinger Is Deposed

WHEREAS, the Rev. Henry K. Denlinger, D. D., a presbyter of this diocese and sometime rector of the Church of the Holy Apostles in the Borough of Manhattan; and the Rev. Vicente A. Tuzzio, a presbyter of this diocese and sometime an assistant minister of Calvary Parish in the Borough of Manhattan, have each, in writing, renounced the ministry of this Church; and

WHEREAS, a sentence of suspension was pronounced in each case for six months, and the renunciation was not withdrawn within that period,

Therefore, Know all men by these presents, that I, David Hummell Greer, Bishop of the Diocese of New York, in the presence of the Rev. Howard Chandler Robbins, presbyter, and the Rev. E. Briggs Nash, presbyter, at the Cathedral Church of St. John the Divine in St. James's Chapel, on the twenty-fifth day of February, nineteen hundred and nineteen, in accordance with the provisions of Canon 33, Section 1 of the Constitution and Canons of the Protestant Episcopal Church in the United States of America, do pronounce and record that the said Henry K. Denlinger and Vicente A. Tuzzio, for causes not affecting their moral character, are hereby deposed from the Ministry of this Church, and from all rights and privileges of the same.

DAVID H. GREER,
Bishop of New York.
New York, February 28, 1919.

Mr. Hawkins Home

The Rev. Herbert Hawkins has returned to his work in Topeka, Kansas, after an absence of nearly three months in England, where he was called on account of illness of his mother. Mr. Hawkins is Bishop Wise's secretary, and canon of Grace Cathedral.

BODIES OF AMERICANS SHOULD REMAIN IN FRANCE

Says Dr. Shipman in First Sermon After Return Home

The bodies of American boys who died in France should be permitted to rest there, declared the Rev. Herbert Shipman Sunday morning in the Church of the Heavenly Rest. This was his first sermon since his return last week from France, where he was chaplain of the First American Army Corps.

"May God over all, men and women, let them sleep in the soil of France," said Dr. Shipman, and he added that the French women and children vie with each other in caring for these American white crossed graves. He said the fact that American boys slept there would be a perpetual bond between the United States and France.

Dr. Shipman went over last May as chaplain of the 104th United States field artillery. His first promotion was as senior chaplain of the Paris district. His second was as senior chaplain of the First Army Corps, which took him to the front.

"That was the happiest day of my life," said Dr. Shipman. "This was because at last it meant the grim reality of the front," he said.

"Germany remembered and prepared for everything except that men have consciences and that there is a God," declared the chaplain. "God is still calling us. The victory is not all won. To make a League of Nations effective it must be under the command of Jesus Christ. That is your cause and my cause."

Dr. Shipman read a letter of appreciation which the men of the 104th artillery presented to him with more than one thousand signatures when he was ordered detached and sent to Paris.

"After the last service the boys formed in single file and we all cried together as they marched by shaking my hands goodbye," he said. "This change meant that I no longer had a body of men that I loved and could call all my own. Some of those men who wrote their names there will never write them again."

Dr. Shipman said that he had been sent to Paris to help to bury the dead.

"There had been complaints that our boys did not get decent burial," he stated. "But this could not well be helped. We were able to organize the work so that every American boy who dies in a Paris hospital is buried reverently, with military honors, in a coffin, and with the service of his own Church.

"The month that I was there not a day passed that I did not lay to rest from ten to twenty-five of our boys."

B. J. Davis Deposed

LOS ANGELES, CALIFORNIA.—The bishop has issued the following notice of deposition:

"Notice is hereby given that on Tuesday, February 18, 1919, in the Pro-Cathedral of St. Paul, Los Angeles, in the presence of two Presbyters of the Church, the Very Rev. William McCormack, D.D., and the Rev. J. D. H. Browne, I deposed from the sacred office of the ministry Benjamin Joseph Davis, presbyter.

This deposition was pronounced at his own request and with the consent of the Standing Committee of the Diocese of Los Angeles.

JOSEPH J. JOHNSON,
Bishop of Los Angeles.

BISHOP LAWRENCE URGES IMPORTANCE OF CONFIRMED

Church Ten Years Hence Will Be Moulded by Them

BOSTON, MASSACHUSETTS.—In his letter to those who have been confirmed in the Diocese of Massachusetts during the last five years, and who attended special services arranged for them on the same Sunday as a part of the twenty weeks' campaign, Bishop Lawrence said, in part:

"Since I was confirmed, many, many years ago, the changes of habits of thought and of practical life have been enormous. They will be greater in the next generation. Your religious future can be met by each one of you in one of three ways. You can stand rigid in everything, never change your opinions or your religious habits a bit, never move, and never grow. The result will be that your spiritual life will crystallize, harden and cease to be a life. You can go to the other extreme, and change your methods and opinions with every movement of thought, with the result that you will be nothing more than a bit of driftwood on the surface of life. You will have no strength or stability of character, and you will have the serious respect of no one. Or in the third place, you will, like a living tree, keep the roots of your deeper convictions strongly fixed in the Christian faith; you will, however, have such elasticity of thought and habit that you will, like a living tree, meet the storms and winds and sunshine swinging and elastic, but always firm, thus ever growing and bearing a richer fruitage.

"What, therefore, I urge is a deep and strong loyalty to the truths of Christ and His Church, guided by an intelligent and thoughtful conscience. This loyalty must show itself in a practical way by habitual faithfulness to the Church. We have no idea of the weakening impression that we give to others who have only a vague interest in the Church if we who are communicants of the Church are ready to put the Church last and everything else first. If the question comes of the convenience of a guest or a motor ride or a pleasant excursion, and we know that our duty is to the Church, and yet—at first occasionally and then habitually—put these things first and the Church last, going when it is convenient or when there is nothing else to do, we have shown to others what little value we put upon worship, and we are gradually disintegrating our loyalty to the Church.

"And when I say the Church, I mean not only the Church at large, but our own parish. Those who neglect their duty to their village are not usually those who do their duty by their nation. Loyalty to village means loyalty to country. Those who vaguely express their loyalty to the Church and do not turn in with definite activity to their parish are not the ones usually who do their best by the whole Church. Of course parishes are not all that we could wish; sermons are not always interesting; but what we who are communicants of the Church want to keep in mind is this, that as members of the Church our first question is not, 'What can we get out of the parish?' but 'What can be put in?' I can think now of men and women belonging to weaker parishes and missions who have by their devotion so thrown themselves into the work that they have made the parish strong and living.

"You who have been confirmed in the last five years will in ten years be the strength or else weakness of the Church. The final testing of the strength of the

Church is in the character of its members. You recall the answer of King Albert of Belgium when the Germans rebuked him for not letting them march through. 'You would,' they said, 'have been paid in full. You would not have lost your people and your cities.' 'True,' was his answer, 'but Belgium would have lost her soul.'

"The experiences of the last years have shown people as never before the value of spiritual things as compared with material; the worth of the soul as compared with the worth of popular success; and the coming years will reveal a type of sainthood which we trust will be finer and nobler than that of any in the past. Keep your ideals. Refresh your spirit and life by daily prayer and the services of the Church. Be faithful at the Holy Communion, and in all humility seek for the finest type of sainthood."

Personals

THE REV. GEORGE G. PERRINE, who has been in active service in the Diocese of Central New York since July 2, 1865, has resigned the rectorship of Christ Church, Manlius, and been elected rector *emeritus*. The Rev. Charles H. L. Ford, late chaplain of the Fourth Anti-Aircraft Battalion, Camp Eustis, Virginia, has been called to succeed him.

THE REV. JOHN MCLEOD, deacon, formerly of Oklahoma City, has become a member of the Associate Mission at Topeka, Kansas. He is taking a course of study at Washburn College and in the Fall will enter the General Theological Seminary for the three years' course.

THE REV. J. E. FLOCKHART, formerly rector of St. Andrew's Church, Omaha, has accepted a call to Trinity Church, Norfolk. His address is: The Rectory, Norfolk, Nebraska.

THE REV. LEON P. F. VAUTHIER, recently chaplain of the workhouse on Blackwell's Island, has accepted the invitation to become the rector of Severn Parish, in Anne Arundel county, Maryland. His present address is St. Stephen's Rectory, Millersville, Maryland.

Helpful Rule for Lent

Dr. Stires, of St. Thomas's Church, New York, has issued the following suggestions to his parishioners under the caption, "A GOOD RULE FOR LENT": 1. Make your daily prayers very real. 2. Regularly attend as many as possible of the services. 3. Try to bring some one with you. 4. Meditate daily upon some part of God's Word, and apply its comfort, warning or command to yourself. 5. Develop new resources in mind and soul by reading instructive books on the great moral problems of our time.

6. Refrain from the ordinary round of social functions and entertainments. Protect the spirit and atmosphere of Lent for yourself and others. 7. Forgive those who have injured you. Seek forgiveness of those you have wronged. 8. Practice self-denial often, and try to make the result helpful to others. 9. Pray for God's blessing upon your parish, that the clergy may be wise and devoted, the people loyal and responsive. 10. Thank God for the victory won in France. Pray that our country and our allies may extend the victory by applying the ideals for which we fought. Pray for vision, courage and devotion, that we may be worthy of those who died for us, and that we in our turn may win the victory of life.

WILL BE FIELD SECRETARY FOR TEMPERANCE SOCIETY

The Rev. Douglas Matthews Resigns His Rectorship in Nutley

NUTLEY, NEW JERSEY.—The Rev. Douglas Matthews has tendered his resignation as rector of Grace Church here to accept the position of field secretary of the Church Temperance Society. For a year and a half he has been acting as volunteer speaker for the organization, and now, upon invitation of the society, will devote himself entirely to its work, beginning April 1.

Under the leadership of the Rev. Dr. James Empringham, general superintendent, the society is enlarging its activities and is planning to develop and carry on its work in such a way that it will occupy the same relative position of importance in the Episcopal Church that similar organizations hold in other denominations. The staff has been steadily augmented and it is proposed to continue increasing it until it is possible to cover the entire church in its field of operation.

Mr. Matthews has held his present charge over seven years. During that time the membership of the church has been doubled, its finances have been placed upon a strong foundation, the rented pew system has been abolished, and the edifice has been beautified to an extent that marks it as one of the most beautiful churches in the country.

Advocating church unity, Mr. Matthews has exerted a decided influence in that direction in his community, bringing the various denominations together at times for union services.

While discussing the possibilities before him, as he sees them, Mr. Matthews said:

"The temperance forces of America today have a great vision; it is nothing less than that of ridding the whole earth of the curse of alcohol. We have arrived at a time in history when all of our great problems must be considered in world terms. Here at home in America there is a very definite propaganda organized and financed by the brewing interests to discredit the eighteenth (prohibition) amendment to the Constitution, and it's only fair to acknowledge that by dwelling upon the false issue of personal liberty, upon alleged increased taxation, and the assertion that this amendment has been passed before the people really knew what was happening, they are creating the counter current of opposition. The need for unremitting activities on the part of the friends of temperance was never so great as today."

At the Duluth Cathedral

DULUTH.—Trinity Cathedral has just received a most welcome gift of a font cover and ewer, both of brass. The gift is from Mrs. Parker M. Paine, of Duluth, the font cover being a memorial for her sister, Vida Mary Gurlitz, and the ewer a memorial for her little daughter, Vida Katherine Paine. The men of Trinity Cathedral have recently organized a Men's Club. Their first undertaking was to entertain the working forces of the women's organizations with a banquet, given in the parish hall. The club itself is to meet periodically for discussion on topics of the day relating to the church and to civic matters.

CHRISTIAN UNITY MOVE AT LOUISVILLE CATHEDRAL

Bishop Woodcock Asks Clergymen of Other Churches to Present Views

LOUISVILLE, KENTUCKY.—Another milestone in the nation-wide movement towards Christian unity is expected to result from the action of Bishop Woodcock, in inviting representatives of seven of Louisville's leading churches to tell what they have to offer towards a reunited Christian Church.

The bishop's invitations have met with eager response and at a special 4 o'clock Sunday afternoon service, March 23, in Christ Church Cathedral, the first of seven special services, will be held. The speakers and the dates they will appear are as follows:

March 23—Baptists, the Rev. William Warren Landrum.

March 30—Disciples of Christ, the Rev. E. L. Powell.

April 6—Lutherans and Affiliated Bodies, the Rev. S. S. Waltz.

April 13—Methodists, the Rev. Frank M. Thomas.

April 20—Presbyterians, the Rev. Dunbar H. Ogden.

April 27—Roman Catholics, the Rev. Father Schuhmann.

May 4—Episcopalians, Bishop Woodcock. Bishop Woodcock's invitations to the Roman Catholics and the leading Protestant denominations to present their claims have caused considerable comment in Louisville religious circles.

NEED FOR CHRISTIAN UNITY.

The bishop's letter of invitation to the various non-Episcopalian clergymen follows:

"My Dear Brother—We have recently passed through bitter experiences which have drawn the hearts of men closer together during all the anxious days in which we have watched and prayed. As a result our common sufferings have united us in a closer bond of fellowship.

"During the dark days of the war there came a time when men felt the sore need of a common front, of a central purpose, and the unity of powers. Men did not deny loyalty to country, nor compromise principles in being known and proud to call themselves allies.

"To-day Christianity is more divided than the world. There is no lessening of belief, no greater weakness of faith, but there still exists our unhappy divisions over which we ourselves are unhappy. What may we do to heal the wounds in the body of Christianity? What are we willing to do?

"Christianity needs all her friends in this awakened world of a new era. Do we not feel the sore want of unity and hear the call of a common purpose? To us it is clear that Christianity is greater than any of its parts. The feeling of fellowship has grown until it is keen enough to desire brotherhood and unity. Just as a country is greater than any political party within that country, in the same manner Christianity is greater than any single body within Christianity. We are coming to feel that our honor is not that we are called by this name or that, but that we are honored by the fact that we are Christians. Whatever unifies Christianity strengthens the whole cause of Christ.

"To put ourselves on record as desiring Christian unity and as being ready and desirous to further this cause, a series of conferences has been arranged whereby great hopes are aroused that something

may be done to advance this great end. "I am calling together some whom I believe to be deeply interested in this matter to take part in these conferences and among them is yourself. The committee which presents this invitation will explain the scope and purpose of these conferences to you. I am relying on your helpful assistance.

"It will be understood that these conferences are not, and ought not, to be of a controversial nature; that would destroy their purpose. The purpose is to draw us together in our agreements and common belief. Our differences have divided us, let them at this time sink out of sight. Our agreements can unite us. Let us bind up what is broken and heal the causes that separate us. In this spirit let us seek the guidance of the Holy Spirit for the healing of our unhappy divisions looking for the day when in spirit and in truth we shall rejoice in the blessing of Christian unity.

"Feeling that you have something to contribute in promoting the bonds of fellowship and unity, will you not accept my urgent and cordial invitation to tell this conference what your church is ready and willing to contribute to help bind up the broken body of Christianity? We must all pray and work if our hopes and prayers are to come true.

"Believe me, in the fellowship of Christ. Sincerely your brother.

"CHARLES E. WOODCOCK,
"Bishop of Kentucky."

MEMORIAL SCHOLARSHIP AT BERKELEY DIVINITY SCHOOL

Fund in Memory of Only Theological Soldier-Student Killed

MIDDLETOWN, CONNECTICUT.—Among all the undergraduate students who went into the war from the divinity schools of the Episcopal Church it fell to one only to give up his life on the field of battle. That one was Harold Colthurst Mills of Berkeley Divinity School.

Some of Lieutenant Mills' fellow-students are working for the "Mills Memorial Scholarship." They desire to raise at least \$6,000 to be given to the Berkeley Divinity School, the income to be used to prepare young men for the ministry of the Episcopal Church, primarily returning soldiers, then those who intend to give their lives to missionary work. They have formed a committee, of which the Rev. H. Daniels, Pittsfield, Massachusetts, is chairman, and the Rev. H. J. Edwards, Middletown, Connecticut, secretary. They will welcome contributions large or small toward this fund. Mr. Robert C. Hill, 143 Liberty Street, New York, is treasurer.

Lieutenant Mills was the embodiment of that fine spirit of chivalry and unselfish devotion which characterized so many thousands of our American youth when the great crisis came. He was a son of the parsonage; his father, the Rev. Seth A. Mills, is rector of St. Luke's Church, Troy, New York. As a boy his ambition was to become a soldier; then his thoughts turned to a higher warfare and he decided to give his life to the work of the Christian ministry. In 1915 he graduated from Trinity College, and in the fall of that year he entered the Berkeley Divinity School.

His two years in the Divinity School gave great promise of future usefulness, and showed that he possessed rare qualities of mind and heart. He looked forward eagerly to work in some missionary

ENGLISH BISHOPS SUPPORT THE LEAGUE OF NATIONS

Find Difficulty in Understanding At- titude of America

By James Cairns

LONDON.—With the opening of Parliament, Convocation was at last free to meet. The bishops attended the House of Lords to hear the King's speech, and thereafter assembled in Convocation. Their first business was to send an address to the King, in which they pledged themselves to further the scheme for the League of Nations, and to "work for a better England" (as the popular phrase now goes) after the war.

The Bishop of London spoke of the urgency of the housing problem: there were moral evils in the present overcrowding. And indeed every parish priest must agree with the bishop. You in America can scarcely imagine how pressing this problem has become to us: no houses built in the last five years, and many in bad repair. Parishes which have no clergy houses are at their wits' end to find accommodation for their curates. Bishops are necessarily out of contact with such difficulties, and the Bishop of London did well to make them realize their urgency.

On the League of Nations scheme the bishops seem to be unanimous, and the Bishop of Oxford found it difficult to understand the American attitude on the subject. We had "the utmost difficulty in finding out what was the attitude of America," notwithstanding the utterances of President Wilson and Mr. Taft.

APPEAL FOR INTERCESSIONS FOR PEACE NEGOTIATIONS

An appeal to Christians in the United States and Canada has been issued by the Committee of Reference and Council of the Foreign Missions Conference of North America asking for intercessions for the peace conference. Says the appeal:

"We issue this appeal for prayer, asking that the Christian public of the United States and Canada and also our missionaries abroad give themselves to such regular and occasional individual intercessions as may be possible until the peace negotiations shall have been completed; that they remember these great needs at the family altar and at all public services; and that the noon hour of each day be used as a momentary reminder of this great obligation to prayer and as an opportunity for such intercession."

field, Alaska being the special field of his choice.

In the summer of 1917 he volunteered, was trained at Fort Benjamin Harrison and Fort Niagara, and gained a lieutenant's commission. On the third of January, 1918, the day before his twenty-third birthday, he sailed for France.

All know the story of the United States Marines, and the stand they made at Château Thierry and Belleau Wood in June, 1918. Lieutenant Mills' regiment was in the thick of the fighting. On July 9 he was promoted to the position of quartermaster of the first battalion "in recognition of his efficient, cool, tactful, and persevering work," but on the same day he was severely wounded by a high explosive shell, and on July 17 he died.

GENERAL WOOD HELPS TO LAUNCH SEWANEES CAMPAIGN

Very Much Alive Organization Will Raise \$1,000,000

CHATTANOOGA, TENNESSEE.—From the standpoint of organization of the Church for Christian education, the enthusiasm of those present, and the far-reaching effect of what was accomplished, one of the most important conferences in the history of the Church was held here on the occasion of the launching of a million dollar campaign for the University of the South at Sewanee. The meeting was held on Monday February 24 when it was difficult for clergymen to be away from their posts, and the notable fact about it was the large proportion of laymen present and the earnestness with which every detail was discussed and every action taken by the 300 delegates present from all over the South.

Heretofore adequate use has not been made of the machinery the Church possesses, but hereafter, at least in the dioceses which are affiliated with Sewanee, there will be an organization of laymen as the result of this campaign which will be a tower of strength for the furtherance of all Church purposes.

GENERAL WOOD GETS OVATION.

Major General Leonard Wood of the United States Army, who is chairman of the general committee, presided at the conference and was given an ovation to which he was repeatedly forced to rise and make acknowledgment. In taking the chair General Wood outlined the purpose of the meeting. "We are here" he said "to formally launch a campaign for a million dollars of endowment for the University of the South—University of the South in name, but in fact a university of the whole country, because Sewanee is one hundred per cent. American. As a result of the war new problems are facing our country, problems which can only be met and solved by men of Christian education from institutions such as Sewanee. It is not necessary for me to thank you for coming here, for those who know Sewanee love her and they have always shown their spirit by making any sacrifices and rendering any service asked in her behalf. We are all here for one purpose, to formulate the necessary plans to raise this million dollars. And so deserving is the cause and so faithful are the friends of Sewanee I am sure success will crown our efforts."

The invocation was asked by the Rev. Henry D. Phillips, chaplain of the University of the South. Leland Rankin was elected secretary. Many telegrams from prominent men expressing regret at their inability to be present and pledging their support were read by Bishop Knight.

Bishop Gailor of Tennessee spoke with eloquence and great power on "Christ in Education," declaring that without Christ there can be no education nor literature nor civilization.

Ex-United States Senator Leroy Percy of Mississippi speaking on "Sewanee's Relation to the South" referred to the world war for evidence that Christian education is the leaven the world must have. Through the ages and the nations he traced the need of the liberation of men from the bonds of ignorance and the belief that might makes right. Trained Christian thinking is necessary before men can appreciate their responsibilities. He declared that Sewanee stands without a peer as the one great opportunity of the Church and nation to recreate men and establish in their hearts and souls the human ideals and spiritual graces that make men great.

Bishop Knight, vice-chancellor of the University of the South, outlined the needs of Sewanee and the plan for the endowment campaign. Three years ago a debt of \$300,000 had accumulated and a campaign was conducted by which that sum was raised, and the institution is now practically free from debt.

Anticipating question as to what would be done when this million dollar endowment is in hand Bishop Knight said that for one thing Sewanee would not be bothered by again running into debt and for another the salaries of professors would be increased. At the present time the maximum salary paid is \$2,000 a year. "We have outstanding men at Sewanee," he said, "and we cannot keep them or get others when starvation salaries are adhered to and other universities are offering them better pay."

Mr. Wickes Wamboldt, director of the campaign, explained that his organization was based on business principles with intelligent energy and experience behind it. He said that three things would always be kept in view—to get a million dollars for Sewanee, to make the University intimately known in every locality and to more closely knit the machinery of the Episcopal Church.

Resolutions endorsing the campaign were adopted unanimously and diocesan chairmen were appointed. At night the conference was closed with a brilliant banquet given by the citizens of Chattanooga, at which further splendid addresses were made and great enthusiasm was aroused.

ENGLISH CHURCH DISCUSSES ST. SOPHIA RESTORATION

Would Supply Need of a Great Symbol, Says Bishop Gore

LONDON.—It is perhaps a pity that it has apparently been left to the English Church Union alone to advocate the giving back of St. Sophia at Constantinople to Christians. The E. C. U. has, however, secured the powerful advocacy of the Bishop of Oxford, who feels very strongly on the point. "The moment" he declared at a meeting, "demands a great symbol, and no symbol could be greater than the restoration of St. Sophia to its ancient glory." He scoffed at the fear of Mohammedan feeling.

The *Church Times* prints two letters, one from Theod. Velliantes, Deputy for Corfu, and another from the Rev. J. A. Sharrock, formerly a missionary in India, both of which claim that Mohammedans would perfectly understand the action of the Allied Powers if the church was taken away from the Turks, and handed over to the Greeks.

But the question is not so simple as it looks, and much depends on the future of Constantinople itself. There is indeed another body of Churchmen and Nonconformists who are agitating for the removal of the Turkish Government from Constantinople. Meantime the *Challenge* pours scorn on the whole movement. It believes that Moslem opinion would be dangerously inflamed by such an act, and probably our diplomatists take the same view.

Clergy of Other Churches Will Preach

CEDAR RAPIDS, IOWA.—One of the features of the first lenten program of St. John's Church here will be a series of sermons by other than clergy of our own church. Six of the leading ministers of the city have accepted the invitation of the Rev. Dr. Murray to address the congregation on the general theme "Christ in the New Age."

PARISH HAS NEW KIND OF EVERY MEMBER CAMPAIGN

New Men's Club in Rome Works Out Unique Program

ROME, NEW YORK.—Zion Church, of which the Rev. Eugene S. Pearce is rector, is launching a unique, business-like movement to be known as an "Every Member Campaign for Greater Church Loyalty and Interest." The campaign began on Ash Wednesday and will continue during the six weeks of Lent. Thorough preparation has been made, literature prepared, much publicity has been secured, and about eighty members of the parish have been enlisted as active workers and carefully prepared for their duties.

The project began with the formation of a men's club some six weeks ago, which has chosen as a name "The Ignotus Club of Zion Church." Their motto is "Zeal for Zion," and their aim "More man power in the Church." The name of the club is printed as an acrostice on the literature issued.

Investigate our Aims.

Give liberally of your time.

Never forget our meetings.

Our members are hustlers.

Together we win.

Understand!! We need YOU.

Slackers not wanted.

Character is essential.

Loyalty is demanded.

Unity is expected.

Brotherhood is developed.

The club has prepared and will issue six circular letters to the men of the parish which the Boy Scouts will deliver on Mondays as a part of their lenten work. These will be followed up by telephone calls on Tuesday nights. The first letter contained the lenten program and called upon the men to begin keeping Lent by being present at church on Ash Wednesday night, and invited them to attend, after the service, the "open meeting" of the club. Attention was also called to the Sunday services and the men were reminded that whatever else may be their business, it ought to be their business to go to church. "To be absent from the ballot booth and to be absent from the services of the church are kindred failures in our duty to God and Society."

The open meetings to which reference is made are to occur weekly in the parish hall, and the men are allowed to smoke, if they desire. On all Wednesdays except Ash Wednesday and Wednesday in Holy Week doughnuts and coffee will be served. But the main feature will be that four men will assume the characters in Atwater's book, *The Episcopal Church and Its Message to Men of Today*. Leaders are appointed to continue the discussion so that other men will be tempted to ask questions.

The campaign canvassers have been instructed for two weeks and will start on no visit until they have knelt down and said a prayer for God's blessing on their work. They are to keep in touch with the people whom they have visited and regard them as special charges. These workers will be equipped with slips containing a "Pledge for Parish Service" and a "Pledge for Personal Service." The pledge for parish service is made by indicating a desire to join a particular parish organization of which there are six for women and girls, two for boys, and two for men; the Church School being listed for both sexes. The pledge for personal service includes Bible reading, prayer and service attendance.

Our Weekly News Letters

BOSTON

Ash-Wednesday in Boston.—At St. Paul's Cathedral Dean Rousmaniere preached at the 10:30 service at which the Holy Communion was celebrated. He asked his hearers to consider Lent as a time when the call comes to view the world as Christ views it. He referred to the vision of John as recorded in Revelation, where the apostle was called to share the great vision with Christ.

"The unseen is constantly mingled with the seen, if only we have Christ's eyes to see it," declared the dean; "and so, in the hearts of men, there is coming a response to the call of God and we are asked to catch the same vision. It is only by seeing clearly that we can live aright. What Christ sees today is His own presence in human life: for, in spite of all appearances, the world is under divine guidance, and, of the many accepted facts, God is the most real of all. Once we catch the vision our own lives will be more sure, thoughtful, reverent, full of greater hope and poise and ease. Christ asks us to share in the larger vision, to enlarge our own sphere of possibility and to recognize in others a capacity for knowing God, a capacity for higher ideals."

At an earlier service St. Paul's Society at Harvard attended a corporate Communion service, at which the celebrant was the Rev. Ernest J. Dennen, archdeacon of Boston.

In his address at Trinity Church the Rev. Alexander Mann, D.D., the rector, spoke of the importance of Jesus Christ entering into men's souls and dwelling there with a seven-fold power. He pictured world conditions in the light of the moral conflict that has been raging and claimed that the great victory that has been achieved cannot stand unless the world is prepared to welcome a new spirit of trusting, generous brotherhood. Lent, therefore, offers an opportunity for the practice of those Christian virtues which make men submissive to the things of the spirit; it is pre-eminently a season for self-examination, something, Dr. Mann declared, that is vitally necessary in everyone's life.

"It is our duty to seek our besetting sin and to gird ourselves for the conflict against it, so that we may be set free for the real work of Lent, which is to strive to live more within the compass of Christ's ideas, to engage more in prayer, to indulge in more serious thoughts, to seek more self-control."

At the Church of the Advent, where the Rev. W. H. van Allen, S.T.D., was both the celebrant at the Holy Communion as well as the preacher, there was a large congregation. He left with his people the thought that it was their duty to express in look and word and deed the spirit of kindness toward everyone. "Let us try during Lent," he said, "to be patient, to be gentle, to make allowances, to see if we cannot echo more sweetly the word of God. If we go apart, we shall find Lent a time of rest, and if we keep this season as we should we will all approach Easter in a new spirit and get a taste of what the immortal life is to be."

Lieutenant-General of Church Fraternity.—The Rev. George A. Barrow, Ph.D., of St. Luke's Church, Chelsea, Massachusetts, was the preacher at the annual pre-convention service of the Knights of Washington, held this year in Christ Church, New Haven, Connecticut. At the

convention Dr. Barrow was elected Lieutenant-General of the order. This is a young men's fraternity of the Episcopal Church and is entering upon its tenth year. Its founder and General is the Rev. Floyd and was assisted by Dean Rousmaniere.

Funeral of Mrs. Osgood.—The funeral of Mrs. George Osgood, the wife of the venerable rector of Grace Church, North Attleboro, and the mother of the Rev. Phillips Osgood, of the Chapel of the Mediator, Philadelphia, was held in Grace Church, North Attleboro, on Wednesday, February 26. Bishop Babcock officiated and was assisted by Dean Rousmaniere.

CHARLES CHASE WILSON.

ALBANY

Meeting of Clericus.—The March meeting of the Clericus was held on the afternoon of the 3rd in the Guild House of the cathedral; the Rev. E. W. Babcock of Troy read a very interesting essay on the New Hymnal. In the essay and in the discussion many interesting reminiscences of the making and use of the Tucker Hymnal were told and enjoyed.

Gifts and Improvements.—Trinity Church, Gloversville, the Rev. Donald M. Green, rector, has installed a new electric lighting system in the church. A new roof is to be placed on the church and the interior decorated. By the will of the late James Hull, for many years a devoted communicant, the endowment fund of the church has been increased \$1,000.

Dedication of Flags.—At the Cathedral of All Saints, Albany, on a recent Sunday morning, Bishop Nelson dedicated six flags given in memory of Edgar T. Waring, son of Mr. and Mrs. Thomas Waring of Albany. Mr. Waring served as landsman to quartermaster in aviation in the United States Navy and died in the United States Navy Hospital at Pensacola, Florida, June 23 last. The flags are those of the United States, Great Britain, France, Italy, Belgium and Japan. A brass plate with inscription will be placed on the staff of the United States flag.

J. A. MARVIN.

EAST CAROLINA

Bishop Darst Special Lenten Preacher.—Bishop Darst will again return to Philadelphia as one of the special preachers during this season of Lent. The bishop will have the noonday service for a week at the Garrick Theatre. Bishop Darst will also preach at the lenten noonday services at the Church of the Messiah, Baltimore.

Every Member Canvass.—The Rev. W. H. Milton, D.D., rector of St. James', Wilmington, North Carolina, will devote a week to the Every Member Canvass to be conducted simultaneously by all of the parishes in the Diocese of Pennsylvania. Dr. Milton will devote his time in the city of Philadelphia. Dr. Milton is eminently qualified for this work and we feel that he will make a valuable contribution to the success of that movement. St. James' Church, of which Dr. Milton is rector, is one of the largest contributors to missions in the South.

General Missionary Apportionment.—The Diocese of East Carolina for the year ending Dec. 31, 1918, was apportioned

for general missions the sum of \$5,270. It responded with an offering of \$9,315.32, nearly double its apportionment.

J. H. GIBBONEY.

NEW YORK

The Services at Trinity.—Through an error at the print shop last week, several lines were omitted from the New York letter and the impression was thus given that Archdeacon Greig would preach at Grace Church during Holy Week. This is not the case. Dr. Slattery is the preacher at the noonday services at Grace Church in Holy Week and Archdeacon Greig preaches at Trinity Church. Archdeacon Greig will also conduct the Three-Hour Service at Trinity on Good Friday. The other preachers at Trinity at noon are: March 17, Dr. McComas; March 18-21, the Rev. George Craig Stewart; March 24-28, the Rev. Karl Reiland; March 31-April 4, Dean Rousmaniere; April 7-11, Bishop Woodcock. Bishop Lloyd was the preacher last week and Father Hughson, O.H.C., this week.

Other Lenten Preachers.—At St. James' Church during Lent there are special preachers Wednesday evenings, as follows: March 19, the Rev. George William Douglas, D.D.; March 26, the Very Rev. Howard C. Robbins, D.D., Cathedral of St. John the Divine; April 2, the Rev. John R. Atkinson, Christ Church; April 9, the Rev. Milo H. Gates, D.D., Chapel of the Intercession; April 16, the Rev. Archibald R. Mansfield, D.D., Seamen's Church Institute.

And on Sunday afternoons as follows: March 16, the Rev. Henry B. Washburn, D.D., secretary of the War Commission of the Episcopal Church; March 23, the Rev. H. Percy Silver, rector of the Church of the Incarnation (united service of St. James' and Holy Trinity); March 30, the Very Rev. H. E. W. Fosbroke, D.D., dean of the General Theological Seminary; April 6, confirmation by the bishop of the diocese; April 13 (Palm Sunday), Ven. J. H. Greig, B.D., archdeacon of Worcester, England.

The special preachers at the Church of the Incarnation are: March 17, the Very Rev. Howard C. Robbins; March 18-21, the Rev. Theodore Sedgwick, D.D.; March 19, rector; March 20-22, the Rev. Francis S. White; March 24-25, the Very Rev. Hughell Fosbroke; March 26-27, rector; March 28, the Rev. Raymond C. Knox; March 29-31, rector; April 1-2, the Rev. Nathan A. Seagle; April 3-4, the Rev. E. M. H. Knapp; April 5, rector; April 7-8, the Rev. Ralph B. Pomeroy; April 9-10, the Rev. St. Clair Hester; April 11, the Rev. Frank W. Crowder; April 12, 14 to 19, rector.

The special preachers at Calvary Church in March are: 18, the Rev. H. Percy Silver; 19, the Rev. Francis H. White; 20, Dr. Robert E. Speer; 21, the Rev. H. Percy Silver; 24, rector; 25, the Rev. James Empringham, D.D.; 26, the Very Rev. Howard C. Robbins; 27, Mr. J. Lovell Murray; 28, the Rev. Henry B. Washburn; 31, the Rev. Alfred R. Hill.

At the Church of the Transfiguration at noon the preachers are: March 10-15, Father Officer, O.H.C.; March 17-22, Dr. Jenks; March 24-29, Bishop Partridge; March 31-April 5, Father Hughson, O.H.C.; April 7-12, Father Hutchinson, O.H.C.; Holy Week, Father Officer, O.H.C.

At the Church of the Heavenly Rest the preachers for March are: March 15, the Rev. Pascal Harrower; March 17, the Rev. Harry B. Heald; March 18, the Rev.

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Charles L. Slattery; March 19, the Rev. Frederic W. Norris; March 20, the Rev. DeWitt L. Pelton; March 21, the Rev. Charles A. Brown; March 22, the Rev. Charles K. Gilbert; March 24, the Rev. Charles F. Canedy; March 25, the Rev. J. Mark Ericsson; March 26, the Rev. H. Percy Silver; March 27, the Rev. Robert S. W. Wood; March 28, the Rev. Henry C. Swentzel; March 29, the Rev. William H. Garth; March 31, the Rev. St. Clair Hester.

Quiet Day for Clergy of Dutchess County.—On February 26 a quiet day for the clergy of Dutchess county, led by the Rev. Dr. Slattery, was held in Christ Church, Poughkeepsie, the Rev. A. G. Cummins, Litt. D., rector. The day began with the Holy Communion, which was followed by three meditations. Luncheon was served in the parish house, after which those present gathered in the rector's study for a conference with Dr. Slattery on various aspects of parochial work. The occasion was a most helpful one. Some of the non-Episcopal ministers of Poughkeepsie joined in keeping the day.

Battalion of Prayer at St. Luke's Chapel.—The following appears in the *Trinity Record* under the caption "St. Luke's Chapel": It is said that Lent is a time when kings go forth to battle, so St. Luke's Sunday School has organized itself into a battalion of Prayer for this Lent. There are privates and sergeants and lieutenants and captains. Commissions are assigned according to the amount of work done. Privates agree to say an "Our Father" every day at home for the school; sergeants agree to attend one weekday Communion service beside saying this "Our Father"; lieutenants agree to say their "Our Father" in church every day; captains attend the Holy Communion twice a week and make their Communion once a week for the school. The children of the school are not supposed to aspire to any higher rank than for a lieutenant, although when we organized the battalion a number of the boys with the true American spirit at once asked "What do you have to do to be a general?" Old Father Benson used to say Americans had vocation to be superiors.

Some Coming Events in the Diocese.

The Church Club is planning a meeting on March 26 for the discussion of new movements in church unity. The speakers are to be Dr. Manning and George Zabriskie, Esq. On the Eve of the Annunciation the Churchwomen's Club have their annual service in the Chapel of St. Martin of Tours at the cathedral. The Rev. William Austin Smith will preach; his subject is "How Women Can Help to Make the Church Masculine." The Church Mission of Help will have their annual service at the Church of St. Mary the Virgin on March 23 at four o'clock. Dr. Stires will be the preacher. Two interesting meetings are being planned for the first week in April for the purpose of enlisting the war workers now released from active service in the Red Cross, etc., in work for the Church. One of these meetings will be a luncheon for women at the Hotel Biltmore; the other, a supper for young men and young women. The speakers and the details of these plans will be announced later.

Dr. Shipman Back.—The Rev. Herbert Shipman, D.D., senior chaplain of the First Army, has returned to his parish and preached at the Church of the Heavenly Rest last Sunday morning.

Services Last Sunday.—At the cathedral on Sunday afternoon there was a special service for college students under the direction of Miss Mabel Stone, of the Y. W. C. A., with a sermon by Dean Robbins. Dr. Henry Sloane Coffin was the preacher at St. James' Church on Sunday afternoon. Ex-President Taft spoke at the forum of the Church of the Ascension.

United Lenten Services.—As announced in THE CHURCHMAN last week, the churches of New York City are planning union lenten services.

In the Washington Square district the churches selected are as follows: Grace, Old First Presbyterian Church, Washington Square Methodist Church, Judson Memorial Church, Church of St. John the Evangelist and the Church of the Ascension; and in the Riverside district the churches chosen are St. Michael's, the Fourth Presbyterian Church, the Central Baptist Church, St. Paul's Methodist Church, and the Church of the Advent (Lutheran). In the Yorkville district the clergy have decided to have one union service in the Madison Avenue Presbyterian Church on Tuesday in Holy Week (April 15). Some of the churches in which services will be held March 11, are the Chapel of the Intercession at 155th street and Broadway, St. Michael's Church, Amsterdam avenue, and Ninety-ninth street, and Grace Church, Broadway and Tenth street.

MARGARETTA MILLER.

BETHLEHEM

Another Success.—Again the Every Name Campaign has proven its worth in arousing and stimulating a parish. St. John's Parish, East Mauch Chunk, the Rev. H. E. A. Durell, rector, had an Every Name Campaign on Sunday, March 2, and in two and one-half hours twenty-two men, working in teams, increased their contributors from 90 to 230. The parish support was increased 120 per cent and \$800 and more pledged for missions. One of the astonishing features of this campaign is that there are 30 per cent more contributors than communicants.

This is the third parish in the diocese of Bethlehem within four months to have used the Every Name Campaign and in each instance the success has been marked by unusually large returns.

MICHIGAN CITY

District Meetings.—The women of the diocese are divided into three districts, Michigan City, South Bend and Fort Wayne. All three districts hold two meetings each year, one in the fall and the other during the winter. This year the winter meetings became pre-Lenten, following closely one after the other. The South Bend district held its meeting in St. Paul's Church, Mishawaka, on Feb. 19; the meeting of the Fort Wayne district took place in St. Andrews' Church, Kokomo, Feb. 26; while the women of the Michigan City district assembled in St. Alban's Church, Indian Harbor, Feb. 27. A goodly number of women from the parishes were present in all three places and their missionary zeal added spirit to the programs. Many of the clergy of the diocese, by their presence, bespoke their co-operation in the work of the auxiliary and they added greater spirituality to the occasion. All three programs opened with the Litany of Missions and included reports on the Advent Call, the presentation of the United Offering, diocesan missions and the Diocesan Summer School. In Mishawaka Bishop White spoke on the work of the Auxiliary after the war; the Rev. Edgar T. Pancoast, the Bond of

Church Fellowship; Mrs. L. S. Fickensher, Lenten Study Work, and Mrs. C. P. Shepherd, the Church Periodical Club. At this meeting Miss Marie Voedish of South Bend portrayed the needs of the United Offering.

In Kokomo the Rev. H. N. O'Connor of Christ Church Cathedral, St. Louis, made an address on the vision of service. In all districts there was an election of officers, as follows: South Bend district—Chairman, Mrs. Walter G. Mussel; vice-chairman, Mrs. Winship; secretary, Mrs. Campbell; Michigan City district—Chairman, Mrs. G. H. True; vice-chairman, Mrs. William Meade; Fort Wayne district—Chairman, Mrs. William Brackenridge; vice-chairman, Mrs. E. W. Averill; secretary, Mrs. H. C. Bickel.

MARY MAY WHITE.

PHILADELPHIA

Lent Preachers at Garrick Theatre.—The usual noon-day services, arranged by the Brotherhood of St. Andrew, at the Garrick Theatre are to be addressed by the following in turn: Bishop Rhinelander, Bishop Stearly, Bishop Tabot, the Very Rev. Frederick Edwards, the Rev. F. E. Seymour, the Rev. Dr. Mockridge, the Rev. Dr. Z. B. T. Phillips, the Rev. W. G. Anthony, the Rev. Dr. G. C. Stewart, Bishop Woodcock, the Rev. H. Percy Silver, the Rev. K. M. Block, Bishop Garland, Bishop Darst, Chaplain Dickens. These services are held daily from 12:30 to 12:55.

Other Noon-Day Services.—At St. Stephens and Old Christ Church there are services at the noon hour, to which the people crowd to hear prominent preachers.

Bishop Garland began the series at St. Stephens, and Archdeacon Greig at Old Christ Church, on Ash-Wednesday.

Urge the League of Nations.—Bishop Rhinelander made an eloquent appeal for the League of Nations, as God's plan, and man's long sought goal, for the right relation of separate peoples. This at the first Garrick Theatre mid-day service.

Meanwhile Bishop Garland made a like plea for strong nations, and strong individuals, to use their strength for the weak.

Archdeacon Greig has, in all his addresses, urged that "we give to other nations the same respect, the same honor and the same love, that we give to our own."

Bishop Rhinelander's Lectures.—On Thursday afternoons in Lent, at the Diocesan Church of St. Mary, Bishop Rhinelander is to give a series of lectures on "The Church and the Home," "The Church and Society," "The Church and Labor," "The Church and Politics," "The Church and Religion." These are to be "Studies in Reconstruction." Diocesan Service for Soldier Churchmen:

On Sunday, March 16, at St. Mary's Diocesan Church, at 4 in the afternoon, there will be held the first of a series of services to welcome the soldiers of the church in the diocese.

Dr. Tomkins' Twenty Years at Holy Trinity.—A reception was given by the vestry of Holy Trinity Church, Rittenhouse Square, on Tuesday evening, March 4 to the Rev. Floyd W. Tomkins. This was to mark the twentieth anniversary of his rectorship of the parish.

There has been no clergyman in the city more active or influential in the civic and religious life of Philadelphia. Boards, committees, meetings and movements have had the benefit of his advice and inspiration. This willingness to serve in every good cause has been most marked.

IRVING A. MCGREW.

NEWARK

Ash Wednesday Services Largely Attended.—Lent began auspiciously in the diocese from the standpoint of attendance at Ash Wednesday services and of the more than usually full lenten schedules prepared for many parishes. There seems to be a reaction, as it were, from the restrictions placed last year upon public gatherings through the necessity of conserving coal, and the result is that greater opportunities are at hand at this time for spiritual uplift through the medium of services, study classes and conferences.

At Trinity Cathedral, Newark, half-hour noonday services are being addressed by various clergymen. Bishop Stearly gave the opening address Ash Wednesday, based on the text, "When the Son of Man cometh, shall He find faith on the earth?" He spoke of Lent as a time when individuals are especially called to reconsecrate themselves to the pursuit of the highest and noblest and best in life, to give expression to the deepest instincts within them.

Reality in religion is the thing which men everywhere are seeking; it is what the men who have been in the conflict overseas have found and for what they will look when they return to their homes, the bishop declared. That which makes religion real, that which is constant and abiding, is faith in its deepest and largest sense and faith is that which has been given by the Creator and is man's natural endowment, he went on to say.

Earnest-minded persons will respond to the call of Lent in seeking to see more clearly, to aspire more truly and to act more nobly, continued the bishop. They will gather up their strength and will persevere in the effort to attain higher and better things, he added, striving always for things which will bring benefit and blessing, and joy and peace in the world.

Canon Pennock Begins Course of Lectures.—Canon Gilbert L. Pennock began Tuesday night in St. Thomas's Church, Newark, his course of lenten lectures on "The Life of Christ." The Rev. John C. Donnell, the rector, has secured the co-operation of a Methodist Episcopal pastor and of two Presbyterian clergymen as speakers for lenten services.

The Rev. A. W. H. Thompson Assumes Large Responsibility.—The Rev. A. W. H. Thompson, rector of St. Mark's Church, Newark, has assumed responsibility for four and possibly five week-day lectures in his church during Lent. In addition to his regular Sunday duties and five morning and four afternoon services a week, he is conducting a Monday night service for the study of personal religion, giving opportunity for the discussion of various phases of life with its problems; is also conducting a Wednesday morning mission study class on "Our Church and Our Country"; is giving Friday night addresses on "The Life Hereafter"; gives a Thursday afternoon stereopticon lecture to children and has at his home Thursday nights a training course for church school teachers.

New Rector Begins Duties.—The Rev. Frederick A. Coleman, for more than eight years rector of Trinity Church, South Norwalk, Connecticut, began his rectorship at St. Paul's Church, Newark, on Quinquagesima Sunday. In his initial sermon he told of his plan to make a thorough canvass of the parish to acquaint himself with its possibilities and needs, but stated that he contemplated making no changes or inaugurating no new plans until fall. Last Sunday, Mr. Coleman began a series of Lenten ser-

mons on "Life," under the caption, "The Modernized Life—the Call to Readjust."

About 1,000 Persons in Bible Study Guild.—About 1,000 persons belong to the diocesan Guild for Bible Study, an informal organization of those who follow daily the Bible readings suggested by Bishop Lines. Lists are sent out quarterly by the Bishop. The one just issued contains the following recommendations: For the first week in March, the Epistle to Philamon; March 10 to April 9, the Book of Job; April 10 to June 14, the Gospel according to St. Luke, with an interruption on Easter Sunday for the reading of I. Thessalonians 4; and June 15 to June 30, the Book of Joshua.

GRACE MCKINNEY.

MISSOURI

St. Louis Church Club Meets.—The Church Club of St. Louis held its annual meeting the last week in February. Dinner was served, and after the dinner the Hon. Frederick N. Judson spoke in behalf of the League of Nations. Mr. Judson is a vestryman of St. Peter's church, the author of many books and treatises on various economic and legal subjects, and is reputed one of the best qualified men in the country today to discuss this great question. The Church Club has recently had the election of officers, choosing as its president, Mr. Thomas K. Knight, one of St. Louis's busy railroad men and a communicant of St. Peter's church.

Laymen Speak.—Dean Davis of Christ Church Cathedral announces a series of Sunday night talks on "Public Problems and the Church," by laymen. March 9, Dr. Arthur E. Bostwick, librarian of the Public Library, spoke on "The Art of Seeing into Heaven." March 16, Mrs. Harry C. January, secretary of the Consumers' League, will discuss "Woman's Work: Its Source and Goal." March 30, the speaker will be Mr. Vincent L. Price, of the National Candy Company.

HARRINGTON ROGERS.

SOUTHERN VIRGINIA

Confirmation at St. John's, Roanoke.—Bishop Thomson visited St. John's Church, Roanoke, Sunday, March 9, at the hour of morning prayer, and confirmed a large class presented by the rector, the Rev. J. W. Cantey Johnson. On Saturday a large number of Roanoke churchmen called on Bishop and Mrs. Thomson, who were "at home" to all who would call at St. John's rectory.

Theatre Services.—Bishop Thomson was the speaker at the noon-day lenten services held at the Roanoke Theatre on Friday and Saturday, March 7 and 8. The bishop struck the key note for these services, as he emphasized the need of Christianity in every phase of life, especially in business and social relations. These services have started well, and bid fair to fully come up to the expectation of those who are responsible for the plan.

Rector Receives Purse.—Members of Christ Church congregation presented their rector, Mr. Mead, a purse, and requested that he take a rest before the lenten work began. He spent nearly three weeks in Florida, and returns in fine shape for the heavy lenten schedule. The Rev. T. K. Nelson, of the Virginia Episcopal School, and the Rev. L. C. Birch, of Bedford, officiated during the rector's absence.

A Parish Dinner.—The vestry of Christ Church had a supper for the men of the parish on Tuesday, March 4, which was served by the ladies in the parish house.

Ninety-six men sat down to a bountiful repast at 7:30 p. m., and remained for speeches and business till 11:00 o'clock. The features were: A welcome to the returned soldiers; an organization of a men's club; plan and determination to raise at least \$16,500 as an Easter offering, to go for the building fund; and emphasis and outline of work for the men during Lent.

G. OTIS MEAD.

PENNSYLVANIA

New Mission Started at Mount Union.—A new promising mission has been started at Mt. Union, Pennsylvania, on the main line of the Pennsylvania Railroad. This town was once prosperous on account of the large powder plant operating here employing several thousands of men and women.

The Rev. Frederick James Compson, the new rector of St. John's Church, Huntingdon, within whose jurisdiction Mt. Union is located, at once began to revive Church interests in this place.

The mission was dedicated on March 2, and is called the Church of Our Saviour. About twenty-five people have signed the form of organization and plans may be later to build a permanent church.

At present the mission is conducted over a large store, the proprietor wanting to rent his room for such purposes. Many Greeks in the town speaking the English language have signified their intention of joining the Church, knowing the Bishop of Harrisburg is looking after their interests.

CHICAGO

Lenten Noon-Day Services.—On Ash Wednesday the first of the noon-day services was held at the Majestic Theater, with a large attendance. The Rt. Rev. Irving P. Johnson, D. D., was the preacher. The other speakers will be as follows: Dr. Freeman, Bishop Fiske, Dean Bell, the Rev. Robert J. Renison, D. D., Dr. William C. Sturgis, and the Rev. Barrett P. Tyler.

Mercer and Farmer Campaign.—Results of the work of Ted Mercer and Tom Farmer are being felt already in the parishes where they have been preaching. Their week at St. Paul's Church closed with two largely attended services on March 2. The week from March 3 to March 9 was spent at Christ Church, Woodlawn. On Sunday March 9 Tom Farmer spoke at the service conducted at the Bridewell by Mr. Gibson of the City Mission. Mr. Farmer told very effectively of the eighteen years that he himself spent in prison, and of his conversion to a better life.

Pew System Abolished.—At a recent meeting of the vestry of Emmanuel Church, LaGrange, the rector, the Rev. Irvine Goddard, suggested that the system of rented pews be abolished. The vestry agreed, and at the annual parish meeting the recommendation of the rector and vestry was enthusiastically received by the people, and it was voted that there should be free pews in the parish after May 1. Mr. William Ripley Dorr, until recently leader of the Sixth Regiment Band at Great Lakes, has been appointed choirmaster and organist at Emmanuel Church, and began his work there in February.

New Heating Plant.—The congregation of Christ Church, Streator, has undertaken to raise \$3,000 to install a new heating plant, and make other repairs and improvements. The heating plant failed during Christmas week and all services for that period had to be cancelled. About \$2,000 has already been raised.

CHARLES L. STREET.

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COLORADO

Church Convalescent Home.—Among many activities lately in the way of raising money for this deserving work which, regardless of denominational affiliations, takes care of helpless and friendless women coming convalescent out of hospital without friends and without strength to get a living, many of the young ladies of the city took the cloakroom proceeds and services at the Governor's ball and soon after gave a tea dance at the Metropole Hotel from 4 to 7. Preceding the dance, Mrs. Harry English spoke on her experiences in France as a canteen worker.

GEORGE H. HOLORAN.

WESTERN MICHIGAN

Awakening All Around.—From over the diocese come indications of awakening life and earnestness. At Holy Trinity, Manistee, an open vestry meeting with everybody present resulted in a "drive" to raise \$960 to lift a heavy worry of debt. Beginning Sunday afternoon the committees were able to meet Tuesday and report \$970. This soon ran up to \$1,065, with every dollar paid in. The floating debt was wiped out and a balance left in the treasury, which, together with pledges also secured, abundantly meets the budget for the year. This was not only a business advance. It was a spiritual forward movement resulting in larger congregations, a better choir, and an atmosphere of hope and joy. Very much of this spirit is manifested in Holland, Battle Creek, Kalamazoo, St. Joseph, Niles, to say nothing of Grand Rapids, where it seems chronic.

F. A. GRANNISS.

WESTERN MASSACHUSETTS

Church Club Meeting Held.—The annual meeting and dinner of the Church Club of Western Massachusetts, Connecticut Valley division, was held at the Nyasset Club, Springfield. Officers for the ensuing year were elected. Bishop Davies and the Rev. John M. McGann both gave spendid addresses. The bishop and Mr. McGann have recently returned from the front, and in their speeches they applied the lessons of war to the Church at home.

Memorial to Archdeacon Sniffen.—In the Chapel of the Good Shepherd, South Lee, a parochial chapel of St. Paul's parish, Stockbridge, the Rev. George G. Merrill, rector, Bishop Davies dedicated a bronze mural tablet to the Ven. Charles J. Sniffen, late archdeacon of Western Massachusetts. The tablet was given by the people of South Lee in memory of their fellow townsman. At the same time the bishop dedicated a marble reredos, also a memorial to the archdeacon given by his widow. Addresses were made by the bishop and the rector. On the tablet beneath the name, title and dates, are the words, "The Shepherd of the Hills."

JOHN H. ROSEBAUGH.

CENTRAL NEW YORK

Prominent Utica Churchman Dies.—Daniel N. Crouse, a prominent business man of Utica, and director in many prominent corporations, one of Utica's most venerable citizens died suddenly on February 19. Since coming to Utica many years ago, he had been a member of Grace Church, and took a keen interest in its welfare. For many years he was a vestryman of that parish.

Unusual Lecture.—The Rev. Rudolph W. Nickel, rector of St. Peter's Church, Bainbridge, who is a native of Bohemia, obtained lantern slides from Prague, the capital of the new Czecho Slovak republic, and gave an illustrated lecture on "Bohemia, Past and Present" in the guild hall of that parish on Monday last.

Bishop Talbot at Cornell.—Bishop Talbot of Bethlehem was the preacher in Sage Chapel, Cornell University, Ithaca at the morning and afternoon services on Quinquagesima Sunday. He has been heard at Cornell annually for several years and is a favorite with faculty and students.

Parish Secures Rector.—The Rev. Manning B. Bennett has accepted a call to the rectorship of St. Stephen's, New Hartford.

Interesting Entertainment.—The Women's Parochial Guild of St. Paul's Church, Syracuse, gave a novel entertainment in Lockwood Memorial Hall at which the Misses Hoyt of New York City presented a program exactly as given by them for the benefit of our soldiers at the front and for the wounded in French and American Hospitals. They also gave an informal talk on their own experiences abroad.

Progressive Parish.—The annual report of St. Mark's Church, Clark Mills, shows that through the every member canvass and duplex envelopes large financial gain has been made, the rector's salary has been increased one-third, and the parish has become self-supporting. The Girls' Friendly Society of St. Mark's presented a patriotic pageant last week.

Enters Sisterhood.—Miss Grace Neal Dolson, Ph.D., recently professor of philosophy at Wells College, Aurora, took her final vows as a member of the Sisterhood of St. Mary, at their convent at Peekskill recently and will be known as Sister Hilary.

Red Cross Chaplain Undertakes New Work.—The Rev. R. P. Crum, rector of St. Mark's Church, Syracuse, spent a few days recently in his old parish upon his return from abroad. As some months remain of his year's leave of absence he will spend the balance of the time at St. Paul's Cathedral, Boston, working among Harvard men returning from overseas, with the special purpose of establishing service clubs.

THEODORE HAYDN.

LOUISIANA

Church Club Annual Meeting.—At the annual meeting of the Church Club of Louisiana held recently, considerable business was transacted.

The club was advised through the advertisements in the Church periodicals that the price of the new hymnal with music in lots of one hundred would be \$1 each, but if taken in less quantity the price would be \$1.50 each. The club wishing to give the small churches and missions throughout the diocese the opportunity of purchasing at the reduced price, authorized the secretary to notify the clergy and the vestries in the diocese that the Church Club would purchase the hymnals at the wholesale price and would furnish them to the churches at the same figure.

A very important step was taken with regard to the midday services during Lent, which heretofore have been conducted under the auspices of the Church Club. This year, however, the Protestant Min-

isterial Association has decided to have united midday services for business men and women and many of our own clergy will assist, and consequently the club decided to discontinue their services.

Much interest has been evinced in these united services and our laymen are co-operating heartily with the laymen of the other denominations to make them a success.

Mr. F. H. G. Fry, the newly elected president, of the club is arranging for the reception for our communicants who have answered the call to the colors when they return to their homes in New Orleans.

OREGON

Northern Convocation Meets.—At the opening service of the Northern Convocation, at Grace Church, Portland, February 26, the bishop spoke on the "Church's Duty to the Citizen-Soldier." Among other points he emphasized a parish gathering to welcome him on his return; that he be asked to take an active part in church work; and have the man and his family come to a thanksgiving communion, there to reconsecrate themselves to God, the Church, and the community.

The next morning a paper, by the Rev. T. F. Bowen, on proposed improvements in certain of the offices aroused considerable discussion, and brought about the appointment of a committee to present to the coming diocesan convention resolutions on family worship.

The "Readjustment of the Provincial System" was clearly presented by the Rev. C. H. L. Chandler, a former traveling secretary of St. Andrew's Brotherhood, who illustrated the need and care required, from business knowledge of the subject.

In the afternoon three good papers by members of the Woman's Auxiliary showed how, as in the Advent Call, women—messengers, intercessors and others—could render efficient service in parish calling, and visiting Sunday School children.

In the evening Mr. T. R. A. Sellwood, now past seventy, gave an interesting account of his experience as a lay-reader in the early days, with recollections of Bishops Scott and Morris.

E. H. CLARK.

KANSAS

Clerical Conference Held.—A clerical conference and retreat was held at Grace Cathedral, Topeka, February 25 to 28, conducted by Bishop Wisc. The subjects discussed were, "The New Hymnal," "The Pension Fund," "The Diocesan Convention" and "Parochial Reports." The Rev. E. M. Cross, of St. John's Church, St. Paul, Minnesota, gave the meditation at the retreat. All but two of the clergy of the diocese were present.

Youth and Old Age.—Bishop Wise lately confirmed a class of sixteen persons at Emporia where the oldest person was Mr. W. A. Lewis who will be ninety years old his next birthday, and the youngest was Willard Romer, a lad of ten years.

The Rev. Richard Cox, of St. Paul's Church, Manhattan, was one of the speakers in the open forum at the First Congregational Church, lately, on the subject of "The Episcopal Contribution to Church Unity." He was the first speaker in the series, and discussed the many efforts in this country and England in the direction of unity, showing what the Churches of the Anglican Communion would be able to contribute in any project for union.

CHESTER WOOD.

RHODE ISLAND

Bishop Perry's Return.—Bishop Perry has returned to the diocese after eight months service overseas as director of the Church War Commission and chief of the Red Cross chaplains. He will occupy the Diman estate, 300 Angell Street, until the fall, when Bishop's House will be reopened.

Noonday Services at Grace Church.—The lenten noonday services at Grace Church, Providence, have always attracted large congregations and have exercised a wide influence in the community. The following are the preachers this Lent: March 10 to 14, the Ven. J. H. Greig, Archdeacon of Worcester, England; March 17 to 21, the Rev. Alexander MacColl, D. D. of the Second Presbyterian Church, Philadelphia; March 24 to 28, the Rev. Edward M. Parrott, St. James's Church, Lake George, New York; March 31 to April 4, the Rev. Percy G. Kammerer, Emmanuel Church, Boston; April 7 to 11, The Very Rev. Howard C. Robbins, D. D., Cathedral of St. John the Divine, New York; April 14 to 18, Bishop Perry.

Lent at St. Paul's, Pawtucket.—The preachers at the Friday evening services in Lent at St. Paul's Church, Pawtucket, are as follows: March 14, the Rev. W. B. Hawk, St. George's Church, Central Falls; March 21, the Rev. Stanley C. Hughes, Trinity Church, Newport; March 28, the Rev. Charles E. Jackson, Church of the Ascension, Fall River, Massachusetts; April 4, the Rev. Philemon F. Sturges, Grace Church, Providence; April 11, the Rev. Emery H. Porter, D. D.

JOSEPH M. HOBBS.

ALASKA

Hospital's Work for Year.—The annual report of the Arthur Yates Memorial Hospital, Ketchikan, for the year 1918, is as follows: Total number of patients cared for, 135; births, 16; deaths, 11; number hospital days of service, 1,849; number charity days of service, 271.

Financial report: Receipts from patients, \$4,675.25; donations, \$1,195.85; total, \$5,871.10; cost of maintenance, \$5,220.88; balance on hand December 31, \$650.22.

This is the first time in the present matron's term of five years of service, that we have ever had any money to our credit at the end of the year. We feel very proud of the fact. Last year, with the constantly increasing cost of food, labor and surgical supplies, we were going in debt every day, until some of the cannery men took the matter up and raffled a pair of socks, knitted by Senator Heckman, which brought to us the sum of \$1,015. These same socks had already been raffled for the benefit of the Red Cross, when \$500 was raised. This does great credit to the knitter, even though the socks might not have passed a rigid inspector at the Red Cross work room!

We have been enabled to carry on our work without raising our rates. Of course, if it were not for the missionary boxes we receive, it would be impossible to keep open at all.

We were not as strictly quarantined as they were at Nenana, but escaped serious illness in the mission staff.

GUY H. MADARA.

WYOMING

Mr. Huston Leaves.—The Rev. S. A. Huston, for six years rector of St. Marks, Cheyenne, has tendered his resignation to

English Church News

Next Lambeth Conference.—The Archbishop of Canterbury made an interesting announcement at the meeting of Convocation, about the next Lambeth Conference. Immediately after the armistice was signed he communicated with the metropolitans of the Anglican communion asking their opinion as to when the conference should meet. It ought, of course, to have been held in 1918. It could not be held this year, as practically all the bishops wanted to be at their posts when the men returned from the war. The replies now received are unanimous in asking that the conference should assemble in 1920. Bishop Montgomery has undertaken the immediate secretarial duties.

Reform of the Lower House.—The Lower House of Canterbury has a new prolocutor, Bishop Kyle, dean of Westminster, who is democratic enough to ask that he shall be address as "Mr. Prolocutor" and not as "my Lord." The new house set to work at once to consider its own reform. It is notorious that its official members are out of all proportion to its elected ones. To increase the latter would make a very unwieldy body. Hence the idea was mooted that the deans, archdeacons, etc., should elect representatives among themselves, instead of claiming seats as of right. But here the house was brought up against an historical difficulty created by their predecessors in the reign of Henry VIII. In their Act of Submission they promised not to promulgate any new canon or constitution without the King's assent. Notwithstanding this legal difficulty, the house went on to consider what it would like to be if it had the power to be it. As a first step to reform the discussion was useful enough, and Dr. Temple had full scope for his ideas. The need of an enabling act is seen to be more pressing than ever. However, things move pretty quickly nowadays. Parliament is speeding up its own procedure, and we may expect some lightning legislation on social subjects. Possibly in some odd corner of time, the enabling act might pass. But whether it would do so without the condition of disestablishment attached to it, is very doubtful.

Dr. Orchard at Sion College.—We hear of Dr. Orchard nowadays a good deal, and more often than not it is at a gathering of Church clergy. His latest appearance was at Sion College, London, where he told our clergy some home-truths in his inimitable style. If only we could be assured that Dr. Orchard speaks for his brethren in the Congregational Church, the future would be very bright. Not that he thinks the divisions between us to be merely superficial: it might almost be said that Christ

Himself was divided, owing to the difference of emphasis which Romans, Anglicans and Nonconformists lay on the offices of prophet, priest and king. No one of the three seemed to have the whole Christ.

As regards church unity, Dr. Orchard is looking to primitive times, rather than to the mediæval age. Organisation there must be, which includes orders. But he thinks it precarious to depend on the "physical" chain of succession. Episcopacy he thinks valid and necessary, because of its historic continuity. The immediate duty before us in the meantime is to explain our creeds to those who differ from us, and especially to explain the "underlying philosophy of Sacramentalism." This is always Dr. Orchard's great point: he is much more anxious for literal intercommunion than for exchange of pulpits. "Your communion might open for us a way to God—will you withhold Him from us?"

Reunion and Episcopacy.—It is not often that our bishops write on controversial subjects in our church press, but an interesting exception to this rule has been made by the Bishop of Winchester, who contributes to the *Challenge* a long article on reunion and episcopacy, taking as his text a previous article by Dr. Carnegie Simpson on the second report of the Faith and Order Committee. Dr. Talbot deals with Dr. Simpson's suggestion that an offer from the non-Anglican side should be met by a similar concession from ours; we should acknowledge other communions as "churches," and offer "intercommunion," in the sense that Dr. Orchard claims. As to the first point, says Dr. Talbot, it is largely a matter of courtesy to speak of others as they would speak of themselves. But there is more than courtesy involved: "the fault of schism is distributed among all." And there is a practical difficulty: the Society of Friends, which has shown signs of the Spirit's work, would not be regarded, even by Dr. Simpson, as a "church." As to intercommunion, Dr. Talbot believes that episcopacy has to be maintained as a sacred trust: can it be so maintained if we acknowledge a ministry which lacks episcopal authority as equally valid and interchangeable? And further, Dr. Talbot sees the danger of modern sentimentalism in religion, seeking an escape from an "ecclesia" and all its works, because of the human perversities of ecclesiasticism. "The Gift of God in Christ and in His Church slips (to use a familiar word) through people's fingers." The bishop is sure that Dr. Simpson, as a Presbyterian, must be equally anxious about this. I hope to deal with Dr. Simpson's reply next week.

JAMES CAIRNS.

the vestry of that church, to take effect on April 15, and has accepted a call to Christ Church, Baltimore. During his residence in Wyoming, Mr. Huston has won for himself an enviable position. As president of the State Board of Education and a member of the board of the State Humane Society, he has served the interests of the state. As dean of his convocation, president of the Council of Advice, chairman *pro tem* of the examining chaplains, one of the trustees of Church property, and as a member of various committees, he has filled a most responsible position in diocesan life. In the departure of Mr. Huston, the people of St. Mark's feel that they are losing not only a beloved pastor but a warm

personal friend. With him and with his charming family go the wishes of his Cheyenne parishioners for all success in their new field of endeavor.

Senate Chaplain Receives Gift.—At the closing session of the Fifteenth State Legislature, the Rev. George C. Rafter, D.D., rector *emeritus* of St. Mark's Church, Cheyenne, was presented with a handsome gold watch chain as a token of appreciation of his services as chaplain of the senate. Dr. Rafter has held this post in the senate almost continuously since 1883, at which time the "Council of the Territory of Wyoming" was housed over a saloon on Sixteenth Street, in Cheyenne.

LUCY M. TAYLOR.

March 15, 1919

MILWAUKEE

Speakers at St. Paul's Are Laymen.—The special speakers, all laymen, at the Wednesday evening services at St. Paul's Church during Lent will be: March 12, Wheeler P. Bloodgood; March 19, George A. Chamberlain; March 26, T. Chalkley Hatton; April 2, Dr. J. L. Yates; April 9, Mrs. John W. Mariner. Their subject is "Readjustment from the Laymen's Standpoint."

LONG ISLAND

Union Lenten Services.—Arrangements have been perfected for a remarkable series of noon-day lenten services in Brooklyn, in which thirty-three churches and ministers of various denominations are interested.

These services began on Ash Wednesday in the Church of the Holy Trinity, whose rector the Rev. J. H. Melish has offered it for all the services.

A representative committee of clergymen and laymen has formulated the program. Dr. John R. Carson, of the Central Presbyterian Church, was the speaker on Ash Wednesday. Dr. J. G. Baechus, rector emeritus of the Church of the Incarnation, Thursday, and Dr. Newell Dwight Hillis, pastor of Plymouth Church, Friday. A long list of prominent clergymen will follow.

Community Services.—Fifteen churches in the Bushwick section of Brooklyn, representing ten denominations, united in a community service recently, with more than 1,500 people in attendance. Three ten minute addresses were delivered, by the Rev. W. J. Zirbes, of the Second German Baptist Church, on "Private Prayer," the Rev. H. E. Schnatz, Bushwick Avenue Presbyterian Church, "The Bible in the Home" and the Rev. John Williams, Calvary Episcopal, on "Public Worship."

The second of these services is to be held on Monday in Holy Week.

Social Values of a Fair.—The Rev. W. C. Charlton, rector of the Church of the Redeemer, Astoria, in commenting on the parish fair, puts before his people, the fact, that "our Lord constantly used social affairs to win men, women and children to Him."

It was the means of gaining two new members for their confirmation class, and there was a notable increase in the attendance at service the following Sunday.

Communion Set As Memorial.—The Missionary Society of St. George's Church, Brooklyn, has just sent to the Mission St. Jacques, at L'Archahai, Haiti, a beautiful Communion set of five pieces.

This is a memorial to Miss E. C. Holman, who died recently, and who had for almost thirty years been a devoted and faithful worker, and for a long time president of the society.

This mission is one of the stations where the Rev. Mr. Lloyd is doing effective work. The undertaking was started and brought to a successful issue by Miss E. W. Atwater.

Jr. O. U. A. M. Attend Church.—A patriotic and religious service was held Sunday, March 2, for the members of the Jr. O. U. A. M. of Brooklyn at St. Thomas' Church, and the rector, the Rev. D. M. Genns preached on "America's Mission."

Dr. Lacey Praises Slovaks.—At the Church of the Redeemer, Brooklyn, Sunday March 2, Dr. Lacey delivered a most interesting sermon on "America's Greeting to Czechoslovakia."

Dr. Lacey who is a student of Slovak

affairs, said that the Bohemian immigrants are a valuable asset, and that we would do well to further our personal relations with them, as they respond so quickly to American ideals. Archdeacon Webb was in the Chancel, which was decorated with the flags of the Allies.

Hear From King and Queen.—In reply to a letter of sympathy sent on behalf of the boys of the Church of the Messiah, Brooklyn, to the King and Queen of England on the death of their youngest son, the Prince John, aged thirteen and one half years, the Rev. H. P. Hames assistant to the rector, the Rev. St. Clair Hester, has received from their majesties at Buckingham Palace a very interesting communication.

MARY E. SMYTH.

WEST VIRGINIA

Speakers at Woman's Auxiliary Meeting.—The Woman's Auxiliary of St. Matthew's Church, Wheeling, was addressed by Mrs. Arthur Van Harlingen, of Bryn Mawr, Pennsylvania, recently. Mrs. Van Harlingen is one of the mission study leaders of the Diocese of Pennsylvania. Great inspiration was brought to West Virginia by Mrs. Van Harlingen, as would always be the case were there more frequent intercourse among the various branches of the Auxiliary.

G. PHILIP JUNG.

TEXAS

Called to His Old Parish.—The Rev. Mr. Cadman has again been called to the rectorship of All Saints' Chapel, Austin, and took charge recently. He resigned to enter war work in Canada and was absent from the parish about six months. He was called for the third time to this parish.

In Charge of the Archdeacon.—The archdeacon has been asked by the bishop coadjutor to take charge of the parishes at Rockdale and Cameron until such a time as he can locate a man and give him charge of this work. The archdeacon recently made a six days' visitation of the work at Giddings, Cameron, Moody, Smithville and Georgetown. The people gladly welcome the ministrations of the Church and it seems that possibilities here in the diocese of Texas are boundless. The new bishop coadjutor is receiving cordial cooperation everywhere. The new dean of this, the north west convocation, the Rev. L. C. Harrison, is taking an active interest in the missionary work. The north west convocation is to meet some time in the near future at Temple.

JOSHUA B. WHALING.

ATLANTA

For Soldiers.—All Saints' Parish, Atlanta, has taken advantage of its proximity to Camp Gordon to do some effective work among the soldiers. In the beginning, hot suppers were served to them from five to seven o'clock every Sunday evening and on holidays, in the parish house.

When the convalescent men came from overseas to Fort McPherson Hospital, the parish assumed the responsibility for the Y. M. C. A. Hut No. 2, which they attractively furnished. The grounds also received much care, shrubbery, flowers and grass being planted and swings set up. There is an interesting program of music from half-past two until five o'clock every afternoon, with the exception of Saturdays and Sundays; games and refreshments are also provided.

The hut committee are intending in the near future to add a large porch to the building and more conveniences to the interior, as the hospital at Fort McPherson is expected to be permanent.

E. S. TAYLOR.

MAINE

Woman's Auxiliary Study Class.—The Educational Secretary of the Maine branch of the Woman's Auxiliary inaugurated an interesting series of studies on the mission fields. The meetings were six in number, and were held every Friday afternoon at the Bishop's House, from February 7 to March 14. The general subject was: "The Church in our Country." The weekly topics included the following phases which were taken up by the various study leaders: "Christian Citizenship," by Miss Mary M. Burgess; "Bishop Kemper," by Miss Mary B. Chadwell; "The Indians," by Miss Harriet M. McCobb; "The Southern Mountaineers," by Miss Mary M. Burgess; "The Negro," by Miss Carolina H. Burgess; "The Church in our Rural Districts," by Mrs. Seth A. Moulton.

Bishop in Other Dioceses.—The Rt. Rev. Benjamin Brewster, D. D., has been doing duty in Rhode Island for Bishop Perry previous to his arrival from service in the army in France. The bishop is at present similarly occupied in Connecticut. But after March 14 it is expected that Bishop Brewster will take a well-earned rest for two weeks from the work of his expansive diocese.

Rector Quarantined.—St. James' Church, Oldtown, suffers the misfortune of having its rector the Rev. D. R. Bailey quarantined by reason of the illness of Mrs. Bailey, who is a victim of scarlet fever. By location in a near-by town, this parish is of actual and potential importance because it is called upon to minister in the interests of the church among the students in the growing University of Maine.

Rector Resigned.—The Rev. George A. Hunt, who for a few years past was rector of St. John's Church, Presque Isle, has resigned his parish, which is an event deeply regretted by his bishop, the parish and the community. The members of the parish gave voice to their appreciation of the retiring rector at a reception where he was the guest of honor and a purse of \$300 was presented to him as a token of kindly regard.

A prompt call was extended to the Rev. J. Martyn Neifert, assistant to the rector of St. James' Church, New York, who with equal promptness has accepted and entered upon his new duties March 1.

A Church Burned.—A wire just received announces the destruction by fire of St. Paul's Church, Fort Fairfield, but the parish house was saved.

St. Paul's Church ministers to a very prosperous farming district of Maine. And we can hope that the fruit of self-sacrificing labors of former years will be quickly restored.

Reception to a Clergyman.—When the rector of St. Mark's Church, Augusta, left for service in France, the Rev. J. Alexander O'Meara, formerly assistant at the Cathedral Church of St. Luke, Portland, consented to take charge of the parish during the protracted absence of the rector, Dr. O'Meara's personal qualities and wide experience in many lands have made him very acceptable to the congregation. This kindly feeling took on special form in a reception given to his honor at the parish house, February 26.

ERNEST A. PRESSEY.

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The Open Forum

Answer Desired

TO THE EDITOR OF THE CHURCHMAN:

I see much discussion of the subject of "The Cup" used in the celebration of the Holy Eucharist. I have not seen an answer to the following question: "Is alcohol in the chalice necessary for the validity and efficacy of the Holy Eucharist?"

F. R. ALLISON.

Kulpmont, Pennsylvania.

Unity in Diversity

TO THE EDITOR OF THE CHURCHMAN:

It is well that so much attention is being given to the thought of church unity, but if any permanent good is to be attained from it some system conformable to the nature of the Church is essential. The fact must be recognized that the Church is one already and that the divisions in it are not divisions of it; that the task is not to create a new unity out of disconnected parts, but to do away with separations which obscure and impair a true unity.

There must continue to be diversity. Diversity is a law of the Church's nature. God has made its members to differ. If arbitrarily repressed, diversities must result in division. Our present divisions are largely due to attempts at arbitrary repression. Liberty must be the law of a united Church, the liberty with which Christ makes free.

If the Church were recognized as a divine organism, and all attempts at organization conformed to the nature and requirements of that organism, our attitude would be a very hopeful one. Evidently the unit of such organization must be the community. That is the natural unit of the Christian Church, assumed by the primitive Church, recognized by the Apostles, required for its internal welfare, demanded by the nature of the work it has undertaken or should undertake. Disunity in the Christian community was forbidden by apostolic authority, and it is the great evil of the present state of denominational division.

The great task, then, is to devise some form of organization of the Christian community with which all Christians may voluntarily associate themselves. Men must not be asked to deny conscientious convictions. Christians are to receive one another. No one is justified in refusing Communion with another unless that other is vitally out of harmony with essential truth.

The desired consummation, then, would seem quite simple and feasible. The only need would be that the denominations should withdraw from their individual congregations such constraint as hinders them from adjusting themselves to the community in which they exist, and then the binding together of these congregations in some simple organizations which should express their true unity. Probably the majority of Christians in this country could thus adjust themselves to the true unity of the Church without difficulty. Long used forms and methods would not need to be given up, nor need new ones be adopted. The central body at the head of the community would naturally have a permanent presiding officer, and to satisfy the convictions of those who hold to the historic episcopate, such a chief pastor could be set apart to his office by bishops of Churches claiming such an episcopate without going counter to the convictions of those who have not the succession in this particular form. Even the one who claims that lay-

men can ordain will hardly claim that bishops cannot.

These individual Christian communities, varying in size from those containing hundreds of thousands of members in the great cities to those in smaller communities which are just able to be self supporting, would naturally group themselves together in larger associations following political divisions. But here again and especially freedom should be maintained. Each Christian community, a unit in itself, might naturally have somewhat the status of an episcopal diocese or a congregational association in its association with other units of like kind.

But these and other matters may safely be expected to work themselves out. The great present need is to get rid of the divisions which obscure the unity which already exists.

EDWARD C. WILEY.

Spencertown, New York.

The Church and Publicity

TO THE EDITOR OF THE CHURCHMAN:

The editorials in your paper have been enjoyable as a rule, but in this week's issue there is an annoying exception. It is your plea for experts in publicity for the Church. Such expressions as "the drive as an efficient method," "the science of publicity," "a high salaried publicity man to present the cause of missions to the Church," etc., etc., shock and sadden me. When you say "we dare prophesy that not one of the great organizations within the Church will in a decade think of attempting to conduct its affairs without employing experts in publicity" I for one, say God forbid.

Have we not yet enough of business methods and worldly contrivances in the Church?

Does your project of publicity chime in with "He shall not strive, nor cry, neither shall any man hear his voice in the streets . . . till he send forth judgment unto victory"?

Will learning "the art of raising money" help us to raise the dead and cast out devils?

How intimately connected is it with "provide neither gold nor silver nor brass in your purses?"

"Freely ye have received, freely give" is the command of Jesus. What did the Twelve receive? "A science of publicity"—a principle of the drive for efficiency, a high salary to present the fact that the Kingdom of God was at hand?

Do we consider the Gospel of the Kingdom as impracticable? Trust we so to the amazing success of worldly schemes that we are willing to put our trust in getting millions of dollars because the children of this world are wiser in their generation than the children of light?

If we think that the Gospel of Jesus Christ is something that must be modified to adopt it to our worldly civilization before it can take root on earth we have no faith.

We read somewhere that God hath chosen the weak things and the foolishness of the world to confound the wise and the mighty.

The drive—efficiency (so-called) and publicity seem to you to be wise and prudent in conducting the affairs of the Kingdom of God, but He who came to establish that Kingdom on one occasion said, "I thank thee, O Father, Lord of heaven and earth because Thou hast hid these things from the wise and prudent and hast re-

vealed them unto babes." The old saying "for love or money" touches many phases of life—I am not sure whether money can carry on the work of the Kingdom of God as it was put into this world by our Lord Jesus Christ. In fact, I think it often hinders the progress of the Kingdom. If we read the story of the first three centuries of Christianity we find it expanding through its law of love, that it rejected all worldly methods, and by the vitality of the Gospel, the meekness and patience of the followers of the Way, spread so wonderfully that the day when "the meek shall inherit the earth" seemed not far distant. It was a kingdom of the poor and unlearned, taking into its service the slaves, its domination was over human hearts and silver and gold it had not.

Then the wise and prudent seeing the increasing power that there was in this kingdom thought of world dominion and the glory of it, and accepted the offer of Constantine and the Roman Empire sat upon the tomb while the faithful kept alive the germ of Christianity in the catacombs.

Love, not money, is the greatest of all powers, and it does not work by "the drive" nor by "publicity," and is even quite careless of "efficiency," that modern idol. When I read your article I said to myself, "What! shall I bow down to money, the power that has almost wrecked our poor semblance to civilization and call on it to save the Church and its missions?"

Is the story of the missionaries and martyrs who went on the great adventure to win souls to God to be put on the shelf while we call in the advertising man and on a 50-50 basis save the world?

Is not the mind saturated enough with what can be done with money?

"Money talks." It standeth in the top of high places and in the market places it shouts "I am indispensable, inevitable, all powerful, you can't do anything without me."

Its loud cry has entered into the porch of the church and is even heard in the sanctuary and THE CHURCHMAN is its prophet. Woe worth the day.

JAMES V. CHALMERS.

Holy Trinity Church, New York

The Price of the New Hymnal

TO THE EDITOR OF THE CHURCHMAN:

The availability of the new hymnal for small parishes and missions, is being questioned by many of our missionaries. A large proportion of these congregations have never been able to purchase the old hymnal with words only, but have depended on the several Prayer Book and hymnal societies for free distribution. For the majority of the small congregations, the purchase of the new hymnal at \$1.00 per copy is impossible. In the average small congregation, only a few can sing by note and except for the "choir," there would be no need for a musical edition of the hymnal. I would therefore ask if the commission on the new hymnal has made any provision for the many hundreds of congregations which cannot buy and do not need the musical edition?

T. TRACY WALSH.

York, South Carolina.

[For the sake of such parishes the Pension Fund will issue copies of the new hymnal containing a hundred hymns with music and several chants for each canticle. The book, strongly bound, will be sold for twenty-five cents. These hundred hymns are the hymns most used. It would perhaps be a gain if the whole Church used this smaller book, that the whole Church might learn to use only the greatest hymns. —EDITOR.]

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The Church in the Cave of Adullam

TO THE EDITOR OF THE CHURCHMAN:

The caption to this letter expresses an ideal actually realized 3,000 years ago.

David, the son of Jesse, strange to say, was once an outlaw. He was reduced to this necessity by the powers that be. Several times his life was attempted by King Saul, in consequence of which he fled and organized a band of outlaws, whose rendezvous was a mountain stronghold known as the cave of Adullam. Hither resorted "every one that was in distress, and every one that was in debt, and every one that was discontented, and he became captain over them." A sort of Bolshevik army!

The attitude of the privileged class toward this motley crowd, when they asked for justice, was voiced by Nabal the churl: "Who is David? and who is the son of Jesse? there be many servants nowadays that break away every man from his master."

The cave of Adullam today is about 10,000 times as large as it was in David's time. It is called a menace. And the attitude of the Church, alas! is strikingly similar to that of Nabal the churl. Why cannot the Church today act the role of David? Why cannot we churchmen organize and direct the democratic aspirations of the great army of discontent?

David taught his 600 to respect the powers that be, and to exercise mutual justice. Hence the cave of Adullam became the school for the best reign that Israel ever enjoyed.

The same possibility resides in the present social unrest. If the Church will consecrate herself to the God-given task of sympathetically directing the democratic aspirations of the surging mass of humanity, she will evolve a great army of justice-loving men who will prepare for the new age and the coming Kingdom of Christ.

Impracticable? Not a bit. Let the clergy, individually or in groups, mingle in the meetings of the discontented and counsel with them. Invite them into our parish halls for open forums. Visit their homes. They are God's children. Crude indeed may seem some of their methods to get justice, yet they are personally men of noble sentiments and impulses, as the few clergy who know them can testify.

Doubtless there are in the Church many noble laymen who are ready and eager to follow the clergy in such heroic work. Are we actually with David or Nabal?

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In gathering the material for this book Mr. Kleiser has drawn freely from the great masters of English, including Shakespeare, Milton, Scott, Goldsmith, Lamb, Macaulay, Browning, Carlyle, De Quincey, Newman, Ruskin, Pater, Stevenson, Tennyson, Arnold, Kingsley, Bulwer-Lytton, George Eliot, Dickens, Thackeray, Hawthorne, Emerson, Irving, Longfellow, Lowell, Mable, and many living writers.

There is an interesting introduction by Frank H. Vizetelly, Litt.D., LL.D., and a practical plan of study by the author. It is believed that this is the only book of the kind so far published, and that it will fill a distinct and valuable need. It will be a useful supplement to the dictionary and regular book of synonyms.

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CHURCHMAN Co., Dept 10, 381 Fourth Ave., New York

A Correction

To the Editor of THE CHURCHMAN:

In your issue of March 8 there is an item in your personal column to the effect that the Rev. Stephen E. McGinley has accepted the rectorship of Immanuel Church, New Castle, Delaware. I trust that you will take occasion in your next issue to correct this statement, as I have not accepted that call.

STEPHEN E. MCGINLEY.

New Brighton, Staten Island, New York.

BOOKS RECEIVED

Economics and History

THE FOOD CRISIS & AMERICANISM. By William Stull. \$1.25. Macmillan Co., New York.)

HOW FRANCE IS GOVERNED. By Raymond Poincaré. \$2.00. (Robt. M. McBride Co., New York.)

MEXICO. TO-DAY & TO-MORROW. By E. T. Trowbridge. \$2.00. (Macmillan Co., New York.)

ALSACE-LORRAINE SINCE 1870. By Barry Cerf. \$1.50 net. (Macmillan Co., New York.)

Poems

FISHERMAN'S VERSE. By William Haynes and Joseph Leroy Harrison (with introduction by Henry Van Dyke. \$1.50. (Duffield Co., New York.)

THE SONG OF THREE FRIENDS. By John G. Neihardt. \$1.25. (Macmillan Co., New York.)

AFTERGLOW. By James Fenimore Cooper, Jr., \$1.00. (Yale University Press, New York.)

The New Books

On the Seamy Side

EMINENT VICTORIANS. By Lytton Strachy.
G. P. Putnam's Sons, New York. 1918. \$3.50.

It is as if St. Gaudens, making the Sherman monument, had shaped the lips of the angel into a derisive smile. "Friends," says the angel, "I bring you here a hero, but I can hardly keep from laughing when I think of some of the exceedingly unheroic things he did." Thus does Mr. Strachy present Cardinal Manning, Florence Nightingale, Doctor Arnold and General Gordon. His attitude toward them all is that which Mr. Sargent, the painter, is said to have taken toward some of his sitters, whom he depicted in such a manner as to make their women friends weep, and their men friends gnash their teeth. They were all more or less mad, he says in effect, especially in the matter of religion.

"During the year 1883," says Mr. Strachy, "a solitary English gentleman was to be seen, wandering, with a thick book under his arm, in the neighborhood of Jerusalem. His unassuming figure, short and slight, with its half-gliding, half-tripping motion, gave him a boyish aspect which contrasted, oddly but not unpleasantly, with the touch of gray on his hair and whiskers. There was the same contrast—enigmatic and attractive—between the sun-burnt, brick-red complexion—the hue of the seasoned traveler—and the large blue eyes, with their look of almost childish sincerity. To the friendly inquirer he would explain, in a low, soft, and very distinct voice that he was engaged in elucidating four questions—the site of the crucifixion, the line of division between the tribes of Benjamin and Judah, the identification of Gibeon, and the position of the Garden of Eden. He was also, he would add, most anxious to discover the spot where the Ark first touched ground, after the subsidence of the Flood; he believed, indeed, that he had solved that problem, as a reference to some passages in the book he was carrying would show. This singular person was General Gordon, and his book was the Holy Bible."

"At about this time," he says in another place, "the curate of Littlemore had a singular experience. As he was passing by the church he noticed an old man, very poorly dressed in an old grey coat with the collar turned up, leaning over the lych gate, in floods of tears. He was apparently in great trouble, and his hat was pulled down over his eyes, as if he wished to hide his features. For a moment, however, he turned toward the curate, who was suddenly struck by something familiar in the face. Could it be—? A photograph hung over the curate's mantelpiece of the man who had made Littlemore famous by his sojourn there more than twenty years ago; he had never seen the original; but now, was it possible—? He looked again, and he could doubt no longer. It was Dr. Newman. He sprang forward with offers of assistance. Could he be of any use? 'Oh, no, no!' was the reply; 'Oh, no, no!' But the curate felt that he could not turn away and leave so eminent a character in such distress. 'Was it not Dr. Newman he had the honor of addressing?' he asked, with all the respect and sympathy at his command. Was there nothing that could be done? But the old man seemed hardly to understand what was being said to him. 'Oh, no, no!' he repeated with the tears streaming down his face. 'Oh, no, no!'"

There is an interest in this manner of writing which is irresistible. And the book is full of it. Whoever begins it will be impatient of interruption till he finishes the last page. Probably these characterizations are true and just; they are convincing; they have every look of real life. Few readers, however, will claim that they are kind. Not one of these eminent Victorians could read the description of himself without a sinking of the heart, and a mounting of blood to the cheeks, and a strong desire to get Mr. Lytton Strachy by the back of the neck. Dr. Arnold would have illustrated upon him that sturdy theory of "personal correction" which he practised at Rugby. Cardinal Manning would have wished for the chance to hold him under in that lake of fire and brimstone in which he so un-faithfully believed. The note of the book is touched in a phrase of the introduction to the account of Manning. Elusive person—Manning, says Mr. Strachy. Did he become a leader of the procession by his merits, or by a superior faculty or gliding adroitly to the front rank? Let us examine the matter. "It may be instructive, and even amusing, to look a little more closely into the complexities of so curious a story." So with all the others.

Kindly step forward, Miss Nightingale, says Mr. Strachy. You are remembered, I believe, as the Lady with the Lamp, and you accomplished great things for wounded soldiers sixty years ago, and ever since. You will not deny, however, that the benevolence and public spirit of your long life were equaled only by its acerbity. You worked Sidney Herbert to death and made Arthur Hugh Clough tie your brown-paper parcels. Listen while I read to our friends selections from your foolish theological correspondence with Dr. Jowett. Here, too, are a number of prayers which you wrote in your intimate journal, some of which seem to me rather amusing.

You, also, Henry, in your cardinal's robes; I have quite a collection here of your confidential meditations, good resolutions and prayers. How odd it was of you to speak of the death of your young wife as one of "God's special mercies"; not, of course, at first, when you used to write your sermons beside her grave, but afterwards. What a queer way you had of balancing your spiritual accounts, benedictions on this side, maledictions on that, like Robinson Crusoe. And your ambitious and unscrupulous schemings and plottings for ecclesiastical promotion, were they not somewhat detached from your private pieties? You say, "I am conscious of a desire to be in such a position (1) as I had in times past, (2) as my present circumstances imply, (3) as my friends think me fit for, (4) as I feel my own faculties tend to. But, God being my helper, I will not seek it by the lifting of a finger or the speaking of a word." Was not that because old Talbot, the Pope's private secretary, was lifting all the necessary fingers, and speaking all the determining words? I saw your Red Hat the other day, Henry, hanging over your tomb in the crypt of Westminster Cathedral; it was covered with dust; what do you think of that?

Of course, even the saints had their faults and follies, the remembrance of which is pleasant and profitable (or, as Mr. Strachy puts it, amusing and instructive) to us, because we are thereby assured that they were human like ourselves. Our blame of them is thus a kind

of praise, showing, as it does, the difficulties through which they made their way to sanctity. It is like the game of Hit the Halo, which the gods played in Valhalla with Baldur the Good. The friendly gods pelted Baldur with sticks and stones, believing that nothing could do him harm. But one time there came in Loki, an unfriendly god, whose throne was the Seat of the Scornful, and that day the halo of Baldur was pretty badly shot to pieces.

GEORGE HODGES.

From American History

THOMAS JEFFERSON. By David Saville Muzzey, Ph.D. JEFFERSON DAVIS. By Armistead C. Gordon. Charles Scribner's Sons. New York. 1918. \$1.50 each.

Just as there is no more interesting field for reading than biography certainly it likewise would be difficult to find more interesting subjects for the biographies than the men whose lives and work, according to the announcement, are to be included in this series, and Thomas Jefferson and Jefferson Davis are Americans whose careers afford the picturesqueness, importance and romantic fascination sufficient to make a proper beginning. But the two books are markedly unequal both in scholarship and in successful accomplishment.

Professor Muzzey has produced here by far the best short life of Jefferson yet written. It is scholarly, judicial, and yet brilliant. While the reviewer would dissent from many of the author's views and is unable to agree with him as to the measure of Jefferson's greatness, yet he is glad to acknowledge the value of the interpretation put upon Jefferson's life and the suggestive treatment of many of the great events in the early years of our national history.

On the other hand, Mr. Gordon hardly has measured up to the opportunity afforded by the life of Jefferson Davis. The book is in large part an attempted apology for and justification of the discredited cause of secession. The author must forget that a civil war (which was *not* a "war between the states") has been fought and its issues decided years ago. Certainly the strong nationalist policy of the party now in power, in spite of its prevailing southern leadership, would tend to show that "much water has flowed beneath the bridge" since the days of 1861!

The succeeding volumes of this new series will be awaited with eager interest by readers of American history.

Wm. Starr Myers.

Salem a Hundred Years Ago

CALEB AND MARY WILDER FOOTE. Reminiscences and Letters. Edited by Mary Wilder Tileston. Houghton, Mifflin Company. Boston. 1918. \$2.00.

Those who are interested in the quiet but cultured life of Massachusetts a century ago will find this a book of rare charm. The Footes lived for the most part in Salem and were intimate friends of that strange genius, Nathaniel Hawthorne. The letters abound in such intimate touches as the account of the first sermon preached at Cambridge by the Rev. Ralph Waldo Emerson and one of Daniel Webster's great speeches for the defense in a famous criminal trial. It is a refreshing record of the plain living and high thinking of New Englanders a hundred years ago.

E. C. C.

From the "East Side"

A CHANCE TO LIVE. By Zoe Beckley. The Macmillan Company. New York. 1918. \$1.60.

A great authority on art once said: "Don't do all you can." When an author

knows her subject she secures confidence from her reader. When she feels it deeply she often defeats her purpose in her effort to "get her message over."

Zoe Beckley knows those interesting New Yorkers of the East Side. She has written a story, *A Chance to Live*, and it is filled with her knowledge of the wrongs they endure. She proves her points, the Triangle fire, and all that led up to it, the bread riots, and the underlying motives—there is no chance of argument. You and I could not stand up against such conditions one week, but in her efforts to make you realize the social problems, the machinery of the mere story, squeaks, and sometimes almost stops. There is a vivid etching of incidents with characters dimmed by contrast.

The author is a master of that greatest of all arts, the short story; she proves it in every chapter. Annie Hargan, the heroine is well worth knowing, but if you are allowed to meet "Aunt Moggie" you meet the real stuff. Everyone who can ought to claim an introduction, for you will have a friend who is as much a living personality to you as flesh and blood.

Here is an interesting summary of the author's belief. "There are two ways the system can work, it could crush you into soddenness or it could rouse your fighting spirit. Perhaps they could put on a bit more steam, generate more power, achieve one more push, and so climb up, and out, and help the others."

P. L. T.

Lord Northcliff

NORTHCLIFF: BRITAIN'S MAN OF POWER. By W. E. Carson. Dodge Publishing Company. New York. 1918. \$2.00.

For four years three kings have reigned in England. One of them reigned, but did not rule. King George officially led his people, but only as the carriage dog leads the carriage; he stood at the cross roads until he found out which way they wanted to go,—then he went before. The other two ruled. They found out which way the people ought to want to go, and along that road they made them go. They led.

Each of these last was Thomas Carlyle's type of king: the man who can. They are David Lloyd George, born in Wales, and Alfred Charles William Harmsworth, born in Ireland, known today as Lord Northcliff.

"Who were your ancestors?" a certain English nobleman asked with a sneer of a "commoner." And the other answered "I haven't any. I am the ancestor." The first king had ancestors. That is the reason that he is a king. The other two are ancestors. That is the reason that they are kings.

If you want to learn about Lord Northcliff, how he became "king," how he has used his royal power and how he is using it today and will probably use it tomorrow, read this absorbing history by W. E. Carson. You will admire him because of his friends, and perhaps even more, because of his enemies.

G. T. D.

Exhibit Planning

THE A B C OF EXHIBIT PLANNING. By Evert G. Routzahn and Mary Swain Routzahn. New York, Russell Sage Foundation. 1918. \$1.50.

This is a detailed technical study of how to plan, present, and use exhibits. The volume is largely made up of reproductions of exhibit charts, good and bad, with careful interpretative comment. One of the chief dangers against which the authors warn is the widespread tendency to make a chart tell more than it ought to. A chart, in other words, is not in-

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tended to take the place of a pamphlet; it is to be absorbed at a glance, not read at leisure. Significant instances are given of the results of exhibits and even of single charts carefully planned and cleverly executed. A limitation of exhibits has been their prevailing static character. Lately, however, the motion picture and "flash" devices have been used with profit. It is essential to dramatize the material presented, so that it will stimulate the imagination; too many exhibits are mere appeals to the intellect. On the whole, the volume is to be commended to all students of social methodology.

F. M. C.

THE ATLANTIC MONTHLY AND ITS MAKERS. By M. A. DeWolfe Howe. The Atlantic Monthly Press. Boston. 1919. \$1.00.

An interesting account of this venerable literary institution and of the distinguished men who have been its editors.

COUNTER ATTACK AND OTHER POEMS. By Siegfried Sassoon. With an introduction by Robert Nichols. E. P. Dutton and Company. New York. 1918. \$1.25.

A great many verses in the starkest manner of realism devoted to the exposition of the truism that war is hell.

HYMN OF THE FREE PEOPLES TRIUMPHANT. By Herman Hagedorn. The Macmillan Company. New York. 1918. 75c.

These verses are a comment on the inspiration of the dictum of Job—"That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment" as exemplified by the Great War, in the brief blatant triumph of William the Damned, who lives to see his people covered with sackcloth and ashes. The theme is a noble one, and it is refreshing to meet in a modern poet with recognition of the power of God. One cannot, one is sorry to add, say as much of the execution. That seems scarcely to justify the issue of so brief a poem in a separate volume at the price asked.

L. G.

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PASSING OF BISHOP GIBSON

By Frederick W. Neve

IN the early hours of Monday morning, February 17 Bishop Robert A. Gibson of Virginia passed to his reward. On the night of his death his mind went back to the time, when as a soldier in the Civil War he fought for the South. It seemed to him, apparently, that he was looking for some officer to come and inspect the guard, as he asked one of his daughters: "Who is on guard tonight?" and then tried to arrange himself, so as to be ready for the officer's inspection. In the following lines I have tried, as simply as possible to bring out the significance of this beautiful and touching incident as a tribute of love and esteem to the memory of my friend and bishop, Robert Atkinson Gibson.

WHO IS ON GUARD TONIGHT?

"Who is on guard tonight?"
Said the brave old soldier-priest.
"We must keep this post till the morning light
And then we shall be released.

"Who is on guard tonight?"
The Captain will soon be here,
And we and our arms must be clean and bright
And then we need not fear.

"Who is on guard tonight?"
He may come at the midnight hour,
But we, who have fought with Him many a fight,
Can trust in His Saving Power."

An angel stood guard that night,
By the side of that warrior-priest
And the Captain came 'ere the morning light
And the soldier's warfare ceased.

PEACE PROBLEMS FOR THE CHURCHES

By the Rev. Randolph H. McKim, D.D.

WHEN our boys come home from France they will be asking some pointed questions, which the Churches must carefully consider. Their experience "over there," in camp, and on the battlefield, is leading them to ask why Christianity cannot be simplified—reduced, as it were, to its simplest terms—and purged of both ecclesiasticism and dogmatism. They have found that the personal Christ, the Friend and Saviour, is what their souls have cried out for in their lonely hours, or in the hospital, or in the solemn moment when they have looked in the face of death.

Can the Church give them a simpler creed? A more practical, a more helpful Gospel? Like those Greeks of whom St. John tells us, they will be saying to their preachers and spiritual guides: "Sir, we would see Jesus."

And another question they will press when they come home will be: "Why cannot the Churches draw together in a closer bond of real fraternity? Why must the barbed wire entanglements be kept up? Why not cut them down and have true fellowship, leaving every Church the privilege of its own peculiar beliefs, and customs, but recognizing the higher unity of a common Christianity?" They have not seen a bit of use "over there" in these barbed wire fences between Christians of different names, and they will be for opening up communicating trenches instead.

We cannot doubt that these men will be a vital force in our Churches when they come home. Perhaps they will be the most

CHURCH ORGANIZATIONS

BROTHERHOOD OF ST. ANDREW

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An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the brotherhood accept special responsibility at this time to co-operate with other Churchmen in preparation for the return to their parishes of these men now enlisted in the service of the Nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Program of accomplishment, calling to enlistment therein all the laymen of the Church. This program has seven objectives in the work of laymen, and correspondence is invited, regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut Streets, Philadelphia, Pennsylvania.

The Board of Missions

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vital element in our congregations, and it will not be surprising if they will insist on a broader fellowship and a closer unity than the Churches have ever known before. To them it will seem that the most important matter—beyond all sectarian banners and distinctions—is whether a man has a real grip of the Christian virtues and a real fellowship with the Living Christ. The figure of the crucified Christ in the way-side calvaries or in the ruined churches has brought help to Protestants and Catholics alike, and it is His Cross which is in their minds the great symbol of practical and helpful religion. The idea of sacrificial love is very familiar and very real to them, and that is what they will want to hear about.

And further, they will be asking why all Christian people cannot come freely to the Lord's Supper without challenge and without pronouncing any shibboleth, but the love of Christ and their fellowmen.

There have been many illustrations of this new spirit of fellowship and unity, for instance, in that unique and impressive *Te Deum* Victory Service held here in our largest Episcopal church. When distinguished divines of four different Christian communions made addresses of thanksgiving to God from the same pulpit, they were listened to with a quite unusual intensity and solemnity by the great congregation, and when the benediction was pronounced by the Bishop of Washington, there was a deep and grateful feeling that the war had broken down sectarian barriers at least for that evening. Let us hope there was in that service a foregleam of Christian unity and a prophecy of a new era of Christian brotherhood among all who profess and call themselves Christians.

BOOKS RECEIVED

Biography

THE PEACE-PRESIDENT. By William Archer. \$1.00 net. (Henry Holt & Co., New York.)

CHARLOTTE BRONTE. By the Bronte Society. \$4.00 net. (E. P. Dutton, New York.)

THE BOOK OF LINCOLN. Compiled by Mary Wright-Davis. \$2.50. (George H. Doran Co., New York.)

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for March

2. QUINQUAGESIMA.
5. ASH WEDNESDAY.
9. FIRST IN LENT.
16. SECOND IN LENT.
23. THIRD IN LENT.
30. FOURTH IN LENT.

Preachers for Next Sunday

SECOND SUNDAY IN LENT

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), The Dean; (4), Rev. Selden Peabody Delany, D.D.

GRACE CHURCH—Morning (11), The Rector; (8), Bishop Stearly.

ST. STEPHEN'S CHURCH—Morning (11), The Rector; afternoon (4), The Rector.

CHURCH SERVICES

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Amsterdam Avenue and 111th Street

Sunday Services: 8, 10 and 11 A.M., 4 P.M.

Week-day Services: 7.30 A.M. and 5 P.M. Daily

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Broadway and Tenth Street

THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.

Sunday Services: 8 and 11 A.M., 4 and 8 P.M.

Week-day Services: 9 A.M. and 12.30 NOON, daily

St. Stephen's Church

Sixty-ninth Street, near Broadway

THE REV. NATHAN A. SEAGLE, D.D., Rector

Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas's Church

Fifth Avenue and 53rd Street

THE REV. ERNEST M. STIRES, D.D., Rector.

8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

Cathedral of SS. Peter and Paul

Washington Boulevard and Peoria Street
Chicago

Sunday Services, Holy Communion, 7.30 A.M.-9.00 A.M.; Choral Eucharist, 11.00 A.M. Holy Communion daily, 7.00 A.M. in Chapel. Wednesdays in Lent, 4.00 P.M., Bishop Griswold. (Five minutes from Loop on Madison Street cars.)

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Classified Advertising

RETREAT

BROOKLYN—The annual retreat for the women of Long Island and Greater New York will be held on Friday, April 11th, from 10 A.M. to 4 P.M. in Saint Paul's Church, Clinton and Carroll Streets, Brooklyn. Conductor, the Reverend Father F. C. Powell, Provincial Superior S.S.J.E., of Boston. Tickets for luncheon will be forwarded free of charge upon application to the Secretary, Saint Andrew's House, 199 Carroll Street, Brooklyn. The church may be reached by Court Street car from Brooklyn Bridge, Manhattan, or from Borough Hall subway station, Brooklyn. It is one block west of Court Street on Carroll Street.

DIED

NEUFVILLE—Entered into Eternal Life Feb. 23, 1919, at her home in Charleston, South Carolina, Anna Clarkson Neufville, aged fifty-seven years.
"When I awake up after Thy Likeness, I shall be satisfied with it."

NEILSON, February 14th. Entered into Rest, Mary Augusta of New York City, only daughter of the late Jason and Mary Augusta Neilson.
"The strife is o'er, the Victory won."
"Peace, perfect peace."

COPPÉE—Entered into rest on the 27th of February, 1919, at her home in Ross, Marin Co., California, Julia de Witt Coppée, widow of the late Henry Coppée, LL.D., in the ninety-fifth year of her age. "Blessed are the pure in heart, for they shall see God."

SHAKESPEARE GAME

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BOOKS RECEIVED

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LESSONS OF THE WAR AND THE PEACE CONFERENCE. By Oreste Ferrara. \$1.50. (Harper & Brothers, New York.)
SAVED AS BY FIRE. By Cecil F. Wiggins. \$1.25. (Richard G. Badger, Boston.)
AMERICAN LABOR AND THE WAR. By Samuel Gompers. \$1.75. (George H. Doran Co., New York.)
THE VISION FOR WHICH WE FOUGHT. By A. M. Simons. \$1.00. (Macmillan Company, New York.)
PAX ECONOMICA. By Henri Lambert. 75c. (International Free Trade League, Boston.)
THE DISABLED SOLDIER. By Douglas C. McMurtrie. \$2.00. (Macmillan Company, New York.)
EXPLAINING THE BRITISHERS. By Frederick William Wile. \$1.00. (George H. Doran, New York.)
THE GERMAN CONSPIRACY IN AMERICAN EDUCATION. By Gustavus Ohlinger. \$1.25. (George H. Doran Co., New York.)
THE SOLDIERS' FRENCH PHRASE BOOK. (Felt & Tarrant Manufacturing Company, Chicago.)
MORALS AND MORALE. By Luther H. Gulick. \$1.00 net. (Association Press, New York.)

Miscellaneous

EATING IN TWO OR THREE LANGUAGES. By Irving S. Cobb. 60c. (George H. Doran Company, New York.)
THE FORCE SUPREME. By Walter Wellman. \$1.25. (George H. Doran Company, New York.)
WHY PROHIBITION. By Charles Stelzle. \$1.50. (George H. Doran Company, New York.)
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—Tennyson.

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—Browning (The Inn Album).

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BISHOP HARE

From an address by Bishop Burleson before the South Dakota Historical Society on the occasion of the presentation of the portrait of the late Bishop Hare to be hung in the capitol at Pierre.

THIRTY seven crowded years as missionary, citizen, and ecclesiastic cannot effectively be compressed into the limits which time and propriety impose upon the writer of this paper. It was a life too full and rich to be analyzed briefly. To some of us the greatness of this man rests not at all upon the outward contribution made by his life and work towards the upbuilding of our commonwealth; not upon the

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culture of his mind nor the high breeding which made him so rare a gentleman; but rather upon an inner glory of spirit which marked him as one who had seen God, and lived in the light of that vision, day by day. To us he would have been great had his lot been cast in comparative obscurity, and himself counted only among those hidden saints whose presence in this gray old world preserves its sweetness, and quickens our halting faith in the capacity of human beings to become the sons of God. Yet I must choose, and choosing I must limit our consideration to certain phases of a life whose many-sided charm tempts one to wide roving in the field of biography.

For I call upon you to recognize that the first, and perhaps the greatest service performed by Bishop Hare for this commonwealth of South Dakota was that of chief

missionary to our Indian tribes. I know it is not unusual for men—even for some who call themselves Christians to utter the word missionary with a belittling accent, if not a supercilious sneer. A "missionary" is to them an anemic visionary, or a meddlesome fanatic, who goes messing about trying to frighten people into the Kingdom of Heaven. He is a person to be merely tolerated by red-blooded two-fisted men; his chief value is that he furnishes a little amusement for those who are engaged in the real business of life, but it is not to be expected that he will be taken seriously.

I wish to challenge this attitude of mind. I wish to show you that when we speak of missionary work in the newer parts of our country we are talking about a great patriotic task. We mean the Church of God co-operating with the state in the production of a Christian civilization. We mean the development of that spirit of honor and righteousness, of loyalty and brotherhood and godly fear which is the very foundation-stone of all lasting liberty. You here in South Dakota have had a most conspicuous demonstration of its efficiency—and it was accomplished by the grace of God through the life of His devoted servant, William Hobart Hare.

I will give you a modern instance: On St. Bartholomew's day, August 24, 1917, I opened our Niobrara convocation on the Pine Ridge reservation. Gathered in and near the great booth was a congregation of 800 Indians, and round about us lay a camp sheltering between two and three thousand who came long journeys to spend four days in prayer, conference and worship. On either side of me, as I looked out over that great assembly, stood two men who thirty-eight years before, on that very morning, had stood by Bishop Hare on that same reservation to hold our first Christian service among the Ogalala Sioux. It was not hard for the imagination to reproduce that earlier scene. About the slight form of the young bishop a group of scowling, painted savages, squatting upon the ground; their hands still red with the blood of soldiers and settlers, their hearts seething with rebellion and revolt. They had made their last stand against the encroaching white man; they had fought their last fight and had failed. Driven in from every side, they were ringed about with soldiers' bayonets, and held in check by superior force. Scarcely one among them professed Christianity, and the majority hated the white man's religion as whole-heartedly as they hated everything else which reminded them of those whom they counted their persecutors.

Here was a tremendous and threatening problem—a sinister obstacle in the path of civilization and progress. Yet thirty-eight years after, in the presence of those very men—still hale and vigorous—who had supported Bishop Hare in his first service I conducted the worship of God in the presence of a great Christian congregation devout and reverent, on a reservation where white and Indian dwell side by side in peace, and where there are more loyal Christians in proportion to the population than in any other community within the borders of our state, outside of the Indian reservations. What had wrought this

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change? Many things, of course, had conspired, many agents had been working toward this end, but the chiefest was embodied in the life and work of that man of God who for more than thirty years went in and out among them.

Let me state the case, not in any words of my own, but through the mouth of a government official. In the later years of his life, helpless from the ravages of the disease which caused his death, Bishop Hare asked a friend to take a message from him to the Indian office. The messenger, finding the commissioner deeply engrossed, before a desk piled high with papers, began by making an apology for intrusion: "But" he concluded, "I come to you from Bishop Hare." The commissioner, pushing back his papers, replied: "Bishop Hare can command, at any time, and to any extent, the attention and co-operation of this office. He has performed a task which the army of the United States failed to accomplish. He has pacified the Indians of South Dakota by making them Christians."

I wish I might tell you how this building of men went on; how that man of finesse and cultivation, peculiarly fitted to take an honorable place in an intricate and highly organized civilization, made his way among the redmen of the plains. From the beginning he touched their hearts and

influenced their lives as no other man had ever done. Your own secretary, Mr. Doane Robinson, has told me of an incident which is typical. One day in the parching heat of summer, in company with the old chief himself, he sat before the home of John Grass. Far off on the prairie appeared a cloud of dust, which slowly grew larger and came nearer. After a time it was possible to identify the familiar traveling outfit of Bishop Hare, whose team was plodding wearily through the blistering heat. Just as he approached the dwelling a cloud passed over the sun, and even as the chief stepped forward to greet his guest, a gracious rain—the first in many weeks, began to fall. With the unfailing courtesy of the Indian and the sincere accent of a friend, John Grass, extending his hand to Bishop Hare, turned to his other guest and said: "This good man always brings a blessing!"

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The Rev. Frederic Charles Mcredith, is at present with the American Expeditionary Forces in Siberia, but expects to return to Aomori, Japan in the early spring.

The Rev. R. A. Cowling, recently of Parry Sound, in the Diocese of Algoma, has accepted a call to Christ Church, Hibbing, in the Diocese of Duluth. He came into his new charge the last Sunday in February.

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OUR CONTRIBUTORS

THE Rev. George Parkin Atwater,
D.D., begins in this week's CHURCH-
MAN a series of three articles on "The
Church and the New Era." Dr. Atwater
is the rector of the Church of Our Sa-
viour, Akron, Ohio. John O'London is
the pen name used by a religious jour-
nalist of London who is writing a series
of articles for THE CHURCHMAN on "The
Awakening of the Church of England." Una
Hunt, the author of "The Carpenter,"
is the wife of Professor Hunt, of the
General Theological Seminary, and
herself a well-known writer of fiction.

"There will be a great work of recon-
struction to be done in France. Our Prot-
estant churches, already so few and so
weak, have lost heavily both in ministers
and in laymen. The best are falling every
day. It is an agonizing sight.

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dred of the population, the losses will bear
more heavily upon us than upon Roman
Catholics. We shall need to reduce by



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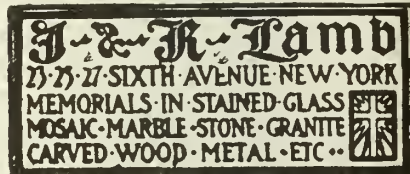
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twenty-five per cent the number of our
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minister. This, I fear, will mean a decrease
in church attendance, and as going to
church is an important factor in the re-
ligious life, and as Sunday afternoon in
France is the equivalent of Saturday after-
noon in America, the only holiday that
many people have, I fear that when their
only church service comes on Sunday after-
noon or evening, many will remain away
from church altogether.

"I tremble when I think of the situation
of our women after the war. Till the war
broke out most French women married.
As in all Roman Catholic countries, the
unmarried woman had no social status.
Her best resource was to become either a
domestic or a nun. Now, more than two
million French soldiers have been killed.
What will become of their widows and of
those who would have been their brides?
It is an awful prospect."

The writer is the Rev. Henri Merle
d'Aubigné, son of the author of the "His-
tory of the Reformation," and a pastor of
the Reformed Church of France, who for
twenty-five years or more has given him-
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Merle d'Aubigné had two sons at the
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IN THE AVENUE D'ALMA

THE arrival of the American soldiers,
marines, Y. M. C. A. workers and
others has greatly brightened the gloom of
four years of war.

"In June I was asked to attend a serv-
ice at the American Episcopal Church in
the Avenue d'Alma, in honor of the Ameri-
can soldiers who have fallen. In the pro-
cession, next to the white surplices of the
Episcopal clergy, there were several black
gowns of our French Reformed, Scotch
and Wesleyan ministers, and our eyes were
attracted by the gold brocade sacramental
vestments of Roumanian and Armenian
priests. It was an interesting representa-
tion of the Catholic Church in its true
unsectarian sense. American soldiers lined
the aisle. A British band played, the choir
chanter. Dr. Goodrich of the American
Presbyterian Church read the great resur-
rection chapter in Corinthians, Bishop Mc-
Cormick read the funeral prayers. It was
impressive and inspiring.

"My mind turns to the religious future
of my country.

The Churchman

Saturday - March 22 - 1919

TREASURES IN HEAVEN

LENT is a convenient time to survey the question of treasures in heaven, for Christians are definitely committed to a consideration of the problem. When we read in the sixth chapter of St. Matthew's gospel the melodious words of the Christ, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, but lay up for yourselves treasures in heaven," we know that that kind of treasure, whatever it may be, is the most precious possession that a man can win.

The Master saw people all about Him then, as we do now, laying up things, saving treasure against the day of need. One was putting money out at usury, another storing away precious gems and fabrics. People in the countryside, people in the towns were amassing things. When Jesus walked the streets of the city and villages He saw what He might see today, a world of men at work upon their treasures, saving, building, adorning the home in which they spend their earthly life. They were finding happiness, too, in the work of their hands. Arm and brain were growing strong. They were satisfied, some of them, with their treasures. Others were earning their bread in sorrow and degradation. They were coining their very souls into the treasure which others were amassing. And then Jesus made two observations and He gave a command. First He said that none of this could last. Moth and rust would destroy it. Houses, money, jewels, all of it, yea, the lands that we till, are doomed. Even the planet on which we live "is as mortal as any son of Adam." It, too, must pass like a dream or a cloud or the wake of a ship in the waters. That was the first observation. Then He made another. He said that any treasure laid up in heaven is one that will last; moth and rust cannot corrupt it; no thief can break through and steal. How natural, then, the command which follows: "Lay up therefore for yourselves treasures in heaven." It is worth while for Christians to inquire what are the treasures which people are permitted to lay away with God.

When we begin to think about eternal values, we turn instinctively to the Christ to learn what kind of treasure He spent His life in amassing. There we know that we are on firm ground, for whatever else slips from our grasp, His treasures will endure. And here we get our acid test of the durability of treasures. In every appraisal Christ makes of deeds and motives, it is love that is the unit of value. Whatever other treasures, which we may amass, belong in heaven, we know that the love which we put into life, belongs there. We are told with authority that God is love. If that be true, love must be of the very air of heaven. We can be certain that love has amassed more lasting treasures than any other gift of man. No matter how conscientious we try to be, no matter how just we try to be, it is only through our affections that we can discover our most gracious opportunities in life. He that loveth his brother abideth in the light. He sees

straight. He sees farther and deeper than other men. We ought to be fearful of the times when men hate, when voices grow strident, eyes flash fire and pity shrivels in the heart. There may be cause for anger, but it is a costly thing, because St. John tells us that the man who hates walks in darkness and knows not whither he goes. He stumbles and makes false moves; he assigns wrong motives; he never sees straight into the heart of things. Nothing we ever did in hate added one grain of treasure to the world's store of good. We are sure of this because we know that God is love and that only as we work in those clear upper currents of life where kindness and loving enthusiasm move do we deal in things eternal. The best in history is the story of deeds done, never in hate, never in anger, but always in love. It is the men and women who have loved most that have filled heaven with its treasures. We know we shall find not one deed there that was done in hate. Let us think of this in the days that are coming, while we are trying to build again a world of peace upon the fragments of a world destroyed by hate.

But the making of love the sole test of Christian treasure does not mean, of course, that mere amiability is a substitute for durable work. The spirit and quality of a man's work is surely a test of his loyalty to life. Whenever we apply the Christian principle to the world's work, we find ourselves coming back to William Morris' masterful definition of art. "Art," he once wrote, "is the doing of the work we have to do, better than we need to do it." The mere artisan works for a wage, his eye upon the clock. The artist gives himself freely for the love of the work itself. He does his work better than he is required to do it. It is just that "better" that gives the touch of eternity to the things we fashion by our hands and brain.

What a world this would be if all the workers in it showed that type of loyalty to life! Better, more beautiful buildings than we are compelled to build, better roads, better factories, better fabrics because we are loyal workmen, and in the joy of our consecration we are eager to do the thing better than we need to do it; better physicians, better teachers, better fathers and mothers—just because we are loyal workmen and want to give back our best to the God of life; better homes than we are compelled to make because we want to give our best to our children and to the race; better churches and charities and politics than the world demands.

It takes only a little imagination to see the vast and majestic sweep of that thought, how its application would cleanse life, dignify its toil, bring joy and fellowship into the workshops of the world until the day's task would become veritably a hymn of praise to God. Under these conditions, could our day's work be other than the amassing of eternal treasures? Love would be put into it. All sordidness would go, all cheats and shoddy things and hateful competition and envy, because we should not be asking how little we can do, but how much. It is the willing, surplus effort, the extra tug that makes work a

spiritual exercise, a heavenly treasure. The sordid, the shiftless covetous worker, squanders eternal treasure. As we enter into the anxious problem of the future when classes, now at enmity, must somehow come to see eye to eye, the only solvent of our jealousies and suspicion is a new, a Christian attitude towards our work. From drudgery on the one hand and selfish ambition on the other, it must be transformed into a gift we make to God and our fellowmen.

The Roman Church, in her practical way, has tried to encourage interest in heavenly treasure by specifying deeds of special merit. We occasionally read announcements of such deeds in the vestibule of the churches. Men and women are taught that by the performance of certain surplus deeds of virtue they are laying away treasures in heaven. The process seems to us mechanical and the deeds prescribed appear sometimes to have little eternal value. It seems a childlike view of life and one's relationship to God. But, after all, we are all of us only children groping to find our way to heaven. Might it not inspire us to give an extra tug in the day's work if, like children, we were to count over very often the things that we have done and said and suffered because of our love for men and God. Whatever else fails us, these we know are safe forever in the treasure house of heaven.

THE WEEK

Chronicle and Comment on Current Events

COMMODORE BOURNE'S GIFT

THE trustees of the Cathedral of St. John the Divine in New York are to be congratulated on the munificent bequest of \$100,000 made in the will of the late Commodore Bourne for the nave fund. The codicil, making the bequest, was added to the will on March 8 of this present year and the gift is to be Mr. Bourne's Easter offering.

A BIT PRUSSIAN

IF Congressman Dent's bill for universal military training in the United States is to have smooth sailing with the people, it would be well not to have many pleasant little Prussian exhibitions of "discipline" such as that to which Major General John F. O'Ryan treated one of our New York theatre audiences the other evening when officers in the audience wearing Sam Browne belts and guilty of other delinquencies were called before the theatre and reprimanded. As one of the New York papers remarked: "He was right but he was wrong." It was where he was "wrong" that fundamentally matters.

THE ROOSEVELT MEMORIALS

AMONG the many suggestions for the permanent Roosevelt memorial, those which have to do with Americanization work seem to be most fitting. Mr. Roosevelt never touched a finer chord than when he summoned men of every tongue and race living in the United States to become "straight Americans." But we should like to see the memorial go deeper in its purpose than merely the teaching our foreign populations to understand American customs and institutions. We should like to see a nation-wide crusade to penetrate the slums and the backward country districts with light, health,

economic opportunity and sound morals. It can be done if we will it. It is the biggest, the most inspiring missionary campaign that ever presented itself to a people. We commend the purpose to the Churches, the missionary organizations and all the philanthropic agencies of America. Now is the hour to strike.

THE RUSSIAN CHURCH AND BOLSHEVISM

"CRUELITIES by the side of which the persecutions of the Christians in the first three centuries paled"—this was the English primate's description in Convocation of the manner in which the Bolshevik fury is working its revenge upon the Church in Russia. Eleven archbishops, many bishops, and a great number of priests have been killed under circumstances of atrocious cruelty. Churches have been violated and their artistic treasures destroyed. As yet there seems no end in sight of this bloodshed and rapine.

SECOND BEST

WE hail heartily every suggestion from Paris that looks towards the destruction, root and branch, of Prussianism. Prussia is lucky to get off with her life. She has been a public nuisance for generations. But there was also a time when France was a little troublesome to her neighbors. We want to see Prussia's teeth drawn; we want to see her arsenals destroyed, but we don't want to see French militarism in the saddle of Europe, either. Every move in Europe towards universal disarmament is a move towards permanent peace. Every move towards an alliance armed to the teeth to keep the peace is a move towards another war. We shall be compelled to take a second best in the settlement, but we must not be too gullible. We must not think that the battle against militarism is won, when a league has been set up. The league to enforce peace is not so idealistic a document as some of us suppose. It is only a modest step. The situation in Europe at this hour has more storm clouds on the horizon than have existed for three generations.

VIENNA AND PARIS

WE have just been reading *A Peace Congress of Intrigue* (compiled by Frederick Freska, translated by Henry Hansen, the Century Company, New York, \$2.50). Anyone who is downhearted, as we all are at times, about the peace conference, should refresh his memory of what took place more than a century ago at the Council of Vienna. The cynicism of these titled diplomats who tossed about from one king to another helpless peoples of the earth, swapped territories, jested and danced, made merry with their mistresses and sycophant followers, with never, apparently, a compassionate thought for the agony of the helpless millions of people in Europe into whose hearts and homes the war had brought desolation! The diabolical cruelty of it all! There is much to give us anxious thought as we face a new democracy today, but it is certainly a more Christian world when men like President Wilson, Lloyd George, Clemenceau are permitted to meet at the council table to work out a just and merciful peace. Pessimists are handling the wrong data. Why not utter a thanksgiving that God has put into better hands the destiny of peoples in

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our generation than those that divided the rulership of the world a century ago?

THAT SETTLES IT

“WHILE still at sea the President received a message from the General War-Time Commission of the Churches, purporting to represent 18,000,000 Protestants, and expressing an earnest desire for the league.” This is from an editorial in the *New York Evening Post*. There are a good deal more than 18,000,000 Protestants in America for the League of Nations, but I wonder if they knew they had voted for it. They must have done so, for the War-Time Commission of the Churches represents them and appears to have sent the telegram. Have we heard from the Federal Council of Churches on the question of the league? The gentlemen in the central office represent another thirty or forty million Protestants, on all matters pertaining to religion, morals, politics and life. Let us call it forty million in good round numbers; that added to the eighteen makes 58,000,000 Protestants, all voting through these powerful organizations. The question is settled. If any of us ever had any qualms about the efficiency of these great church bureaus, their ability to function quickly in getting at the sentiment of the American people and voting for them, disposes of even the surliest critic. Of course some of us who have paid our dues both to the Federal Council of Churches and the War-Time Commission may have voted twice for the league by this method of representation, but why quibble over details? The system has not been fully worked out. Mr. Wilson will understand perfectly that there is no intention to deceive.

THE REPLY OF THE GERMAN PROFESSORS

THE Deutsche Liga für Völkerrecht (German League for Peoples' Rights) has sent the following reply to the Christmas greeting to the German people which was sent by a number of representative men and women in England. This message expressed “the earnest hope that the shadow between the nations shall pass away.” The German reply is as follows:

Owing to unfavorable times and the difficulty of communication, the Christmas greeting which a number of high-minded British women and men sent to the German people has only now become known in Germany.

Heartily gratified by the spirit of conciliation expressed in that British demonstration, the Deutsche Liga für Völkerrecht expresses sincere thanks. The Deutsche Liga für Völkerrecht confidently hopes that such a spirit of reconciliation between the nations, after long years of force and intoxicated blindness, will lead Great Britain and Germany to renewed joint efforts for the sake of humanity; and that in the future it may become the common possession of the whole of civilized humanity.

The Deutsche Liga für Völkerrecht is confident that in Germany the conviction of the necessity and justness of such development is constantly growing, and begs groups with similar tendencies among all other nations to strive energetically for the extension of such a feeling.

The executive committee of the league is composed of Count Arco, Under State Secretary Bernstein, Count Bernstorff, Dr. Dernburg, State Secretary Erzberger, Professor Francke, Professor Jaekel, Dr. Junck (member of the Reichstag), Dr. Paul Nathan, Prof. Niemeyer, Prof. Beer, Prof. Ludwig Quidde, Fräulein Elisabeth Rotten, Professor Schücking, Frau Helene Stocker, and Herr Max Warburg. Among the members of the General Committee are Prince Max of Baden, Fräulein Ger-

trud Bäumer, Professor Bonn, Herren Ebert, Giesberts, Haase, Hermann, Müller, and Scheidemann; Dr. Solf, Dr. Suedekum, Professor Franz Oppenheimer, and the following deputies, Herren Gothein, Wolfgang Heine, Von Liszt, Dr. Naumann, and Dr. von Richthofen.

THE PROBLEM OF THE VIRGIN ISLANDS

EVERY important event in the history of the Church is about to take place: namely, the transfer of the jurisdiction of the Virgin Islands, formerly the Danish Islands, from the English Diocese of Antigua to the American Diocese of Porto Rico. The whole question of ecclesiastical polity as applied to national Churches is bound up in this transaction. Its implications are enormous. In the present editorial no more can be said than that the Church of England by its cheerful and generous relinquishment of jurisdiction in the Islands of St. Thomas, St. John and Santa Cruz, is building a new monument in commemoration of the national Church idea.

It is a very serious moment for those of us who are specially concerned with the progress of the American Church in the West Indies because it will be no easy matter to take up and carry on the splendid work which has been done by our brethren from across the seas. As a matter of fact, the only thing that has disturbed them has been the question as to whether we could carry on. We have the money and we have the men, but do we possess the right kind of men—men of marked ability who will be willing to devote their lives as have the English to work in those islands of the sea.

To give an idea of the problem immediately confronting Bishop Colmore it should be said that he has just received a cable stating that two of the English clergy have sent in resignations to take effect at the end of May. This means, apparently, that the transfer of jurisdiction will have been arranged between the Presiding Bishop and the Archbishop of the West Indies by that date; it also means that before that time we shall have to be prepared to put the vestries of St. Paul's, Fredericksted, and All Saints', St. Thomas, which has been vacant for some time, in touch with American priests of the type to which they have been accustomed.

These parishes are much more important than one realizes. They have long and honorable histories, having been self-supporting since the days when some of our largest parishes in New York were but missions.

St. Paul's, Fredericksted, has 700 communicants and 2,500 baptized members; All Saints', St. Thomas, has 620 communicants and 2,800 baptized members; St. John's, Christiansted, has 560 communicants and 3,500 baptized members; Holy Cross, Lower Love, in the centre of the Island of Santa Cruz, is a flourishing mission of St. Paul's, Fredericksted, ministered to by the curate of St. Paul's.

The immediate need is for Americans whom the bishop can suggest to the vestries of St. Paul's, Fredericksted, and All Saints', St. Thomas. But where are we to find them? It is all well enough to talk about the Church following the flag, but we must be prepared to pay the price, which in this instance amounts to the finding of worthy successors of the splendid Englishmen who have served so faithfully for a century or more.

SATURDAY NIGHT SERMON

The Secret Working of Silent Forces

BY THE REV. GEORGE THOMAS DOWLING, D.D.

The house when it was in the building, was built of stone, made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in the building. I. Kings VI:7.

SILENTLY, with no dissonant clang of implement to break the solemn quiet, the Temple of Solomon arose: beam of cedar and olive wood, each fitting into its socket; gold and silver and brass and precious stone, finding its appointed place. And when this silent upbuilding had lasted for seven years, the magnificent structure stood complete.

And why this repose? Because Solomon was seeking to imitate God. He would build the Temple as the Great Creator builds the forest, the sun, the moon and the stars; as you and I, little creators, are building those things which are most eternal—silently; where “there is neither hammer, nor axe, nor any tool of iron heard in the house while it is in the building.”

The mightiest forces that we know anything about are silent. Stand in the midst of the forest in summer time. Listen! God is pumping up the sap to the outermost twig of a million trees. All the energy of all the enginery in all the world shaking the earth with its rattle and its roar could not do that. But hark! The Creator is at work. And in this vast factory you cannot hear the opening of a valve.

The Atlantic Ocean covers an area of 25,000,000 square miles. As we are saved from death by the circulation of the blood through our bodies, so every living thing is kept alive by the circulation of the earth's waters. The sun comes, and in the silent vapors which arise, it lifts in its arms millions and millions and millions of tons, re-distributing them. It pours them out in rain upon the mountain tops, so that our rivers are always full, and our springs are never dry.

We all know of this process, but how many of us have paused to realize what it means? The average fall of rain during the year is about sixty inches, *but suppose it were only one inch*. In order to provide that rainfall of one inch, over the Atlantic Ocean, the sun has had to lift up in its arms eighteen hundred thousand millions of tons! No mind can conceive the significance of those figures. But did you ever hear the sun at work? It is silent as the footfall of Destiny.

Now, what is true in Nature is true in Life. The mightiest forces are those which are silent. Consider the power of association; if evil, noiseless, but deadly as the sirocco, creeping into our homes, and laying its unseen ghastly hand upon our children and ourselves; if good, then, like the inspiration of a summer's morning, noiseless, but filled with life, and energy and joy.

Every one of us today is what our associates have permitted us to become. There is a chemical mixture which they call invisible ink; the page written all over seems a blank, until you bring it near the fire, and then the inscription, curse, or blessing appears. You and I are writing in our homes, in invisible ink. The message, benediction or anathema, is that unconscious, noiseless influence which goes forth, not from what we try to appear, but from what we really are. *And the pages on which we write are human souls.*

As I look back through the experiences of a ministry of more than fifty years, the saddest picture which I remember is that of a white-haired old man, kneeling in my study. His whole frame trembling, he sobbed and tried to pray for pardon, because years ago, when, in those hands he held the page of a human soul, the invisible ink of his selfish and self-indulgent influence had written a curse instead of a blessing.

What are the associations with which you are surrounding yourselves? They are marking you for heaven or for hell. What are the associations with which you are surrounding those whom you love better than your own life? *What are you?* Do you ever have family prayer? Do you ever read the Bible to your boy? Do you ever try to teach him what God is—by silently showing him what you are? That is the ink with which you are writing. What is the message?

Another secret force, closely connected with this of association, and quite as omnipotent in its silent workings, is the force of unspoken character; for goodness is imparted, not primarily by instruction, but by contagion.

There are people into whose presence you come, and they make you unhappy. It is difficult for you to resist it. And it is not because of anything these people say, nor of anything they do. It is because of what they are, in their real subterranean selves. It is because, deep down in their character, beneath all surface appearances, there lies selfishness, or hauteur, or envy, or jealousy, and the presence of these attributes darkens the whole horizon of your hope as noiselessly but as surely as the falling of the night.

But, on the other hand, you know people, many, many of them, and so do I, whose presence makes life bound with good cheer and courage. In that presence, you spring to your work. Their very features glow. They are like Moses, coming down from the mountain top where they have been talking with God, and their faces shine, and they know it not. And this is not by anything they say. It is simply by what they are.

We are taught, and we teach, by something about us which never goes into language at all. We speak of this elusive something as “personality;” but in every instance I believe it can be traced back to three silent elements—a belief in the prevailing goodness of God, in the innate goodness of people, and a determination to exemplify what is good instead of what is evil in one's own life.

These are not the qualities which make men brilliant. Such an one may often say within himself, “My life doesn't amount to very much. What have I done?” Well, a lighthouse does not do very much; but it shines. Or a woman in the home may say, “My life is somewhat humdrum; pretty monotonous.” I know it. I know it. There is not very much that is exciting in the rearing of a family; just the same round of duties. It is as commonplace as gravitation—and as mighty.

“Monotonous.” Doubtless that woman thought so who, in those western wilds, three-quarters of a century ago, sought to rear her boy for God. Only a common everyday life. But as this nation watched with tears that once unknown woman placing her kiss upon the brow of her son, when James Garfield took the oath as President of these United States, they heard God speaking to every faithful mother in our land and saying again, “In quietness and confidence shall be your strength!”—in life's silent forces.

THE CHURCH AND THE NEW ERA—I

BY THE REV. GEORGE PARKIN ATWATER, D.D.

EVERY churchman who loves the Church must be frank, critical and constructive in his appraisal of its relation to the new era. There is a growing conviction that some of our present methods are inadequate. It seems scarcely necessary to explain that our faults are largely outgrown methods that, having served their purpose, must be abandoned. It is in no spirit of unkind criticism, but with a desire to conserve the permanent values that I am attempting to analyze the conditions and methods which now exist and which must be changed.

The first message that came to us from "over there" in regard to religious conditions that seem to prevail there, and therefore are likely to be perpetuated, is, that there exists an indifference to religious divisions and denominational boundaries; that old systems are disregarded and a structureless religious content prevails, where any prevails. Denominationalism is an outworn phase of religious experience. And America sits up and takes notice as if it were getting a startling message from overseas. It greets this idea with astounding eagerness, just as a man whom you scarcely recognize at home becomes a bosom friend when you meet him by chance in Paris. But this is not a new message at all. American religious life has been so analyzed by our despised "intellectuals," for a generation.

But it is true that we can no longer ignore the problem. The war has merely accelerated what was inevitable under any circumstances, a readjustment to the actual conditions underneath the scenic effects produced upon the sky line of our large cities by the turrets, towers, domes and spires of denominationalism.

So the first problem of the Christian forces seems to be Christian unity. We are told that by unity alone shall the spiritual forces aroused by the war be conserved. The returning hosts will avoid the divided Church. Again this is not a new phase of the problem. This diagnosis of the failure of the Church to contribute its best values was made long before the war. The thinning congregations of many churches have been pointed out, for several years, as the result of a divided front in the Christian forces, assisted by the automobile and the movie.

But, even if not new, the problem is not solved. How shall effective Christian unity be attained? Not by amalgamating faulty systems! Unity will only be achieved when the denominational units prepare themselves for survival by a more adequate adjustment to their real tasks.

Since this is my firm conviction, I feel it my duty to approach the subject of reconstruction with a consideration of the duty of our Church alone. It would be a national calamity for the Episcopal Church to weaken in its convictions that the outward expression of the Kingdom must be *more* than it has been able to attain, not *less*.

These are personal conclusions. From these conclusions alone, however, could I justify an appeal to the Episcopal Church to make essential Christianity safe for our land by a mighty forward movement that by its

very fruits, its very results, shall vindicate, not itself primarily, but the faith and essential practices of which the Church is the vital organism.

Our first duty is to prepare for a program of work that may not culminate for a generation. No foundations are too deep for the magnitude of the superstructure which must be reared. At no matter what sacrifice of immediate results, this Church must co-ordinate its primary efforts for a cumulative and synchronized result. We should condemn our government if it built airplanes and did not at the same time train aviators. Yet we scatter mission stations with a lavish hand, while we face the possibility of a decreasing ministry. We should condemn any commanding general if he permitted a great fortress to be daily attacked by a single company that was at once annihilated. Yet we attack great problems with such a small force that we are at once embarrassed. The Panama canal was not dug by a gang of men with spades, scattered over the route.

The Church will never realize that it has a new opportunity unless it prepares itself for it. Our task in the Church is not to glow, like a firefly, from the internal warmth of our enthusiasm about the new era. Ours is the grim and arduous task of preparation for converting the rising spiritual values into structures which will give to them permanent expression. In whatever way social structures shall be transformed, shall disintegrate, or shall become the empty shells of former potentiality, we shall have social structures. They will be shaped, in general, upon models with which we are familiar, even as the modern house has essential features quite like the dwellings of pagan Pompeii. Courts, schools, churches, will endure in familiar form, even though the justice, education and religion fostered therein shall have been reborn. To consign to the scrap heap the accumulated treasures of the past in the Church, in order to be pioneers of religious effort in a new era, whose nature is as yet unknown, is as empty of satisfaction as would be the idealism of the man who deserted his humble house, and tried to shelter himself and his children under the fluttering sheets of the architect's drawings of a proposed and pretentious abode. But the comparison is misleading. A house may not evolve into a mansion. But the Church, which is a living organism, may develop until it adjusts itself to new conditions, and until it enlarges its structure to shelter the new nation.

We must face two outstanding facts that have become apparent in our structure.

(1) The Episcopal Church is the most *adaptable in principle*, but the most *resistent in fact*, to newer conditions, of all the leading religious organizations in our land. Its life is based on the principle that it is the temple of the Holy Spirit, and therefore every fresh outpouring of the Spirit of God ought immediately to be reflected in the Church. In fact it drags along many of the shells of its previous incarnations. It is almost too old, and its beautiful traditions, its age-long associations, its ancient customs, its memorable historical expressions in art, custom, liturgy and music are overlaid like wonderful mosaics, upon its breastplate of righteousness and its

shield of the Spirit. It is reflective of the amenities of the contest upon the Field of the Cloth of Gold, while its adversaries are using high powered ordnance. Nevertheless the Episcopal Church has within its structure the divine power to grow to its new task without rending its body.

(2) Again, the Church has, *in principle*, an essentially simple faith, a faith not alterable by the storms of time, a satisfying and enduring hold on the facts of the divine plan for man, as fresh and as unexhausted today as when they were embraced by the men of the first century. This faith, in itself, will be the faith of any new era, no matter how changed from the old, even though its implications receive a fresh expression. But, *in fact*, the Episcopal Church has the most elaborate teaching of all religious bodies. We have failed to convince the general public that we are not teaching the customs of the household as matters of faith. Our substance and our method are confused. Some children in eating grapes have been known to swallow the skins and throw away the pulp. Some converts do likewise. Nevertheless, the Episcopal Church has for the coming generation a message on the issues of life and death, unsurpassed in its importance to individuals and society.

The first duty of the Church, therefore, is not to be absorbed in a maelstrom of disintegrated religious effort; but to give to the structureless mass its permanent outlines; not by presenting the adventitious elements of its organism, but the abiding framework of its fundamental truth. To do this effectively the Church must realize that though its principles will not change, and though it has sufficient spiritual vitality for any new age in which human life is involved, yet its methods may become the subject of scrutiny and of readjustment.

Frankly, I am trying to narrow the subject with the object of becoming practical and to discuss methods.

There are many prophets in the land, men of fine capacity, who are giving thought to our newer problems, and setting forth the majestic outlines of the new day. In fact, we have two schools of prophecy: in one of which are gathered those who interpret the Church to the world, and in the other of which assemble those who would interpret the new world to the Church. We must remember this in judging the ringing messages from our bishops and priests. Some have taken their stand within the whirling eddies of the world's social and philosophical thought and are summoning the Church to come to the aid of a world struggling for new and consistent self-expression. They are like leaders in China who appeal for men who speak the language and understand the racial characteristics of the Chinese. Throughout our land are clergy who have left their comfortable studies, left their biographies of Isaiah and Moses, and the mediæval saints, and the Mid-Victorian English clerics, all of whom are today of a remote past, and have tried to understand the modern mind and modern sins in individuals and society, and modern social ambitions and aspirations. They have a social appeal to the Church. They would save the ship, and not only some of its passengers. No wonder their appeal to the Church is a searching cry to the heart and not to our entrenched customs.

Again there are those who, with equal courage and will, and with equal convictions, see within the Church the living waters that would quench the thirst of the peoples. They say we must make a new creature and the new creature is in a new creation. A new race, a renewed race, will evolve a new environment. On with the Church's simple task. Save the passengers, and if the ship sinks we may build a new and better one.

Our first duty is to respect the convictions of each school of prophets and to realize that they are really the exponents of a larger synthesis, the forerunners of a larger conception. I cannot believe that the Church can ever grow to the point where it coincides with the world, or that the world will ever shrink into the boundaries of the Church. It is my conviction that the Church must make the world problems its own and never rest content until it becomes a true exponent of the Gospel to the world as it is today; searching out the principles and powers and programs which will meet the world's social needs, and making such application of them within the sphere of its active operations as would, if geographically and socially extended, transform the nation. And then, by example and by teaching, by becoming a participator in the burden sharing, and a preacher of the Gospel of its *experience*, not its *deductions*, the Church will give to all society its *substance* if not its *form*.

In the new era of the Church's work we have had many expositions of the Church's principles, and its message, and its attitude toward society. There remains to adjust its methods to the new day. For the duty of the Church, as I have tried to make plain, is not to fade out, but to become bold in its efforts, and in the presentation of its everlasting truths. If that is its duty, then we must analyze our methods. They are important for the results sought, not in themselves, even as war is not to be justified by victory, but by its aims. Methods are important because by our methods the Church will succeed or fail. I simply cannot be numbered among those who believe that the Church is so completely divine that it will prevail in spite of our human contribution of an unwise method. The force of gravity is eternal, but the channel must be built to the turbines for the water which reacts to gravity.

Consequently I venture to scrutinize, sympathetically, our methods, and with every appreciation of the high purpose and earnest and sacrificing contributions of those who have wrought in the past, I venture to suggest, in black and white, what has certainly been expressed by many of our clergy and laity in various ways, during the past few years.

(To be continued)

HIS VIEW OF PRAYER

HIS view of prayer was nothing else but a sense of the presence of God, his soul being at that time insensible to everything but Divine Love. When the appointed times of prayer were passed, he found no difference, because he still continued with God, praising and blessing Him with all his might, so that he passed his life in continual joy; yet hoped that God would give him somewhat to suffer when he should have grown stronger.

—*Brother Lawrence.*

AWAKENING OF THE CHURCH OF ENGLAND—II

BY JOHN O'LONDON

IN my previous article I tried to give a general summary of the movements which have arisen within the Church of England as a result of the National Mission. Of the five committees appointed by the archbishops to deal with the failures or defects of the Church none is more scathing in its report than the Committee on Evangelistic Work. "It appears from the evidence," says the committee, "that a parish in which men and women were being converted has been abnormal. . . . The great object for which Christ died has too often been forgotten or neglected. . . . The Church awakened and advancing in many aspects of her life and work is as yet asleep to her evangelistic duty to masses of our countrymen."

This is a strong indictment, but those who know the condition of England sorrowfully admit that the statements are neither unjust nor overdrawn. Practically all our military chaplains are agreed that so far as the men in the new armies are concerned, the Church has lamentably failed in her primary duty of evangelizing and teaching. Although about seventy per cent of the men are entered as "Church of England," the vast majority are untouched by organized Christianity and their ignorance of the elementary tenets of the Christian faith is appalling. Our leaders now realize the seriousness of the situation, and the committee called upon the Church to concentrate its whole thought and activity upon "nothing less than the evangelization of England and the English people." There is an urgency of tone about this appeal that has deeply stirred the Church. Scores of conferences have been held to discuss the position. As a result evangelistic councils, with women as well as men representatives, have been formed in practically every diocese. Their functions are not only to undertake specifically evangelistic work, but to bring about a change of mental outlook regarding the place of evangelization in the Church's life. It is strange that this should be considered necessary after 2,000 years of Christian history, but such is the case!

Another promising movement of the past year has been the organization of "Evangelistic Crusades" in great industrial centres. Several of these have been held in huge munition areas which sprung up during the war. About one hundred "crusaders" (clergymen, laymen and women) concentrated upon a town or district for ten days or a fortnight. A series of outdoor meetings are held daily during the dinner hour and again in the evening. Services are also arranged in the churches in the evenings and sectional meetings in halls or tents for men and women. Factories are visited and the crusaders endeavor to get personal talks with some of the workers. A noticeable feature is the effective part which women have taken in these campaigns. "It is probably the first time," writes one of them, "that the clergy have admitted women into anything approaching comradeship." Their success has been a revelation to many of the clergy. The crowds soon realized that these cultured women had a definite message of their own to give to men as well as to women. Further, women have been wonderfully successful in organizing and carrying out Pilgrimages of Prayer in the rural districts. The "pilgrims," who wear

a distinctive dress, are sent by direct commission of the respective bishops and go from village to village. Besides holding services in schoolrooms and occasionally in churches, the "pilgrims" stay in various homes, which gives them an opportunity of talks with the family and of conducting prayers. They aim at visiting all the houses in the parish, big and small, and they endeavor to make it clear that the visit is for a definite spiritual purpose.

There can be no doubt that in the near future the "ministry of women" will become an important factor in the life and work of the English Church. Women are not likely to be admitted to the priesthood, but the present order of deaconesses will be extended and strengthened, so that women may not only enlist as "crusaders," but they will be permitted to give addresses in churches and serve on church councils and other official bodies. The Committee on Evangelistic Work boldly declare: "If we are to have the fullest service of the laity, women must have adequate scope for the use of those charismatic gifts which they so often possess. A great proportion of the Church's work is being done by women, and the hidden power of their devotion has been one of the greatest influences in its spiritual life. We have received evidence to show that the Church is losing the services of many women who feel that an untrue distinction has been drawn between men and women who are members of the same spiritual society." The whole question of women's work is now being considered by a representative committee whose report is likely to be issued in the course of a month or two. I understand that several of the waverers have been converted with the result that a strong pronouncement may be expected.

Arising out of the admitted failure of the evangelistic work of the Church is a resolute movement to overhaul and improve the training of the clergy. I recently attended conferences of workers engaged in a special evangelistic effort. Frankly I was amazed at the lack of training and meagre equipment possessed by some of those taking part in the project, and yet these were men who had been carefully selected as "specialists." To remedy this defect "schools for clergy" have been organized in two or three dioceses and have been found to be helpful and stimulating, but it is our system of training candidates for holy orders which is inadequate and ineffective. The Church is certainly awakening to this need and in a later article I hope to describe what is being done. Sufficient has been said to show that the Church is doing her best to set her house in order. "God has been very patient with us," writes a keen thinker, "and the people have been patient, too. Perhaps the time is not far distant when our candlestick may be removed out of its place unless we turn and repent and bring forth worthy fruits of repentance." It is in this spirit that the movements I have alluded to are being backed up by those who really care for the well-being of the Church of England.

STRENGTHEN our wills, O Lord, by the gift of Thy grace, that we may overcome our temptations, and daily increase in spiritual life, through Jesus Christ our Lord. Amen.

REFLECTIONS OF A CHURCHWARDEN

Wages—II

IN the preceding part of this study of Father Bull's system of National Guilds the substance of the plan which he advocates was stated, and it was pointed out that in respect to the wage system, which he so severely denounced, no wage earner objects to receiving wages or to getting pay for his work; and that the objections, if there are any, are not to receiving pay for work, but to giving work for pay. It was shown, by way of example, that the choristers who sing in our choir, the curate who assists the rector, even the rector himself, when subjected to the criteria of what Father Bull calls wage slavery, are wage slaves; and further, that with three or four apparent exceptions, all our congregation are wage slaves. And yet they do not seem to be conscious of their servitude or to resent it.

How are you going to argue with a person who calls this system wage slavery?

It will not do to dismiss this illustration as trifling, for it is not; it satisfies every one of the conditions that Father Bull calls slavery, even though the servitude extend to no more than eight or nine hours a week. "Under chattel slavery," he says, "the owner bought a man entire; under wage slavery the owner buys only so much of the man, and for so long, as he needs." Our choristers who are old enough work forty-four or fifty hours a week in various other employments, in which they have probably no more to say about conditions, foremen, and locality than they have to say with reference to their service in church. The reason why in that work they are no more slaves than they are in the service of the Church as clergy or as choristers is because their wills are free to promise to do it or not to promise, and because they are able to break the promise after they have made it. If they break it, they may incur such penalties as their employer might incur if he broke his promise; but this circumstance does not make them slaves to the employer any more than it makes him a slave to them. Here I think lies a broad distinction between the free man and the slave; the free man can make a promise and assume an obligation; the slave cannot. The free man can bind himself; the slave is bound by another.

We are familiar with the argument that workmen are not free because they have not the means to wait until they find an employment to their taste, or to travel from place to place until they reach the conditions that suit them or to fashion their conditions according to their preferences. But to say this is the same as to say that I, being a civil engineer, am a slave to circumstances because when I should like to spend the winter at Santa Barbara I am compelled by the exigencies of my business to spend it in the uncongenial weather of the town in which I live; or to say that I am a slave because I am compelled to practise the profession of engineering for the reason that I do not know any other; or to work on a dam in Idaho when I should much prefer to work in Connecticut, because no one offers me an engagement in Connecticut. The fact of the matter is that no one on this earth, artisan or capitalist, peasant or pauper, is exempt from the compulsion of circumstances. In this

sense the savages who dwelt in the caves of Dordogne were slaves because they had to live where they could find food.

3. I suppose, however, that without knowing it we all, clergy and choristers and congregation, both on Sundays in church and on weekdays out of church, are slaves to the wage system. Will Father Bull's remedy of National Guilds emancipate the wage slave? Will he no longer have to go where employers want his labor, or will he control the conditions under which he works, or choose the foremen whom he shall obey? The answer seems clear: the Guild, we are told, would have the entire control and arrangement of wages, hours of labor, election of foremen, managers, and all in authority. It would simply substitute a new wage system for the old one, and under the new he would have less control of conditions than at present. He can now, wherever unions permit, make his own bargain for wages and hours; and if he does not like the foremen and managers he can quit. Under the guild system all his bargains are made for him. He cannot even strike, for "in matters of dispute each guild will retain the power to strike."

One of the strongest safeguards of the wage slave as matters now stand is that he can acquire capital by economy and thrift, and in his efforts to better himself can fall back on what he owns. Under the guild system he is deprived of this safeguard, for "the State would take the place of the capitalists." The State will also see to it that the emancipated slave does not get his hands on any of this capital which it is going to take from the capitalists, because "the State, while retaining ownership of the capital so acquired, would lease it to the guild for each particular industry." The individual slave under the existing wage system frequently has for his better security some capital in the form of savings in the bank, or a little house, or an automobile, or a cow, or chickens, or something else; and all these commodities he can dispose of, as well as his labor, at pleasure. But the guild system transfers all his capital to the State, and declaring that his labor is not a commodity transfers the control of that to the guild; and thereby strips him completely.

Under the new system the State also is the universal consumer. "The State would make its demand upon the guild for what it needed." As nobody but the State has any capital with which a guild can carry on production, the guild must accept such prices for the labor of its members as the State shall choose to pay; and if the guild is dissatisfied and strikes, "the State in conjunction with the other guilds will deal with it by a just and righteous judgment, and raising the tax on the offending guild, and in the last resort by cutting off supplies."

As the individual under this system would have no power of himself to help himself, he would be quite certain, under the influence of "original sin, that bias to selfishness which cannot be ignored," to seek his advantage through the partiality of the bosses of the guild. The bosses are no more exempt from that "following after Adam" than the slaves. Here we have the elements of a new feudal system, or a new system of correlated rings.

It does not much help the individual slave that the officers of the guild might be elective, and that its affairs

might be managed by elections. The same bias of original sin would maintain the arts of management which in other relations manipulate majorities. Be this as it may, the individual is certainly not free with respect to his capital, for he has none; nor his labor, for that is controlled by others; nor his person, for where his work is appointed there must he stay.

4. One other point requires notice. The evil of the present wage system is said to consist in part in this: That "it directs production to profit instead of to goodness, utility and beauty." We are not distinctly told that the new system would not direct production to profit, but his is the implication; at least, "work will no longer be a mere striving for private gain." On this subject there are two things to be said.

In the first place, so far as I know, there is nobody within my acquaintance whose motive of work is "a mere striving for private gain." Whether or not my case is exceptional I cannot say, but it is a fact that all the men and women I know seem to take a pride in their work and like to produce something of "goodness, utility and beauty." They are more or less hampered in this ambition by the unions to which they belong.

In the second place, profit is the increase between the cost of producing an article and the price for which it sells. If, as appears to be implied in the guild system, there is no profit, there will be no margin for saving, and consequently no increase in wealth. As the capital acquired by the State from the old system is exhausted there will be nothing to replace it, and the accumulated wealth of the community will rapidly be consumed, with the result that all men will be living from hand to mouth. This is the way savages live.

If, however, the system leaves room for profit, who

shall get it? At least not the individual worker, for profit when realized becomes capital, and all capital, according to the theory belongs to the State. For the worker, "not selfishness but service will now be the chief motive," and he will have to be satisfied with the recognition of his work as "a real contribution to the commonwealth." For the same reason the guild will not get the profit. The guild cannot even intercept some of it to acquire tools for the individual worker, for "all the means of production," as well as all the capital, belongs to the State. Whichever way you take it the individual gets no profit from his work—only a bare living, which as the wealth of the community diminishes, must also fall away correspondingly. In short, a better incentive not to work could hardly be devised; and to meet this result we are told that "the refusal to work can rightly be treated as a crime." So in the end our system of National Guilds becomes a system in which the community at large are the slaves of a dominant oligarchy of foremen, overseers and managers; which is precisely the ideal of the community which the philosophical minds of the Young Turk Committee of Union and Progress constructed and tried to establish in Turkey, and which Mr. Lenine with indifferent success is trying to domesticate in Russia.

It should not be supposed that churchwardens who find imperfections in Father Bull's scheme are in favor of wage slavery, or any other kind of slavery; or that they are opposed to improvement in the conditions or the rewards of labor. It is precisely because they believe strongly in liberty and in progress that they feel bound to protest urgently against a plan whose inevitable result would be the degradation of the individual under a relentless system of tyranny and poverty.

THE FOURTH WORD

"My God, my God, why hast thou forsaken me?"

IT has been said that our Lord had Psalm xxii. in mind when he spoke these words; that He started to repeat it because its latter part so perfectly expressed the triumph of His own faith over His terrible situation in that hour, but that His strength failed, and only the words of the first verse passed His lips. But the whole psalm was in His mind, we are told, and therefore, though the only words He actually spoke sound like the cry of a crushed spirit, nevertheless we ought to understand that in fact our Lord's spirit was not tried, but serenely calm. He was merely too weak to say more. And so these few words must serve to suggest the rest of the psalm to us.

It may be so. For myself, it is easier to take these words in their natural sense; to regard them, not as a quotation, but as words rung from our Lord by His agony. Was it not natural that our Lord should utter just such an appeal?

We don't know what called out that cry. Whether it was some spasm of pain almost beyond bearing; whether, in His agony, something happened to Christ which often happens to us when we come to the hardest part of some heroic task, and for a moment the rightness of what He was doing faded in distinctness. That is an experience

that comes often to us. When all the world is fair we make some fine decision to take up a righteous burden and carry it. We do it deliberately. While we still have power to draw back we see that to go on with this thing will bring us toil and trouble. Nevertheless we choose to go on, because we see that the toil and trouble will be well spent. So we go forward. Then the toil and trouble descend upon us in good earnest, and we wonder why we ever undertook this thing. The toil and trouble now seem altogether too high a price to pay for the little good we can do. Why has God deserted us, we ask then. Why, if He really called us to this task, has He now left us to wrestle with it alone? Perhaps He didn't set us the task at all; perhaps it was just our own excited fancy. Then it takes all our will power to hold on to the conviction that this thing is our duty, and to persevere with it.

Thousands of Americans, under no obligation to offer their services, went to fight in the greatest war of history under banners of other nations. They went because they could not be at peace at home. They could not rest till they had a part in the service of a great cause. But when they got into the trenches, and for the first time crouched in the mud under the falling shells, I warrant some of them cursed themselves for fools. They tried to feel the glory of their self-sacrifice as they had felt it at

home, and could not, and wondered why God had forsaken them.

Was it some momentary inability like that to feel it was worth while for Him to hang and suffer there that brought this cry from our Lord's lips? We don't know. But we do know that "only suffering enables men to reach certain heights." We wish it were not so. We try to think it is not so, and pray that our children may never have to face the hardships we faced. There shall be nothing to hinder them from growing sweetly and naturally into splendid men and women. How many fathers who have won distinction by the hardest kind of battle plan to have their sons win it without any battle at all! They forget that they got their own strength by their long struggle against odds. And they wonder what is wrong with their sons because they seem unable to develop the same strength of character under much easier conditions. The trouble with their sons is chiefly those easier conditions. What they need to make them as strong as their fathers is the handicaps their fathers had to overcome.

"Only suffering enables men to reach certain heights." That is one of the truths which help us in the days when troubles come upon us. We do not think the trouble is a punishment, nor can we understand why God, who loves us, permits this blow to stun us. The one certain fact that stands out from the confusion is that if we bear this cross with the right spirit we shall come out of the shadow better men than we went in. Thomas Arnold is the only man I ever heard of who asked for suffering, who felt

to pass through life without it would be to miss a blessing. But if we could know what things are really our blessings, I suppose we should often pray for suffering, for ourselves and for those we love.

"Only suffering enables men to reach certain heights." And Christ could reach the summit only by the same path human feet are treading. In the fair home beyond the sky that we call heaven it may be possible for children to grow in righteousness without any knowledge of pain. Even there, if the heavenly life is to be truly joyous, and truly life, there must be stir, and action, and a purpose to achieve. But here on earth we know only one way by which human souls can be refined until they flash and shine with spiritual splendor—by suffering. That is the only instrument that can cut the jewel. And could our Lord live the perfect human life without coming into the great, purifying human experience of pain? Could He be truly the leader of our kind unless He went ahead up that narrow, arduous path by which alone we can gain the heights? "It became him, for whom are all things, and through whom are all things, in bringing many sons unto glory to make the author of their salvation perfect through suffering."

And not suffering of the body only. If that had been all, Christ would never have known the worst troubles men have to bear. Sufferings of the spirit, too. Sufferings such as come with doubt, when the vision fades and God seems to be deaf, or, for all we know, heartless. "My God, my God, why hast thou forsaken me?"

SAMUEL M. DORRANCE.

A CARPENTER

BY UNA HUNT

I AM a carpenter of Nazareth.
Before the war,
Intent upon the daily round
I never wondered about Him,
That other one,
Who watched the cloud shadows float across the plain
As He pared the clean white shavings
From some board,
Perhaps on this same spot.
And yet the pilgrims
When they came to visit, this,
The place where He once lived,
Stood at the entrance to my shop
And gazed as if I too were sacred,
And in surprise exclaimed together,
"There is a carpenter at work,
Just as He worked, those centuries ago."
They never noticed that I used
A modern plane and saw.
As the shavings curled about my feet,
I cursed them in the name of Allah, silently.
Most of the pilgrims were shrill and restless,
And had not the faces of those who think great thoughts.
I did a good business,
In those days,
With crosses of olive wood.
I spent my whole time making them,
Except when word came that pilgrims were on the way.

Then I would pose at the entrance to my shop
Hewing on a beam,
It was always the same beam.
Their Christ, before He preached of Heaven,
Worked daily building houses in this town.
I sold many crosses from hacking at that beam.
But now that the war is here,
And the pilgrims come no longer,
Having no sale for crosses,
I work in earnest as He worked,
Building houses.
And as I trim the ends of beams,
I have begun to wonder,
Was He only a man like me,
A common man of Nazareth,
Or a Prophet,
Who watched the lives of men and women,
And the seed time and the harvest,
From the bench beside His workshop door?
And sitting there
Heard the whisper in His heart
Of the great voice of God.
It seems to me that Nazareth
Among its hills,
Is very close to heaven,
And it would be easy, if one had faith,
To hear the voice of God.

NEWS OF THE CHURCH

DR. PATTON TO BE DIRECTOR OF NATION-WIDE CAMPAIGN

Board of Missions to Undertake Missionary Education Propaganda

The Board of Missions at its last meeting adopted a resolution looking to the inauguration as soon as possible of "a nation-wide campaign of missionary information and education." A committee was appointed to take this into consideration and their report was presented to the executive committee on March 11. The committee recommended that such a campaign be inaugurated at once. In looking for a leader they naturally turned to the Rev. Robert W. Patton, D.D., who has made such a conspicuous success of the missionary mission. They asked that he be appointed director of the nation-wide plan. They hope that there will be very close cooperation between the Board of Missions, the General Board of Religious Education, and the Joint Commission on Social Service, and that all of the organizations in the Church, especially the Brotherhood of St. Andrew, will also cooperate. The executive committee expressed its cordial approval of the plan in its general outline.

The Bishop of Porto Rico was present and told the executive committee of the solemn obligation offered the Church in the island of Santo Domingo. Fully 20,000 negroes, all affiliated with the Church of England, are in the island at the present time. The bishop knew of one place where there were at least 10,000 of these Church of England negroes and no ministrations being given them by our Church, or in fact by any one except the Moravians. We have but one missionary in the whole island.

The bishop asked that provision be made for at least two more. He felt sure that if the salaries of the workers were provided, that the equipment necessary could be secured in the field. These people must and will be taken care of. The responsibility is ours, and we must not shirk it and saddle upon others the care of these people who belong to us. The executive committee expressed the greatest interest and concern in this statement of the bishop and asked him to submit to the committee in time for its careful consideration at its next meeting a detailed statement of the needs.

The treasurer reported that \$232,712 had been received for the two months of the present fiscal year. Large as these receipts have been, unfortunately they have not been large enough to meet all the appropriations. It has therefore been necessary to withdraw \$64,000 from the reserve deposits to make up the deficiency.

Bible Societies Exchange Felicitations

The good feeling between the American and British peoples is indicated in a letter from the Duke of Connaught just made public by the American Bible Society. Answering a letter of congratulation, Captain

Philip Ashworth, Aide-de-camp for the Duke of Connaught, writes to the American Society:

"I am desired by H. R. H. the Duke of Connaught to write and ask you to convey to the American Bible Society his most grateful thanks for their greetings and good wishes on his becoming President of the British and Foreign Bible Society.

"His Royal Highness sincerely hopes that the good feelings and co-operation that exist between the Bible Societies of two great English-speaking races may long continue."

BP. REMINGTON WELCOMED TO SOUTH DAKOTA DIOCESE

Men of Cathedral City Show Good Will at Dinner

SIOUX FALLS, SOUTH DAKOTA.—On his return from his trip East, where he has been over a month, Bishop Burleson brought back Suffragan Bishop Remington with him. This is the first time that Bishop Remington has been in his district for work. He arrived on Shrove Tuesday. That evening he was introduced to the cathedral parish at a men's dinner and was greeted with splendid enthusiasm by the largest number of men that have ever gathered at such a function in the parish.

Dean Woodruff, as toastmaster, introduced the speakers. The first speaker was the Rev. William Campbell, who has just returned from France to take up work in the district, and who gave a vivid account of his experiences. Bishop Burleson next told of his observations of the political and social unrest of the East. He was followed by Bishop Remington, who thrilled the men by his stories of the work at the base hospital at which he was a chaplain.

On Ash Wednesday evening Bishop Remington preached his first sermon in South Dakota in the cathedral. His talks roused a great deal of enthusiasm and as a result after the service on Ash Wednesday evening a church attendance campaign was started. Each man promised to attend each one of the Sunday and Wednesday evening services during Lent and to bring one more man with him.

The two bishops left the next day for the Black Hills to look over the field out there, it being probable that Bishop Remington will make his headquarters in that part of the field.

Fire Damages Butte Church

BUTTE, MONTANA.—Fire originating in the basement of St. John's Church on the morning of March 5, just as communicants were arriving for Ash Wednesday services, did damage to the amount of \$15,000, it is estimated by Rev. C. F. Chapman, the rector. The fire, which was due to an overheated furnace, destroyed the chancel and pulpit and an altar lately installed at a cost of \$1,000. The pipe organ, a valuable instrument, was also badly damaged. The loss is covered by insurance.

GENERAL CONVENTION PLANS ARE NOW WELL UNDER WAY

Two Houses to Meet Far Apart— Bishop Brent Is Preacher (Special Correspondence.)

DETROIT, MICHIGAN.—Plans for the entertaining and housing the great General Convention of the Church are now beginning to take definite form. Many committees are at work and tentative plans can be discussed. The House of Deputies will hold its sessions in "the Arcadia." This hall was to have been greatly enlarged so that the House of Bishops and many committees would also be taken care of under the one roof, but because of the war and the consequent difficulty in procuring steel this could not be done. Detroit has no large convention hall. The Arcadia is one of two large halls which are used for dancing on four nights of the week, and at other times for symphony concerts, grand opera, recitals and mass meetings. This hall will be used by the General Convention during the days, and on Sunday, Tuesday and Thursday evenings. On the other evenings of the week it is a public dance hall.

The House of Bishops will hold their sessions in the convention hall of St. Paul's Cathedral three quarters of a mile up Woodward Avenue from the Arcadia. Old St. John's Church and Parish House is a like distance down Woodward Avenue, and will be used extensively during the convention.

A daily forum is being planned by the Social Service Commission. This will probably be held at the Jewish Temple Beth El, directly opposite the Arcadia.

The convention of the Brotherhood of St. Andrew will open in Detroit on the first day of October. On the sixth the provincial synod will be conveyed, probably at St. John's Church.

On the eighth the General Convention will open with an early celebration of the Holy Communion at St. Paul's Cathedral. At 10:30 A. M. at the Arcadia will be the opening service of the convention with Bishop Brent as the preacher. That evening at the Arcadia will occur a great missionary mass meeting on the subject, "The Meaning of the War to the Church and the World." Bishop Brent will preside and this session will probably be one of the most inspiring meetings of all the convention. Bishop Brent said he would work out plans for this session on his voyage to France. On October 15 will occur the reception to the bishops at the Hotel Statler.

Besides finding headquarters for the Board of Missions, the General Board of Religious Education and the Social Service Commission, the committee on arrangements is locating headquarters for seven other organizations. The Girls Friendly Society are planning renting a house where they can entertain and serve tea afternoons. The headquarters for deaconesses will probably be at Christ Church House on Jefferson Avenue.

KENYON COLLEGE FOSTERS INTERNATIONAL RELATIONS

General Kenyon to Receive Degree— Two French Students at College

GAMBIER, OHIO—Cordial international relations with England and France are being promoted in a definite way at Kenyon College.

On Friday, March 21, the college will at a special assembly confer the degree of Doctor of Laws upon Brigadier General L. R. Kenyon, C. B., Head of the Department of Inspection, British War Mission, and grand-nephew of the second Lord Kenyon, founder of Kenyon College. General Kenyon, together with Mrs. Kenyon and their young son, will be present to receive the degree in person. In connection with the ceremony the Rev. Dr. Smythe, dean of Bexley Hall, will give an historical address and an appropriate portion of the Founder's Memorial commemorating the English donors will be read.

Two French students appointed by the French government have come into residence at Kenyon College. These men were appointed through the French High Commission on the basis of their previous educational and military records. They will study English and other subjects at the college for the next two months. Both men have taken the bachelor's degree in France, have seen several years of military service and have been wounded. Both have been awarded the French War Cross for personal bravery. One is machine gunner in a battalion of Chasseurs Alpins and the other is an artilleryman who under the most dangerous conditions saved the life of a wounded French officer.

REFINEMENTS OF THEOLOGY HAVE DISCREDITED CHURCH

Metropolitan of British Columbia Pleads for New Emphasis

In a letter to the press, in which he pleads for a new emphasis in the Church, the Most Rev. F. W. Du Vernet, Metropolitan of British Columbia, writes:

As soon as the early Church began to lose its fresh zeal for genuine religion it endeavored to make up for its declining spiritual life by its greater emphasis upon the refinements of the theology. Bitter controversy, shifting from point to point with each succeeding century, has been the result until the cry of those who really long for the simple religion of Christ ascends to heaven: "They have taken away my Lord and I know not where they have laid Him."

All refinements of theology should be subjected to the test of practical value. Do they tend to make men less selfish in spirit and more Christlike in character? Do they help to bind together in mutual service all classes in the community? If not, they may be a detriment to true religion, helping to choke the life of God in the soul of man.

It is an historical fact that it has been the refinements of theology which have split the Church of Christ into so many conflicting sects and shorn it of its spiritual power, and it will only be by shifting the emphasis back to the few grand essen-

tials of religion that there will be a drawing together of the different denominations in one great comprehensive Church, the leading characteristic of which will be that it puts the Christ-spirit first.

Let there be such a general uprising in all our churches in response to the trumpet call of the new era that the refinements of theology, which have been the cause of so much division in the past, will be swept into a corner and the few grand essentials of the Christian religion put in the very forefront of our reconstructed society, so that the spirit of Christ in the souls of men may have the opportunity to bind together in brotherly love and mutual service all individuals in the family, all classes in the community and all nations in the world

DENVER'S LEADING CITIZEN CELEBRATES 81st BIRTHDAY

Dean Hart Is Felicitated by Many Representative People

DENVER, COLORADO.—A crowded gathering met in the chapter house of St. John's Cathedral, Denver, to celebrate the dean's 81st birthday on March 3. Amongst representative people were leaders of all schools of religious thought, notably Rabbi Friedman, Dr. Morse of the First Baptist Church and Dr. Boyle of the Central Presbyterian. The Ministerial Alliance presented an address of congratulation by Dr. Morse and Presbyterians in synod congratulated the dean with a message by Dr. Boyle.

It is with good reason that Dean Hart has been called "Denver's leading citizen," having stood for uprightness and often fought a hard fight for it through all the forty years of the city's growth from frontier conditions to being the center of the Rocky Mountain region. In his time the cathedral property has grown from \$25,000 to \$467,000 with a loss of \$100,000 due to fire not covered by insurance and defective building.

Dr. Jowett Will Not Return

Although overtures were made to him to do so, the Rev. Dr. John Henry Jowett, pastor of Westminster Chapel, Buckingham Gate, London, will not return to the pastorate of the Fifth Avenue Presbyterian Church, New York.

He sent this decision by Cornelius R. Agnew, who recently returned from England, where he went on a business trip.

The Rev. Dr. John Kellman, pastor of St. George's Free Church, Edinburgh, also declined to consider a call, but both he and Dr. Jowett will come over in the fall for a few weeks to preach and lecture.

Honored by Greek Community

TARPON SPRINGS, FLORIDA.—The Greek community of this place met recently and unanimously voted to make the Rev. T. J. Lacey, rector of the Church of the Redeemer, Brooklyn, New York, an honorary citizen of Tarpon Springs and member of the Greek community.

Dr. Lacey is the first man, not of Greek descent, to be thus honored. He has shown great interest in the Greeks, has made a study of them and loves them very much.

WAR SECRETARY IS URGED TO BACK CHAPLAIN CORPS

Bishop Brent Says Lack Is Greatest Weakness of Service

Just before his departure from Washington to inspect the Western military reservations, Secretary Baker received from the General Committee on Army and Navy Chaplains, through its chairman, Bishop William F. McDowell, a letter urging the organization of a chaplain corps for the army. This memorial was signed also by the officers of the Federal Council of the Churches of Christ in America and the General War-Time Commission of the Churches, bodies representing practically all of the Protestant denominations in the United States. This action was taken after conference with Roman Catholic leaders who expressed their sympathy and their intention to present a similar communication to the Secretary of War.

Secretary Baker expressed his gratitude on receipt of the communication. "These suggestions," he said, "are most welcome at the present time, as we are engaged upon a general study of Army organization, and I can assure you for them a most careful consideration."

The letter cites the fact that the chaplains are now the only branch of the service without corps organization, and urges that this be given. It pleads also that adequate recognition of ability and the assurance of promotion be given, in order to increase the effectiveness of the chaplaincy as part of the army organization.

In his recent visit to America, Bishop Brent stated that the absence of a staff organization on this side for the army chaplains was the most disabling feature of their work. With General Pershing's approval, the bishop as Senior G. H. Q. Chaplain of the A. E. F., had effected an organization of the 1,300 army chaplains in France that has rendered splendid service.

It is now desired to extend to the whole army this same idea of organization that prevails with all other branches of the service and which proved so effective for the chaplains in France, so that the representatives of the Church with the soldiers will have equal military footing with the officers of the medical corps and other organized branches of the service.

Bishop Fiske Talks to Workmen

SYRACUSE, NEW YORK.—On Monday evening, March 3, Bishop Fiske addressed 600 people at a special gathering of the employees of the Shepard Electric Crane Company of Montour Falls. The meeting was held in the local theatre under the auspices of the Shepard Progress Club, an organization of the workmen. This is one of a series of similar meetings which the bishop is addressing in factory and mill towns.

C. P. C. Will Meet

The regular monthly meeting of the Church Periodical Club will be held on Monday, March 24, at 11 o'clock at the parish house of the Church of the Heavenly Rest, 3 East 45th street, New York. The speaker will be Mrs. Thomas Wetmore of Christ School, Arden.

DR. CHARLES H. BOYNTON GOES TO THE HOLY LAND

Sails in Interest of Children's Gifts for Armenian Relief

The Rev. Charles H. Boynton, D.D., of the General Theological Seminary, sailed on the *Leviathan*, March 14, with representatives of twelve other communions. He will land at Brest and proceed by way of Marseilles to Port Said, Cairo, thence to Jerusalem, Damascus, Beirut, Aleppo, and return by way of the Black Sea and Constantinople.

The committee goes to observe the methods of relief and the conditions found in Armenia and to report to the respective churches.

This is preliminary to the campaign for Armenian relief which will be carried out by the Sunday Schools of North America during the Christmas season; it will extend from Advent to January 19, the latter date being the Armenian Christmas. It is proposed that the Sunday School money be devoted entirely to the care of the thousands of orphans who are now wandering homeless and helpless about the land that has been freed from the Turks. Last year the Sunday Schools of the Church contributed about \$25,000.

Dr. William E. Gardner of the General Board of Religious Education received an invitation from the American Committee for Relief in the Near East to be its guest with leaders from other communions on an investigating trip in Armenia.

After consideration and consultation, Dr. Gardner decided that it was impossible for him to absent himself from the office. He therefore urged Dr. Boynton, secretary of the board, to accept the invitation. Dr. Boynton will return about the first of July.

CHURCHES ARE ORGANIZING TO SERVE RETURNING MEN

Campaign Launched by Brotherhood to Help Men from Front

PHILADELPHIA, PENNSYLVANIA. — That every church in the country can give invaluable service to the home-coming soldiers, sailors and marines is the basis of a campaign launched by the Army and Navy Department of the Brotherhood of St. Andrew following a conference of its camp secretaries, held at Camp Gordon early this month. The plan is to organize in each church a committee composed of its active laymen to be known as the Church Welcome Committee. The object of the campaign is to extend a warm personal welcome to the men as they return home, absorbing them into active fellowship within the Church and enlisting their constructive co-operation to the end that the functions of the Church may be conserved and quickened.

To give practical help in organizing these Church Welcome Committees, the Army and Navy Department of the Brotherhood is sending many of its experienced camp secretaries into the several provinces to engage in this work. A booklet has been prepared by the Brotherhood under the title "When the Boys Come Home—A Practical Parish Plan," and has been sent

to the rector of every parish in the country.

Members of the committee visit the men's homes. If anything is needed there, they take steps to provide for it. They extend a hearty welcome personally to the man and his family and aim to bring both into closer relationship with the Church.

Active business men on the committee interview the returned man and give him counsel and advice, as well as help, so that he may be fitted into the job best suited to his ability. There is no duplication of efforts here in that the committee co-operates with the U. S. Employment Service and other agencies organized to supply jobs for men discharged from the service. The committee also interviews local business men and keeps in close touch with jobs that are open.

Every effort is made to bring the returned men into the various active organizations of the Church's work and to provide work in the Church for every man according to his ability and opportunity.

Parishes desiring further information on the working of this plan, or those who desire a visit to the parish by one of the Brotherhood's camp secretaries now engaged in this work, should communicate with F. S. Titsworth, executive secretary, Army and Navy Department, Brotherhood of St. Andrew, Philadelphia.

CHURCH CONGRESS PROGRAM HAS NOW BEEN ANNOUNCED

Meetings Will Be Held at Synod Hall, New York

The Rev. G. A. Carstensen, general secretary of the Church Congress, has announced the following program for the meeting of the congress to be held in Synod Hall, New York, April 29 to May 2: Tuesday morning, April 29.—Opening service of Holy Communion, preacher the Rt. Rev. Rogers Israel, D. D.; Tuesday evening, April 29.—Topic I, "The Effect of the War on Religion," the Rev. Wm. Austin Smith; the Rev. John N. Lewis, D.D.; Mr. John F. Moors; Wednesday morning, April 30.—Topic II, "Shall We Retain the Old Testament in the Lectionary and in the Sunday School?" the Very Rev. H. E. W. Fosbroke, D.D.; the Rev. Wilbur L. Caswell; Wednesday evening, April 30.—Topic III, "The Obligation of the Church to Support a League of Nations," Dr. Howard Crosby Butler; Dr. Talcott Williams; Thursday afternoon, May 1.—Topic IV, "Essentials of Prayer Book Revision," the Rev. Charles Lewis Slattery D.D.; the Rev. John W. Suter; the Rev. Howard B. St. George, D.D.; Thursday evening May 1.—Topic V, "The Need of an American Labor Party," the Rev. Percy S. Grant, D.D.; Mrs. Vladimir G. Simkhovitch; Mr. B. Preston Clark; Friday morning, May 2. Topic VI, "Necessary Readjustments in the Training of the Ministry," the Rev. Harry P. Nichols, D.D.; the Very Rev. Geo. G. Bartlett; the Rev. E. S. Drown, D.D.; Friday evening, May 2.—Topic VII, "The Functions of the Episcopate in a Democracy," the Rt. Rev. Irving P. Johnson, D.D.; the Rev. J. Howard Melish; the Very Rev. Bernard Iddings Bell.

STREET SERVICES FOR JEWS WILL BE HELD IN NEW YORK

Bolshevism Said to Be Spreading Among Jewish People

With the purpose of holding noon-day meetings for Jews on the streets of New York City, Mr. B. A. M. Schapiro, a Jewish churchman, is raising a fund of \$2,000 to carry on the work. In his undertaking he has the backing of several of the clergy of New York.

"For some time, we have felt that more should be done for the teeming thousands of Jews, who are thronging our streets daily between the hours of twelve and one, during lunch time on Fifth Avenue," says Mr. Schapiro. "We have done some personal work among them, and have found them courteous and receptive, in accepting our tracts, and it was very encouraging when passing along the streets after distributing several hundred of them, to find not a single tract thrown away.

"It is sad, but true, that Bolshevism and extreme Socialism are on the increase among that class of Jews. The Church ought to make some overture to them with the Gospel of our Lord and Master. We, Christians, believe that the most important thing in this world is character and character-building, but what is the greatest character-builder, if it is not the Word of God? The Gospel is the thing that puts the policeman on the inside of the man.

"The situation we now face is a menacing one and something must be done and done quickly. The only democracy that is really safe for the world and for us is a Christian democracy. We wish to hold noon services, with eminent speakers whose message shall be Christian and patriotic, and who shall help these people in our midst to an understanding of the country in which they live."

D. S. C. HAS BEEN AWARDED REV. MERCER G. JOHNSTON

NEWARK, NEW JERSEY.—Award of the Distinguished Service Cross to the Rev. Mercer Green Johnston, former rector of Trinity Church, now Trinity Cathedral, was announced in citations made public by the War Department recently. Mr. Johnston, whose present home is in Baltimore, was in France with the Y. M. C. A. and his decoration was conferred for his heroism in taking charge of litter bearers who had become disorganized under intense artillery fire. He continued to direct the evacuation of the wounded while suffering severely from gas.

Mr. Johnston's heroic act was performed October 27 in action near Verdun, and is thus described:

"After volunteering and going to the front line through heavy bombardment for the purpose of burying the dead, Mr. Johnston found the litter service of the 101st Infantry badly disorganized on account of heavy casualties, and intense shelling. He immediately took charge of the litter bearers, reorganized the service, took care of the slightly wounded himself, saw to the procuring and loading of ambulances, and, although badly gassed and suffering severely, refused to leave his post until all had been taken care of."

STARTLING REFORMATION MOVEMENT IS REVEALED

Action by Congress of Roman Priests in Bohemia

By the Rev. Elliston J. Perot.

With the approval of the translator, Prof. Louis Francis Miskovsky, of Oberlin College, Ohio, a native of Bohemia, publicity is given, in English, to the following startling document, which speaks for itself. The influence of Bohemia (or Czecho-Slovakia) in world affairs, both political and religious, is a factor greatly underestimated; and the significance of a movement such as that here described, in the very heart of the former Austro-Hungarian Empire, is beyond present powers of calculation. It is evident that forces are there at work which should be watched, as carefully by those in sympathy with the spirit of the movement, as they are, doubtless, being watched by those whose concern it is to restore the *status quo ante bellum*.

Congress of Bohemian Roman Catholic Priests, in Prague, Bohemia, held in the Community House, Old Town, January 23, 1919.

Present, 2,209. Of these 1,744 gave their full, 410 their partial consent, and only 55 refused their consent, to the following proposition:

1. To do away with patronage, and to adopt a just and equitable appointment of priests to parishes.
2. To elect bishops freely, both by priests and laymen.
3. To provide adequate material support for priests, both in service, and in retirement.
4. To introduce wherever possible the mother-tongue, (the Czech, or Bohemian,) in religious services and ceremonies.
5. To do away with the celibacy of the clergy, both of priests and bishops.
6. The democratization of consistories and vicariates.
7. To remove the requirement of shaving, and of the wearing of the clerical garb.
8. To remove the prohibition of including those who have been cremated, in administering the sacraments for the dead.
9. To completely revise the Breviary, and compile a brief Book of Prayer, in the Bohemian, (Czech,) language.
10. To abolish Episcopal visitations, in their present form.
11. To require that all pastoral letters be submitted to the consistory, by the bishop, before their publication, and that they be in the Bohemian, (Czech,) language. *Note.* The bishops were enjoined to desist from speaking in insulting terms, about the Slavic nationalities, and from issuing injunctions in direct opposition to the spirit of the Gospel.
12. That the Holy See be put on an independent financial basis. Until this is worked out by international agreement, the necessary funds to be raised by an assessment of one per cent on all priestly incomes.
13. That the system of the education of the clergy be radically changed. "Their training has hitherto been such as only to deprive them of the respect of the educated public. It was disgraceful when theologi-

cal students, who were expected to excel in intelligence, were not allowed to read books and periodicals, in the seminary. Hence they could not compete with other intelligent people, and merely became the butts of ridicule and contempt. Only ignoramuses are held in contempt, and we do not want to be ignoramuses."

14. *Note.* A large majority of the priests present demanded a revision of the trial of John Huss. "The fact is that John Huss's case was tried in an age of universal ecclesiastical corruption, and that every man of sense and judgment is convinced of the necessity of the revision of his trial. If a possible link to rehabilitate the Papacy with the Bohemian Nation can be found, it is the revision of the trial of John Huss. The Church will only gain by it, because she will have demonstrated that she is not concerned with defending privilege wrong, but the truth. It is a truth that in the case of John Huss a judicial murder was committed. It is a fact that nothing has injured us more than the calamity which befell in Constance. It is indeed rather late to reopen the case, but for the righting of wrong it is never late. Let us have the courage to demand the righting of this wrong, and many a sting of hot and bitter scorn aimed at the Catholic Church will be removed thereby. Here also belongs the proposal that the day of the death of John Huss, July 6, be made a saint's day, and that the day of St. John Nepomucene, (May 16,) be made a common day."

COMMODORE BOURNE LEAVES \$100,000 TO N. Y. CATHEDRAL

In a codicil executed the day before his death Commodore Bourne provided for a gift of \$100,000 as his Easter offering for the building of the nave of the Cathedral of St. John the Divine, and for a lenten gift of all his shares in the Provident Loan Society for the use of the choir school. This choir school had already received a very generous gift in the form of the Bourne Fund from the late commodore.

Commodore Bourne had always been interested in church music. In the sixties he sang in Trinity choir. Recently he had taken a very great interest in the cathedral choir school, and at his request was made a member of the cathedral choir. The choir accompanied Bishop Greer to Oakdale last week to officiate at Commodore Bourne's funeral.

Among many other charities, Commodore Bourne left \$10,000 and one thousand shares of the City and Suburban Homes Company to each of the following: Sheltering Arms; Emmanuel Church, Great River; St. Ann's Church, Sayville (in memory of his son); Church Charity Foundation of Long Island; New York City Mission. He also left \$1,000 each to the rectors of the Great River and Sayville churches.

Party Sails for Haiti

The Rev. Arthur R. Gray, D.D., secretary for Latin America, and the Rev. Wilson Lloyd Bevan, Ph.D., accompanied Bishop Colmore when he sailed for Haiti last Saturday. The party will visit the Haitian mission.

BISHOP GREER RECEIVES GIFT FROM HIS CLERGY

Gold Watch Presented on Occasion of His 75th Birthday

On the occasion of his seventy-fifth birthday Thursday of this week Bishop Greer received from the clergy of his diocese a gracious token of their affection and loyalty. At three-thirty on that afternoon a committee of three New York clergymen went to the home of the bishop, and presented to him a very beautiful gold watch made by Tiffany, the finest product of their shops.

Inside the case were inscribed the following words: "To the Rt. Rev. David Hummell Greer, D.D., on his 75th birthday, March 20, 1919, from the clergy of the Diocese of New York, with grateful and affectionate loyalty."

The arrangements for making the gift were undertaken some weeks ago when an informal meeting of the clergy of the diocese discussed the matter and appointed a committee to carry it through. The committee consisted of Dr. Slattery, Dr. Sedgwick and Mr. Atkinson. Letters were sent to the clergy throughout the diocese giving the opportunity of contributing to the fund for the gift, and limiting the contributions to one dollar. The response was immediate and general. The committee was enabled to buy from Tiffany the best watch they produced.

Bishop Greer celebrated his birthday quietly. He has been deluged with letters and telegrams of congratulation and felicitation. A few weeks ago the bishop completed fifteen years in the Episcopate.

REUNION WITH ROME IS "AN ABSURD OBJECTIVE"

Says Priest, Declaring There Is Nothing with Which to Unite

"An absurd objective" was the term applied by the Rev. Walter Drum, a Jesuit, Sunday at high mass in St. Patrick's Cathedral, New York, to the visitation of bishops of the Episcopal Church to Pope Benedict XV to discuss reunion with the Roman Catholic Church.

"The thing is simply absurd," declared Father Drum. "Reunion of what? There is nothing definite in the Anglican Church with which to reunite; and whatsoever there is is dead and rotted. Of all the Protestant churches the Anglican is, perhaps, the least united in its teachings."

"The thirty-second of their thirty-nine articles of religion says that 'priestly ab-with which to reunite; and whatsoever the sole prerogative of God'; and yet there are Episcopal ministers who hear confessions and simulate absolution."

G. F. S. Leaves Missions House

The central office of the Girls' Friendly Society, which for so long has been in the Church Missions House in New York, is to move to an office building on Fortieth Street near the Public Library. This has become necessary because the Board of Missions needs the rooms heretofore occupied by the G. F. S. for its own work. The move will take place about May 1.

Our Weekly News Letters

BOSTON

The Twenty Weeks—Bishop Lawrence wrote the following note in his Message No. III to the diocese:

"The Twenty Weeks and what they have meant to thousands have filled me with gratitude. The diocese seems to have become more than ever one big family. Handing the message by one person to another, the call at the house, the pleasant word of greeting, the quiet surprise—"I am glad you called and brought the message from the bishop"—such little threads of thoughtfulness make strong cords which bind the people of a parish and of a diocese together.

"Have you any idea of the number of these threads? There have gone out: of Message No. I, 105,238 copies; of Message No. II, 104,034; of Message No. III, 106,000. Besides these, several thousand have gone to parishes outside the diocese, and also to Congregational and Methodist parishes, to schools, and to people everywhere who have asked for them. They are being used from the Pacific to the Atlantic, in England and in France. Over 5,000 pamphlets also of the 'Suggestions for Service' have gone out. The call for these has been most gratifying. Is it not a sign that the people of this diocese are more than ever alert to their duty to society?"

"To the members of the central staff who have been my strong support, to the various committees, and to all I give hearty thanks.

"The Twenty Weeks are over at Easter.

"This is the last paragraph of the Twenty Weeks. I trust that we are every one of us finer, purer, more Christlike, for the training, the 'going into camp,' and that we can meet the men returning with a more helpful word and example. I hope, too, and am confident that we can face the problem of a true democracy in a spirit of Christian brotherhood.

"WILLIAM LAWRENCE."

St. Paul's Cathedral 100 Years Old—Wednesday of this week was the 100th anniversary of the first meeting of a group of 92 persons who later organized the parish and built the church which is now the cathedral church of the diocese. The church was completed and consecrated in June, 1820. The anniversary of the first meeting of the future congregation was observed with a special service and an historical address by Dean Rousmaniere.

CHARLES CHASE WILSON.

NEWARK

The Rev. R. L. Scofield Ordained—The Rev. Raymond Leeds Scofield, in charge of Christ Church, Belleville, was advanced to the priesthood last Sunday by Bishop Stearly. Those who took part in the service were the Rev. James W. Van Ingen, chaplain of the New Jersey State Reformatory at Rahway; Canon Elmendorf, Canon Pennock and the Rev. Donald Wonders.

City Missioner's Work—The Rev. Dr. Charles L. Cooder, chaplain of the City Mission of Newark, baptized during February 24 persons, administered the holy communion thirty-eight times to the sick in the various institutions and officiated at fifty-four burials. Persons visited during the months in the wards of the institutions numbered more than 600.

Dean Dumper's Class—A lenten opportunity of unusual value is being offered residents of Newark and those to whom Trinity Cathedral is accessible, through the classes in personal religion which the Very Rev. Arthur Dumper, dean of the cathedral, is conducting from 4 until 5 o'clock Tuesday afternoons. The classes constitute a weekly quiet hour for prayer, meditation and the contemplation of a message bearing on the essentials of the Christian life.

"I can do all things through Him that strengtheneth me" was the text upon which the initial talk on "Faith" was based. This statement, the dean said, is not to be regarded as mere words, or a pious sentence, but as the translation of experience, as part of the race experience in its walk with God. It expresses the power of God in a personal life.

"Let us never think that the only energy in the world is the mechanical or the physical energy; we have to do with other forces—the forces which God starts in the heart," said the dean. "Shall we see the fact of trusting men made strong through the Divine Helper Who never leaves us and shall we say He is not able to do these things for us? Religion is the most practical thing in the world. It means self-surrender. Commit yourself, your dear ones, your lot, your all to Him.

"There is no other conquest for worry, anxiety or fear than faith in God. Trust Him and not yourself. There is a place for confidence in your life—it is in the presence, the gifts, the strength and the confidence of God in you."

GRACE MCKINNEY.

NEW YORK

To Discuss Unity—The March meeting of the Church Club on the 26th will be devoted to a discussion of some recent movements toward church unity. Two members of the Commission on Faith and Order will speak, Dr. Manning and Mr. Zabriskie. The mission of the delegation which has just sailed for Europe and the Near East under the leadership of Bishop Anderson, will be discussed and also the plans for organic union proposed by the Presbyterian Church.

Christ Church Fund Partly Pledged—As has already been told in THE CHURCHMAN, Christ Church is making a fine effort to raise a fund of \$155,000 with which to pay off the mortgage on the parish. \$25,000 was pledged before the campaign opened. \$18,000 has been pledged since then of which \$8,000 is for the support of the parish, and the rest for the payment of the mortgage.

Dr. Shipman as a Preacher.—The New York Tribune is running a series of intimate studies of "famous pulpit orators." The first article which appeared last week, described Dr. Harry Emerson Fosdick; the second article published this week describes Dr. Herbert Shipman, the rector of the Church of the Heavenly Rest and senior chaplain of the First Army. The writer of the article finds Dr. Shipman one who has carried on his work with an unobtrusiveness that is in conformity to the appearance of his church, hidden in the heart of a Fifth Avenue block. But he also finds him in the pulpit "a man on fire," who chooses obscure texts and vitalizes them, who is never at loss for a word or an application. **Dr. Manning's Military Honors.**—Dr. Manning last Sunday afternoon was invested with the Cross of the Legion of Honor at a meeting held at the Engineers' Club in New York for the men of the 302nd Engineers, whose honorary chaplain he is.

The investiture was made by Admiral Groult, commander of the French forces in the North Atlantic, and was very impressive.

(Continued on page 30)

MICHIGAN CITY

Seventieth Anniversary.—March 10 was Bishop White's seventieth birthday and he received, during the day, messages and expressions of affection from clergy and laity both in and out of the diocese. In honor of the bishop's attaining his three score years and ten a simple supper was served at which were present the Rev. and Mrs. L. C. Rogers of Mishawaka, the Rev. R. E. Carr and the wardens and vestry of St. James Church, South Bend, and their wives. As an expression of their love for the bishop the men of the vestry presented the bishop with a very handsome traveling bag.

A New Rector—Trinity Church, Peru, has called to be its new rector the Rev. Edgar T. Pancoast, formally priest-in-charge of St. Andrew's Mission, Hartford City, Indiana. The Rev. Mr. Pancoast entered upon his new rectorship March 16. **Bishop's Visitation.**—Bishop White made his annual visitation to Trinity Church, Michigan City, March 9. A good congregation filled the church at 11 A. M. and the service was bright and inspiring. A class of seven was presented for confirmation by the rector, the Rev. James A. Miller. The parish is progressing in a happy and successful way.

Memorial Tablet for Rev. John Addams Linn.—At 11 A. M., March 16, a mural tablet was dedicated in honor of the late Rev. John Addams Linn, former rector of St. Paul's Church, Mishawaka, who made the supreme sacrifice on the battle fields of France in the world war. A special service was arranged at which the dedicatory address was given by the Rt. Rev. John Hazen White of South Bend. The tablet of brass in base-relief is in an oak frame and will be placed on the chancel wall of the church, as a memorial to the man who not only gave his life for the world cause but under whose direction the present St. Paul's Church was built. The Rev. John Addams Linn became rector in 1902 and

served until 1909. He was a nephew of Jane Addams of Hull House, Chicago. The tablet in the rector's honor is the gift of hundreds of his friends in Mishawaka. It was made by J. and R. Lamb, New York and is a beautiful piece of work. The Rev. John Addams Linn enlisted in the Y. M. C. A. work and while tending the wounded was killed by a shell on the battle fields at the Argonne Forest, October 8, 1918.

Continues in Service—Miss Katherine White, daughter of Bishop and Mrs. White, who has been in France serving as a U. S. Army nurse has been returned to this country. She will continue in the service of the government and has been commissioned to the Post Hospital, Camp Grant, Rockford, Illinois.

SAN FRANCISCO

Bishop Nichols Addresses Clergy.—On the Monday before Lent Bishop Nichols held an *ad clerum* in the crypt of the cathedral with a celebration of the Holy Communion. In a deeply devotional address, from the rich storehouse of his own experience, he gave helpful counsel touching the lenten work of the clergy, stressing the importance of self-discipline, Bible study, prayer, open churches for meditation, the present guidance of souls and the constant seeking for candidates for Baptism and Confirmation.

Work at Seaman's Institute.—The Seaman's Institute has removed its activities from the old location on Steuart Street to a more strategic situation near the waterfront, at 58 Clay Street. Here the Rev. C. P. Deems with his staff of assistants is conducting a most successful work. A fine canteen has been opened and meals prepared by a competent chef are served to the sailors of the merchant marine, and clergymen and laymen have pledged themselves that, whenever they take their luncheons down town, they will patronize the institute. The worthy superintendent greets them, as well as the sailormen, in that whole-hearted manner which makes all feel the desire to return soon again.

Large Lenten Congregations.—During the lenten season united service are being held in the San Francisco churches. Special preachers have been selected for the respective Wednesday evenings and large congregations are attending. Under the auspices of the Brotherhood of St. Andrew daily noonday services are conducted in the Merchants' Exchange building for the business men during Lent. A goodly sprinkling of women is also seen. Brief addresses are made by the clergy of different communions and the heartiness of the singing of familiar hymns is a feature in these services.

Successful Canvass.—An every-member canvass for increased pledges at Holy Innocents' parish on Sunday, March 9, was a gratifying success. The committees of canvassers reported, mostly from new families, an increase of over thirty-five per cent in the promised income of the parish.

Monday Club Organized.—A Monday Club was organized by the San Francisco clergy on the last Monday of February, with Dean Thackery as president and the Rev. W. T. Holt as secretary.

ROBT. L. MCFARLAND.

WESTERN COLORADO

Death of the Rev. P. C. Bissell.—At Gunnison on March 6, the Rev. P. C. Bissell died at the beginning of a most useful ministry in this district, from pneumonia following upon a severe cold contracted in the pursuance of work in his outlying field. Mr. Bissell came to Colorado from the diocese of Newark last November and was placed in charge at Gunnison with several missions in the neighborhood. At the time of his arrival the quarantine ban was on and he was held in Denver two weeks. Arriving at his town he was placed under quarantine for several days. But during the last few weeks and with the gradual lifting of restrictions he had applied himself to making up for the lost time and had already laid the foundation for a splendid work; and he has already left a tradition which will be an asset to the Church in her work in this part of the country.

Convalescence of Bishop Touret.—Bishop Touret is at Colorado Springs recuperating from his recent operation. It was erroneously reported that he had gone to Rochester, Minnesota, for appendicitis. The operation was a much more serious one and the success of it is the more gratifying. The appendix was removed at the same time. The bishop hopes to be back at work by April 1.

Subsequent Waves of the Epidemic.—In most of our towns there have recently been new waves of the influenza. Olathe has been closed again for some three weeks. No other closing of town activities has been reported, but people generally have shown a disposition to be extremely careful and attendance upon school and church are in some places notably affected. Some churches and church schools have voluntarily closed or have modified their schedules.

HUGH D. WILSON, JR.

NEBRASKA

Woman's Auxiliary Notes.—During the month of February Miss Elizabeth Bowen was a guest of the Woman's Auxiliary in Nebraska. Miss Bowen is a mission worker at Monterey, Tennessee among the mountains. Her home is in Omaha and the inspiration to be a mission worker came from her rector and the Woman's Auxiliary. She came home for a month on vacation and told of her work very modestly but in a most interesting way to several groups of women. Her friends found that many things were still needed to equip the mission at Monterey, and set to work to raise \$500. This fund, now almost complete, is called the Elizabeth Bowen Fund. The Nebraska women have taken great pleasure in contributing to this fund and probably many barrels of second hand clothing will follow. Each of the four districts has had a meeting or conference during the year, and will have very creditable reports to present at the annual meeting in May.

FANNY M. POTTER.

DULUTH

Women's Work.—The Woman's Auxiliary of Trinity Cathedral Duluth, is meeting every Wednesday during Lent, for Bible Study, and sewing for the "French Relief." The Guild of the Cathedral has arranged to have speakers each month, at

their regular meetings, to give inspiration, and information upon some branch of social service. At their last meeting it was decided to assist systematically in the canteen work being done in Duluth, for returned and unemployed soldiers and sailors.

HARRIET M. MORRISON.

CENTRAL NEW YORK

Tempting Offer Refused.—Recently a man representing a large business firm of New York City attempted to obtain a long term lease of the property now occupied by St. Paul's Church, Syracuse. The Rev. Dr. Henry Harrison Hadley, rector of the parish, said that the proposition would not be considered. It is understood the sum offered was \$300,000. St. Paul's Church occupies an important corner in the heart of the business district of Syracuse. The property is valued at \$255,000 in the last diocesan journal.

Baptistry to Be Built.—The Gorham Company have been engaged by Wm. S. and Chas. A. Dunning to design a marble baptistry for St. Paul's Church, Syracuse, to be erected in memory of their father, Wm. D. Dunning, for many years a warden of the parish, and also a member of the Standing Committee of the diocese.

Auburn Boys Win Honors.—St. Peter's Church, Auburn, seems to produce heroes as well as churchmen. Of the members of this parish in military service no less than six received decorations. Charles Bouck was given the *Croix de Guerre*; Norman Stone, the D. S. O. of the British Government; Harold Williamson and Harry Ward were awarded the Distinguished Service Cross of the U. S. A. (the latter posthumously); William Hodder, Captain, and Leroy Whitney received the British Distinguished Order.

Devotional Address to Clergy.—Bishop Olmsted gave a devotional address to the members of the Utica Clerical Union in Grace Church, Utica, on Monday, March 10.

Many Adults Confirmed.—The Rev. Lewis E. Ward, priest-in-charge of Emmanuel Church, Elmira, recently presented a class of eighteen adults to Bishop Fiske for Confirmation. On the same day eleven persons were confirmed at Millport, which is also under his charge. THEODORE HAYDN.

NORTH DAKOTA

Notes.—The Rev. L. G. Moultrie, who for nearly twenty years has been rector of All Saints' Church at Valley City, has resigned, and left on March 1 for Fort Snelling, Minnesota, to take charge of the Red Cross work there.

Deaconess Adda Knox, after three years' work in the District of North Dakota, has resigned and taken up war nursing in Letterman General Hospital in San Francisco.

The Rev. D. J. Gallagher, rector of St. Luke's Church, Detroit, Minnesota, has accepted a call to All Saints' Church, Minot, and will enter upon his duties there immediately after Easter.

Latest reports from the Board of Missions show that North Dakota has paid \$3657.15 for the Apportionment, which is a good deal more than our apportionment, so we have again gone over the top.

Mrs. J. P. Aylen, of Fargo, has been appointed by Bishop Tyler district president

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of the Women's Auxiliary to succeed Mrs. George Hancock who resigned some weeks ago, after having served so acceptably in this capacity for about seven years.

SAVANNAH

Bishops and the Epworth League.—At the Marine Hospital for Sailors and Soldiers, Savannah, Bishop Osborne, who visits the men and has held Sunday afternoon services for some months past, had an interesting experience. On a recent Sunday as he was preparing the ward room fifteen women and girls appeared saying that they were Epworth Leaguers and had permission to hold a service, having heard that there was none in the hospital. After a moment's surprise and conversation, a harmonious arrangement was made. The leaguers sang several hymns, the bishop then gave his address, followed by prayers. More hymns followed while he distributed pictures and cards of prayers. The bishop then went to visit men in other wards and the leader of the leaguers took his place. Some of the sailors told him afterwards "She talked about ships and preached gloriously." She told us about her son in France until the tears came."

For Sewanee.—Considerable efforts are being made under the direction of Bishop Reese to raise a large sum for the support of the University of the South. A good meeting held on March 12 is expected to bring large results.

BALTIMORE

Lent at St. Paul's.—Lenten preachers at the noonday services at St. Paul's Church are: March 24 to March 28, the Rt. Rev. Charles Fiske, D. D., Bishop Coadjutor of Central New York; March 31, the Rev. Wm. L. DeVries, Ph. D., Washington, D. C.; April 1 to April 4, the Rev. George Craig Stewart, D. D. Evanston, Illinois; April 7 and April 8, the Rev. Clifford Gray Twombly, D. D., Lancaster, Pennsylvania; April 9 to April 11, the Rev. William H. Garth, Islip, Long Island; April 14, the Bishop of Maryland; April 15, the Rev. Roland Cotton Smith, D. D., Washington, D. C.; April 16, the Rev. E. Dering Evans; April 17, the Rev. Wallace E. Rollins, D. D., Virginia Theological Seminary; April 18, Three Hour Service, Dr. Kinsolving.

CONNECTICUT

Rev. J. S. Littell Writes Playlet.—The Rev. John S. Littell, D.D., rector of St. James's Church, West Hartford, has recently completed a playlet, "The Adze-Head," which has been published by the Church Missions Publishing Company and the American Society of Church Literature of this city, in booklet form. A week ago it was presented by a selected cast of forty players, chosen from the young people's societies of St. James's parish, in the old town hall in West Hartford.

The play is "an episode from the life of Saint Patrick," the period being given as about the year 440 A. D., the setting being in a forest. Saint Patrick, Ethne and Fedelm, daughters of the High-King Laoghaire, a hunter, a warrior, Mael and Caplit, and a group of druids are the principal characters, supported by companions and attendants of the king, and associates and pupils of Erin's patron saint, who is shown

as teacher and a missionary of the creed of Christ. Dr. Littell has written a number of books which have had a wide circulation in church circles. He is secretary of the Church Missions Publishing Company and the American Society of Church Literature, with offices at No. 45 Church street.

VIRGINIA

Tributes to the Late Bishop Gibson.—The following extract from the resolution adopted by the clergy of the diocese upon the death of the Rt. Rev. Robert A. Gibson, D.D., carries us back more vividly than can mere dates to the stormy period when he began his service in the Master's vineyard; and at the same time shows the deep appreciation and love in which he was held by those with whom he had labored.

"In his very boyhood he learned by military discipline respect for lawful authority and obedience to lawful commands. He voluntarily put himself under that authority because he believed that that was the best way to win the cause and fulfill the duty he had assumed to be his. And all through his subsequent life in the ministry that same loyalty to lawful authority—whether as assistant minister, as rector of a church or as bishop coadjutor—characterized him. Now, why? Simply because he believed that such loyalty to his superior officers in the Church was the best way of showing his loyalty, and winning the cause of the Church's great Head—the 'Bishop and Shepherd of our souls.' He was deacon, presbyter, bishop for Christ first that so he might best serve Christ's people. His clear vision of the needs of the various institutions of the Diocese, his sympathy for and wise helpfulness to the left-out and neglected places, would be hard to find equaled in the past fifty years of our diocesan existence."

One of the most touching tributes to the late bishop was a very handsome floral design inscribed with the simple words "Our Bishop," and sent from the colored congregation of St. Philip's Church, Richmond, the Rev. R. A. Jackson, rector. Short as it was, this inscription contained a vast amount of truth, for there was no work of the church work in the Diocese of Virginia in which Bishop Gibson took a more lively interest than in that being done for our colored communicants.

When he first went into the ministry, just after leaving the Confederate Army, he organized and superintended in Petersburg, Virginia, a Sunday School for colored children, which at that time was the only one in the state and was the first of its kind.

FENTON WILLIAMSON.

KANSAS

In the Southeast Deanery.—The bishop and the provincial secretary were in the Southeast Deanery on February 18, 19 and 20. The convention had been appointed to meet in St. John's, Parsons, for the same dates but the meeting was changed to a series of three mass meetings held at Parsons, Charinte and Independence. These were well attended and resulted in each case in the formation of a men's club or league for social service.

Beginning of Lent.—Ash Wednesday marked the beginning of an earnest Lent in all the parishes and missions of the South-

eastern Deanery. Miss Nellie Smith, vice-president of the Woman's Auxiliary, spent the day making special addresses at St. John's, Girard, and St. Andrew's, Ft. Scott, where the Auxiliary work has been reorganized. The plan adopted is to carry out the Advent Call work as a lenten work and to make the whole season a mission of thought and prayer.

WEST VIRGINIA

Dr. Brittingham Resumes Work.—The Rev. Dr. Brittingham, rector of St. Luke's Church, Wheeling, has sufficiently recovered from his operation several months ago to assume charge again of his parish.

Mission at Cameron.—While rector at Moundsville the Rev. James H. Garner started a work at Cameron. Several English families live here. The work has grown to such an extent that a suitable place has been provided for worship and regular services maintained. The Rev. R. E. L. Strider, rector of St. Matthew's, Wheeling, has taken the responsibility of seeing that regular services are provided.

Clerical Change.—The Rev. Dr. G. Philip Jung, rector of St. Matthias', Grafton, has accepted a call extended by the vestries of St. Paul's, Sistersville and St. Ann's, New Martinsville. He assumes charge of his new work Mid-Lent Sunday. While at Grafton Dr. Jung did efficient work as rector of St. Matthias', and general secretary of the Grafton Y. M. C. A. He had been identified with many community activities.

JAMES BARNES.

ALASKA

Nenana, February 6.—It seems very likely now that we will be able to re-open St. Timothy's Mission at Tanana Crossing next summer. The bishop is trying to arrange for workers so that the deaconess in charge may have a congenial companion—a most important element, when two women must live together in this, the most isolated mission station in Alaska, if not in the world. With no regular mail service, no telegraph system, and, perforce, no daily newspapers, the success of the mission depends almost entirely upon the *esprit de corps*, if one may use this term in relation to so small a "corps."

The real difficulty will be to get the food, for there is no adequate provision made for this mission. It has now been closed for four months, since Mr. McIntosh left.

Before he left, the Indians had a great gathering from the surrounding villages, some coming a hundred miles and more, and for three days had crowded meetings, to show their affection for him and their sorrow at parting. All show in their letters, as they then showed in their actions, a real grief at parting.

Mr. Drane leaves tomorrow for a trip which will include Tanana, where he will visit both Indian and white missions; the Allakaket, where he will visit St. John's in the Wilderness, and finally up the Yukon River to Rampart and Stephen's Village.

This trip is made for Archdeacon Stuck, who is suffering from neuritis. Mr. Drane will be accompanied by Ala Kellum, the archdeacon's Indian traveling compan-

ion, who has been raised in the mission school at Nenana. It will be the first time in Mr. Drane's four years of "mushing" in this northern country that he has had a stove or tent.

Bishop Rowe is now on a trip to the mission stations in southern and south-eastern Alaska.

He writes asking for a man to go to Fairbanks and take the place of the Rev. H. H. Lumpkin next summer, as Mr. Lumpkin's furlough is due. The position carries with it the opportunity of editing the *Alaskan Churchman*, and thus doing a great deal not only for the mission in Fairbanks, but for the Alaskan mission in general.

In regard to St. Timothy's Mission, Tanana Crossing, he writes: "We will need two nurses for Fort Yukon; one of these should be ready to act as matron, as well as nurse. I think Deaconess Pick will be transferred to Tanana Crossing, and possibly Miss Nuneviller will go with her as her 'partner.' It may be that I will employ Singleton as the 'man about.' He is now caring for things there. He is doing well, is interested, and could be of great value to us.

"Mr. McIntosh is trying to raise funds to get a small steamer to freight our supplies to Tanana. I am afraid he is not meeting with very good success. But a boat we MUST HAVE. We also need a small boiler and engine, and a sawmill outfit, so that we can saw the lumber we need. Then, we may even open up a co-operative store for the Indians at this place. There is much to do!" GUY H. MADARA.

PHILADELPHIA

Day of Corporate Prayer—At St. Mark's Church on Thursday, March 13, there was held a day of corporate prayer for the Church, the country, and the world. There were two celebrations of the Holy Communion, one at 7:30, the other at 9:30. At ten the Litany and Intercessions were said and at eleven the Penitential Office and Intercessions; at noon the Litany and Intercessions.

Addresses were made at the last three services by Bishop McCormick of Western Michigan. A committee of men and women from many parishes had this diocesan prayer day in charge. Men and women from the whole diocese attended.

Dr. Birkhead Has Larger Hearing—The Rev. Dr. Hugh Birkhead of Baltimore has been in the city several times lately, to tell of his work with the Red Cross, and his view of the "Opportunity of America." He was one of the speakers at the annual dinner of Holy Apostles parish. Later he spoke before one of the city clubs. But the largest gathering will be at the Academy of Music, where he speaks on Monday evening, March 24.

Church Women in Housing Fight—A great gathering of women met recently at Holy Trinity Church to begin a campaign to put an end to the present unsanitary condition in the housing of people in the city. They are willing to face years of reform work to gain the goal they seek. They feel that if they get together and expose the conditions in small streets, the

owners of the property will see the necessity of making the improvements that are obvious.

Dr. Tomkins welcomed and encouraged the women. Mrs. Edwin C. Grice, who has done much in the way of civic reform, urged the women to use the influence they had found forceful in other fields of work. Many cited improvements that had already come from investigations and complaints they had made.

Another meeting will be held at Holy Trinity in April to which every Christian woman of the city will be invited.

Bishop Fiske at Garrick Theatre—Bishop Fiske of Central New York took the place of Dean Edwards of Detroit at the Garrick Theater from Monday until Friday, March 10 to 14. The dean was compelled to cancel his engagement because of family affliction. The noon-day services were well attended. The addresses were most helpful, and the singing was most hearty.

Parish Week in the Campaign—Practically every church in the diocese is making this a week of prayer for and presentation of the work in each parish. An effort is made everywhere to rouse the people to the opportunity and the importance of the work nearest at hand. Charts are used to show the personal and financial problems and ideals. Meetings are held for every member of the parish, where full information of every parish agency is given.

In addition to the parish clergy, others are sent to the meetings and services to make special appeals. The Rev. Mr. Stowell, the executive secretary of the campaign, calls men to go to other parishes. He has a long list of the clergy who have volunteered for this service.

The Sunday Question—For some time past, there has been a plea for Sunday concerts, and a relaxation of the blue laws now in force. Some of our clergy have joined with business men and the members of the committee of the Philadelphia Orchestra.

A meeting was lately held in the city hall to give an opportunity for those interested to speak for or against the proposed measure. Unfortunately the man who has drawn the bill to be presented to the legislature, presided. Dr. Grammer was one of those who joined with the Sabbath Day Association to object to the proposed change. The meeting was marked by heated discussions.

IRVING A. MCGREW.

CHICAGO

Zones of Parochial Responsibility Established—What Bishop Anderson characterized as one of the most progressive missionary steps ever taken by the diocese is the dividing of the city of Chicago into what are called "Zones of Responsibility" for the several parishes and missions. The matter of making this division had been under informal consideration at meetings of the deanery for two years, and was finally presented at the diocesan convention last spring. It was

passed at that time. The zones of responsibility are not to be considered parish boundaries in any strict sense. With the present day transportation facilities in our large cities, many people find it just as convenient to go to a church some distance away as to one near by. The purpose of the resolution is not to make anyone change his parish church. It is rather to give each parish a certain definite territory that they may feel responsible for, and in which they may concentrate their missionary efforts. The purpose of the plan, as the bishop's letter says, is efficiency, not discipline.

Board of Missions Sends Out Questionnaire—To this same end, that of making the missionary work of the diocese more efficient, the Board of Missions of the Diocese of Chicago has recently appointed an executive committee to "prepare a program leading to a larger work and a greater income," and to report to the next convention on the state of the Church in the diocese. This committee has sent to the rector of each parish a questionnaire asking for information about the conditions in his own church, and the needs and opportunities for missionary work in his neighborhood. The letter is signed by the members of the committee: Bishop Griswold, the Rev. F. R. Godolphin, the Rev. George Craig Stewart, Mr. Courtney Barbour, Mr. Charles E. Field, Mr. Herbert J. Ullman, and the Rev. Edwin J. Randall, secretary. CHARLES L. STREET.

LOUISIANA

New Orleans Noon-Day Services—Noon day Lenten services are again being held this year in one of the local theaters in the business district of New Orleans and are as in former years well attended. This year, however, they are under the auspices of the United Protestant Churches of the city and an unusual interest seems to have been aroused. Meant for business men and women, as well as those who are down town at the noon hour, it is also expected that these services will be attended by soldiers in the city.

Afternoon Services—Our own churches have also united for an afternoon service each day during Lent, with an additional service every Friday night at the cathedral. Each church has been assigned its own day in the week. The service on each Friday afternoon is meant especially for children. These united services have been held before during Lent and have always appealed to our people.

Visit From Bishop Dunn—The Rt. Rev. Edw. A. Dunn, D. D., Bishop of British Honduras, was a recent visitor to New Orleans, where he made an address to the Woman's Auxiliary on his missionary experiences in Central America. Mrs. Dunn was also present and made an address. A social hour and refreshments followed. Bishop Dunn is an interesting talker and among other things spoke of his work among the Mosquito Indians. "They have become very devout," he said. "They were offered lumber—piece lumber—which they had to bring forty miles in order to use. They did not complain, but

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hauled it and dressed it and went to work on their little church. It was strictly a hand-made church. And it was as beautifully done as a piece of embroidery. They had an almost abnormal sense of reverence, too, for when the building was finished, they locked it up tight and kept it that way until I got there to consecrate it. These Indians live in Ritapusa, Nicaragua, and used to be under British protection. At one time they crowned a king of their own."

J. ORSON MILLER.

LONG ISLAND

Mr. Welwood Home—The Rev. J. C. Welwood, rector of the American Church at Dresden and formerly rector of the Church of the Holy Spirit, Bensonhurst, arrived from Liverpool a few days ago on the *Megantic*, at Portland, Maine. He was accompanied by his daughter, who has been engaged in war work in France.

Confirmation at St. Paul's—Bishop Burgess administered the rite of Confirmation to a class of about twenty-five, Sunday, March 9, at St. Paul's Church, Brooklyn, the Rev. A. C. Wilson, rector.

Rectors' Aid Adopts French Baby—The Rector's Aid Society of the Church of the Good Shepherd, Brooklyn, has adopted a little French girl six months old. Her name is Marguerite Heuber, her picture and all details concerning her have been sent to the society.

A Call to Service—The Bishop of Long Island has issued an appeal to the active women of the Church, to interest all other women of their parishes and organizations in a meeting to be held Friday, March 28, from 3:30 to 5:30 P. M., at Memorial Hall of the Y. W. C. A. This meeting is to show the women who have done such efficient war work, that they can now do it for the Church.

Delegations are expected from the Girls' Friendly Society, the Daughters of the King, the Woman's Auxiliary, the Church Mission of Help, the Archdeaconry Aid, the Church Charity Foundation, the Sunday schools and many others. Bishop Burgess will preside. Among the speakers will be the Rev. Herbert Shipman, senior chaplain of the 1st Army, A. E. F.; Dr. William E. Gardner, general secretary of the Board of Religious Education; Dr. William C. Sturgis, educational secretary of the Board of Missions; Miss Grace Lindley and others.

MARY E. SMYTH.

OHIO

Conferring of Degree—The faculty of Bexley Hall, Gambier, recently voted to confer the degree of Doctor in Divinity upon the Rev. G. Sherman Burrows, who was elected, last November, warden of DeLancy Divinity School at Geneva, New York. Dr. Burrows is a graduate of Bexley Hall, where he pursued his studies with great credit. For nineteen years he has been rector of St. Mark's Church, Tonawanda. For nine years he has been a lecturer in DeLancy School.

Father and Son Meetings—There has been a wide-spread observance of the father and son movement throughout the diocese. It has been particularly empha-

sized because of the coming home of the boys from American camps and from over seas. At Trinity Cathedral and the Church of the Incarnation, Cleveland, important meetings were held, dinner being served and speeches made, which will tend to vitally increase the interest of men and boys in the work of the Church.

An important meeting was held at St. Andrew's Church, Elyria, the Rev. E. B. Redhead rector, when sixty fathers and sons had dinner and listened to addresses made by the mayor of the city, the senior warden, and the rector.

Removal of Rector—The Rev. Ernest J. Harry, who has been rector of St. Philip's church, Cleveland, for the past five years has resigned to become rector of the Church of the Nativity, Crafton, a suburb of Pittsburg. During Mr. Harry's rectorship at St. Philip's a very substantial work has been done; one of the largest brigades of Boy Scouts has been organized, and a considerable sum has been raised for the erection of additional buildings to the parish plant. Mr. Harry assumes his new work the first of April.

Noon-Day Lenten Services—The holding of noon day lenten services under the auspices of Federated Churches of Cleveland has been so successful the past two years that they have again been inaugurated at the Opera House. On Ash-Wednesday Bishop Leonard opened the meeting and made the address. The speakers are representatives of different religious bodies. Bishop Stearly, of Newark, is the speaker for the week of March 23. The attendance has been larger than ever before.

Clericus and Church Club Meeting—The meeting of the Cleveland Clericus on March 10 was addressed by the Rev. Dr. McGaffin of the Euclid Avenue Presbyterian Church. Dr. McGaffin has spent a year as chaplain and in Y. M. C. A. work at the front. He paid high tribute to the work done by the Y. M. C. A., explaining the many difficulties under which that work was done, and the many criticisms that have been made.

The Cleveland Church Club had a well attended meeting for dinner at the Statler Hotel, March 10. This was a dinner giving special welcome to the soldiers who have returned from camp and over seas. The club has given complimentary membership for one year to every enlisted man from the Cleveland parishes. Addresses were made at this meeting by the Rev. Rolfe P. Crum, and Mr. Charles W. Whitehair. Mr. Crum has spent a year as chaplain in France. To appeal to the soldier the teaching of the Church must be positive, must be for the highest promotion of social conditions, and must be one of pronounced self-sacrifice, he said.

GERARD PATTERSON.

ATLANTA

Memorial Service for Mr. Grantland—A memorial service for the late Hon. Seaton Grantland was held in St. George's Church, Griffin, on the morning of Quinquagesima Sunday. Bishop Mikell was celebrant and preacher, while the rector, the Rev. H. A. Willey, was epistoler.

The Hon. Seaton Grantland, who was

for many years senior warden of St. George's Parish, died on February 4, in his 71st year. The bishop in his memorial address spoke of his upright and outstanding life, pointing out the fact that St. George's Church, the Diocese of Atlanta, the city of Griffin, and the county and state senatorial district had each recognized his worth by conferring upon him the highest honors in their power to bestow, he having been senior warden of his parish and a member of the diocesan council for many years, and twice deputy to the general convention. He had been twice mayor of his city, twice state senator, and was a member of the state legislature at the time of his death. He also held place on many important diocesan committees, being chairman of the Church Extension Commission, a member of the diocesan finance committee and of the committee to secure an episcopal residence, as well as a deputy to the general convention.

Churches Consecrated at La Grange—On Sexagesima Sunday, Bishop Mikell visited La Grange for the two-fold purpose of confirmation and the consecration of two churches. In the afternoon, the Church of the Holy Comforter at Hillside was consecrated. This is a new building set up among a mill population that has settled there during the last few years, and it is intended especially to supply their needs.

A number of gifts have been presented to beautify the church and to aid in worship. Among these are three sets of beautiful colored hangings for different seasons. The girls of the Church School gave the brass altar cross; and the boys presented the hymn board. The pair of alms basons were the gift of Mr. John Rice. The litany desk is in memoriam to Mr. Hoke Frazier, given by his former associates in the office of the Hillside Mill. Mr. Frazier was killed in action during one of the last battles of the war.

In the evening of Sexagesima, the Church of the Good Shepherd was consecrated. This is located very near the original settlement house and the hospital. Here was a vested choir of nurses from the hospital. The bishop was assisted in both services by the Rev. Robert Phillips, the missionary, and by his assistant, the Rev. Vernon Harris.

Home from France—The Rev. James B. Lawrence, who has been for six months in the service of the Army Y. M. C. A. in France, returned last week. He preached in St. James Church, Marietta, on the First Sunday in Lent. Mr. Lawrence will go immediately to Americus, the Diocese of Georgia, to take charge of the work he left when he went to France.

RANDOLPH R. CLAIBORNE.

NORTH TEXAS

Convention Date Changed—Bishop Temple has given official notification that with the consent of the Council of Advice he has changed the date of the district convocation to be held in Abilene, Texas, from May 25, 26, 27, to Sunday, May 11, and the two days following, at the request of the church people of Abilene.

E. CECIL SEAMAN.

DETROIT

Michigan Church Club Dinner—About 200 men sat down to the dinner given by the Michigan Church Club in St. John's Church House on the evening of March 11. The Ven. E. B. Jermin, of the northern archdeaconry, reported that the club was to spread to the northern part of the diocese. Bishop Williams visited Bay City and Saginaw two weeks previous and talked to groups in both places. "Shortly," said Mr. Jermin, "we hope to have affiliated clubs in Saginaw, Bay City, Sheboygan and Alpena."

The presiding bishop of the Church, who was the speaker at the Monday lenten services at the Miles Theatre that week, was the guest of the evening and spoke vigorously on the three words, Club, Church, and Detroit. The club, Bishop Tuttle said, unites and consolidates the different parishes of the city and the diocese and is meant to be the bishop's bodyguard. The Church stands for the faith in spiritual things, and Detroit stands for energy and enterprise. "Detroit is striving to get the fourth place among large cities away from St. Louis," he said.

Work Among Older Boys—For the past eight weeks Mr. Gordon M. Reese, field secretary for the Brotherhood of St. Andrew, has been working among church boys in Detroit. The general plan of operation has been to form a group of boys of the ages from 14 to 18 in each of four parishes and to meet with each group once every week for training in Christian service. To give practical expression to this instruction the boys in their individual groups gave first a father and son dinner, then two weeks later a mother and son dinner. Meeting together the boys of the five groups spent an afternoon in the open, after which they had a swimming meet in the Y. M. C. A. pool, followed by supper and a social evening. This, of course, was to illustrate to the lads how they as leaders could get hold of the younger boys socially. On the religious side daily prayer and service was emphasized.

The eight weeks closed on March 8 and 9 with a conference on "Boys' Church Ideals," in which the boys of the five groups took part, under the topics, the Church School, the Scouts, the Acolytes, Church Services, the Choir, the Brotherhood, the Church. A supper was held in St. Peter's Church House on Saturday evening with the Rev. Brayton Byron as toastmaster. Speeches were made by both boys and men. A corporate celebration of the Holy Communion was held in St. John's Church on Sunday morning and in the afternoon the boys met and had their discussions. The Rev. J. J. D. Hall, of the Galilee Mission of Philadelphia, whom the boys love to call "Dad," came on for the conference and fairly electrified the lads with his appeal to make their Christianity real. Each boy in his turn in talking about the eight weeks' training, spoke some word of regard and confidence for Mr. Reese, and too much cannot be said in praise, not only of what Mr. Reese has done for the boys' work in Detroit, but also for this new scheme of the Brotherhood of St. Andrew in reaching many boys and men by this intensive train-

ing of small groups. Mr. Reese is to stay in Detroit for eight weeks more to work among other groups of boys, and he has been joined by Mr. Frank Du Molin, who is to have training groups among men.

BRAYTON BYRON.

MISSISSIPPI

Bishop Tours France—Bishop Bratton has left Brest, France where he has been Y. M. C. A. pastor of the Naval Flag Hut since last October. He has been appointed to travel throughout France to study problems and religious conditions at the camps in that country.

For the New Bishop's Home—On February 26-27 there was a simultaneous and diocesan-wide canvass in the interest of rebuilding the bishop's home at Battle Hill. The last council appointed a committee, one member from each convocation, to raise a fund of \$15,000 to rebuild. The diocese was apportioned on a basis of one-third of its expense for parochial purposes; each parish was apportioned one-third of its parochial expense and each individual one-third of his contribution to parish support. The nature and fairness of this apportionment appealed to every one and the response was very generous, many of the parishes sending amounts in excess of their apportionment. The committee confidently expect the funds to be in hand by April. The officers of the committee are: R. H. Purnell, president, Winona; R. H. Green, treasurer, Jackson; the Rev. P. G. Davidson, field agent, Greenville and the Rev. Albert Martin, secretary, Yazoo City.

Rectory Burns—While the congregation of Holy Innocents, Como, were engaged in raising funds to rebuild the bishop's home, the rectory at Como burned to the ground. The contents, most of which were lost, were fully insured, but the building was insured for only half its value. The committee on the rebuilding of the bishop's home sent word to Como to keep the \$100 already raised, for their own rebuilding fund. More outside assistance will be needed, as the parish is very small and is the centre of five missions served by the rector, the Rev. C. B. Hudgins. Mr. Hudgins lost the greater portion of his valuable library.

New Comers' Service—What was perhaps the most remarkable service in the history of the parish was held in St. John's Church, Aberdeen, Mississippi, the Rev. J. W. Fulford, rector, on Quinquagesima Sunday. The occasion was a new comers' service to which all the new people of the community were invited. Within the past two years about three hundred families have moved into this county attracted by our advantages of soil and climate. These new comers are of every Church and some of no Church at all. The idea of the service was to impress upon them the importance of their church membership with the hope of absorbing them into the community life through the life of the different churches here. The rector invited all who were members of churches not represented in the Aberdeen churches to accept the hospitality of the services of this Church.

ALBERT MARTIN.

ARIZONA

Bishop Atwood on Roosevelt—On Sexagesima Sunday Bishop Atwood delivered an address on Theodore Roosevelt. As the bishop was a personal friend of Mr. Roosevelt, he painted a specially vivid portrait of the man as a lover of home, as a reformer and as a statesman.

For Those Who Fell—On Sunday afternoon March 2, a memorial service was held at the university in Tucson commemorating the life and work of six former students and one professor who had laid down their lives during the war in the service of their country. The speakers were Dr. A. E. Douglass and Dr. H. B. Leonard, wardens of Grace Church, and Mr. F. C. Kellton, a communicant, all three being professors in the university.

Sermons by Laymen—During the lenten season a series of lay sermons is being preached at Grace Church, Tucson. The first was by Lieut. Ives, a communicant of the Church, who is in charge of the Government wireless work near Tucson. Before the war Lieut. Ives was research associate and lecturer in physics in Clark University, Worcester, Massachusetts. The subject of his lecture was "Is there any Conflict between Science and Religion?"

Guild House Dedicated—On Sunday, February 23 Bishop Atwood dedicated the guild house of St. Thomas's Mission in Clarkdale, a growing smelter town. The house recently built at a cost of \$8,000, was the gift of a friend of the bishop's in the East as a memorial to her little son. It is finely equipped in every way as a combined chapel and club house. It is giving a new impetus to our work in Clarkdale and the Verde Valley, where other important mining towns are already being established and farming is also being developed. The work is in charge of the Rev. Henry C. Smith, the vicar of Christ Church, Jerome, six miles away in the mountains. Mr. Smith organized a Troop of Boy Scouts in Clarkdale last year, which has been meeting regularly in the Guild House, although none of them is otherwise connected with our Church. Some months ago he turned them over to a layman as Scoutmaster, and this man, being quite a musician, has actually organized the Scouts into an orchestra of twenty-five pieces. Rather an unusual line of work for Boy Scouts! Mr. Smith is now starting a troop in Jerome.

J. R. JENKINS.

RHODE ISLAND

Bishop Perry Welcomed Back—Bishop Perry has received a hearty welcome on his return to the diocese after eight months' service overseas. On his first Sunday, March 9, he preached in three churches in Providence, St. Martin's, St. Stephen's, and Grace, bringing to them all a ringing challenge to steadfastness in high standards and ideals in the last chapter of the great war. He gave great praise to the average American soldier, whose inconspicuous acts of courage are a glorious commentary on the typical American. A prevailing quality in the American army had come to be a fellowship of the men in service, in suffering, and in religious faith.

The bishop had heard the Battle Hymn of the Republic sing itself into place as our national anthem by constant use on transports, on the fields of battle, and in the churches of London and Paris. At Lambeth, in a service before the Queen of England, the hymn gained new meaning by a change of one word so as to read "As He died to make men holy, let us live to make men free."

Quiet Day—Bishop Perry conducted a quiet day for the clergy of the diocese, March 10, in St. John's Church, Providence. The addresses were upon "The Spiritual Lessons of the Great War." At an informal conference in the afternoon, Archdeacon Greig of Worcester, England, brought to the clergy an informing view of the Church of England before and during the war.

Lent at St. Stephen's, Providence—The usual abundant order of services and instructions is in force at St. Stephen's Church, Providence. The preachers at the Wednesday afternoon services are: March 19, the Rev. Samuel Sutcliffe, St. Mark's Church, New Britain, Connecticut; March 26, the Rev. Clarence A. Grayhurst; April 2, the Rev. William Smith, St. John's Church, Fall River, Massachusetts; April 9, the Rev. A. B. Howard, St. Michael's Church, Bristol; April 16, the Rev. Willis B. Hawk, St. George's Church, Central Falls.

JOSEPH M. HOBBS.

LOS ANGELES

Church Consecrated at Santa Barbara—The consecration of Trinity Church, Santa Barbara, on February 25 was an event of peculiar interest marking as it did the climax of a long and checkered parochial history. Notwithstanding the distance from Los Angeles, there were twenty-four of the clergy of the diocese present. There were also present beside Bishop Johnson, the Bishop of California and the Metropolitane of Baalock, Germanos, Acting Bishop of the Syrian Antiochian Orthodox Church in North America. The church was taxed to its utmost capacity. The service of consecration was at 10:30. The bishops and clergy came down the church to the chancel reciting the twenty-fourth psalm. After the prayer of consecration Dr. S. B. P. Knox, warden emeritus, read the deed of donation and the Rev. George Davidson, D. D., of Los Angeles, read the sentence of consecration. In the service of the Holy Communion which followed, Bishop Johnson was the Celebrant, Bishop Nichols read the Gospel and the Rev. L. E. Learned, D. D., read the Epistle. Very appropriately the preacher for the day was Bishop Nichols whose jurisdiction prior to 1896 included Santa Barbara and the whole of Southern California. The bishop referred to the building as a symbol of the progress made in the twenty-four years since he was bishop of this part of California.

At the conclusion of the service of consecration the vestry and the parish entertained the bishops and the visiting clergy at luncheon at the Santa Barbara Country Club in Montecito, after which there was an automobile ride to some of the many

English Church News

Archbishop Again With the Troops—An expedition in midwinter to the regions of France and Germany must have been no light matter for the Archbishop of Canterbury to undertake. He had a fortnight of it, and was busy every minute. His object was not so much to preach to the soldier (though he did preach seven times during his trip) as to confer with the chaplains as to their experiences, and with the senior officers as to their opinions of the future of the Church. While many people would agree with the Bishop of Hereford, in the remark I quoted last week, that the chaplain has experienced nothing which qualifies him to dictate the future policy of the Church, the archbishop has showed that he has no intention of disregarding these experiences. And indeed some of the chaplains would evidently deny the major premiss of Dr. Hensley Henson's argument. One of them declared, at one of the archbishop's conferences, that after all it is the conditions of warfare and the mission-field which are really the normal conditions to the Christian, and that the conditions of the Church at home are in the truest sense abnormal. The military officers showed much willingness to discuss church reform in all its aspects, and even the relations of the Church to Labor were dealt with. But perhaps the most interesting experience of the archbishop was his visit to the Test School at Le Touquet. Here are assembled the men who have volunteered to serve as clergy in the Church of England. They are being given a training with a view to passing the preliminary examination for holy orders. This training school will shortly be removed from France to England, and it will be extremely interesting to see what type of men this latest of our theological colleges succeeds in turning out.

The Modern Erastianism—The Bishop of Hereford is still "ploughing his lonely furrow," but it is quite possible that he may attract a crowd of interested on-lookers, and even helpers. In a sermon preached at the Temple Church he explained his position to the lawyers who frequent its services and no doubt he must have carried many of them with him. The reform of the ecclesiastical Establishment, must, he thinks, be carried out by the nation itself. He has no trust in the Church's representative bodies, nor in any others which may take their place. "The only houses of laymen which the parishioners know or heed are the Houses of Parliament." So he wants a royal commission to examine the distribution of en-

dowments, and make proposals for reform. If Parliament does not care enough for church reform to do this, then "the hour will have struck for disestablishment and disendowment." Denominational autonomy and national establishment, he contends, are mutually exclusive. As to doctrinal re-statement, it must proceed from a larger learning than that of a single fragment of Christian society. "Silent forces are correcting our inherited beliefs," and the State can render them great service by "maintaining a large theological tolerance."

A Neat Comment—The foregoing paragraph is based on the *Times* report: the church press is sure to have some caustic comment to make. But meantime the *Guardian* has a very neat comment on a previous remark of Dr. Hensley Henson, who is by no means allowing us to forget his existence. He had written to the *Times* to deplore the fact that all the prominent men who represent us at the peace conference, and also in the Home Government, are not Englishmen at all. We are governed chiefly by Welshmen, Scotsmen, Irishmen and even Jews. Even the Church of England, "which is at least a thoroughly English institution, has two Scotsmen in its two principal chairs." On which the *Guardian* drily remarks: "We had thought that Dr. Henson was an Englishman: and the inconstancy of chairs is proverbial."

A Memorial to Canon Scott Holland—"His surviving sister and brother commend his soul to Him, whose joy was his strength, for whose righteousness he labored, and whose mercy he awaits." So Canon Newbolt phrased the chief part of the inscription on the mural tablet in the crypt of St. Paul's Cathedral. It was a felicitous tribute, only to be matched by the living words of Holland's friend Dr. Talbot, Bishop of Winchester, who unveiled the monument and gave the address. Dr. Talbot's chief point was the spiritual value of Holland's Christian optimism. Men are raised up by God to cheer their brothers when spirits are depressed, and he was preeminently one of them. He interpreted the Creed as a living thing: it was not a possession merely to prize, but a foundation on which to build, an inspiration and an impetus for meeting what was coming on and calling to us. He had no misgivings when the rest of us were timid. Not that he was blind to dangers and defects "but he followed instinctively the golden rule of judging men and things each by their several best."

JAMES CAIRNS.

points of interest in this incomparably beautiful section of California. In the evening there was a large gathering of the people of the parish at the Woman's Club House to witness the burning of the mortgage. A delightful musical program was rendered and an address was made by Bishop Johnson.

The life of Trinity Church dates back into what for California is ancient history.

Bishop Kip visited the port of Santa Barbara in 1855 but found only a few American families and formed no permanent organization. In 1867 lay services were begun by T. G. Williams, a candidate for holy orders, and in the following year a parish organization was formed and a small building erected. Mr. Williams took orders and was in charge of the work until 1870.

THOMAS C. MARSHALL.

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The Open Forum

An Omission

TO THE EDITOR OF THE CHURCHMAN:

I notice that I have omitted from my article on "Dean Hodges' Twenty-fifth Anniversary" the name of the Rev. Frederick Danker as one of the speakers. I am particularly sorry for this, inasmuch as Dr. Danker spoke not only of the dean but also of his brother who recently gave his life in France. If you think it advisable, will you kindly make a note of this omission in the forthcoming CHURCHMAN?

HENRY B. WASHBURN.

"The Challenge"

TO THE EDITOR OF THE CHURCHMAN:

One's judgment is influenced by one's moods and tenses. I wanted to write you Friday night and tell you that "The Challenge," the leading editorial in your issue of March 8 is the finest editorial pronouncement that I have ever seen in any church paper for about twenty-five years. "Receivers of Grace" would have been ample meat, enough for one issue, and is an excellent statement of the matter, but "The Challenge" is superlative. It ought by no means to pass with the current issue. Whether in leaflet form or by wide reproduction,—and I want your permission to reproduce it in *The City Missionary*—or by whatever means, it ought to be read by every churchman in the land. It ought to become the mind of us all.

I have never felt that the Church was wise in limiting inspiration to the canonical books. There is a lot of inspiration that never got between the Bible covers. Part of it is that sentence: "Let us now declare the war of Love" and what follows. The italics are all right, but the whole ought to be in italics and the sentence I refer to, printed in gold. I have said over and over again that if the whole Church of Christ, the whole following of our Lord, would lay aside all theological discussions and practise love only, for ten years, the battle would be won, and I verily believe it. I have also said that most Christians do not even know what the Gospel of Jesus is, in the sense that your italics show that you know. "We have never taken Christ for our Master," I am quoting your own words; "We have not trusted the world to Him." Now is the time, if ever. I do not believe that the organized Christianity of the pre-war days will survive if it fails to take up "the challenge" now.

WILLIAM H. JEFFERYS.

TO THE EDITOR OF THE CHURCHMAN:

I read your editorial "The Challenge" of March 8 with pleasure, and agree with you that Christian education is the only hope of the world. I have been convinced of this all along during my short ministry of nearly two years, and see that unless something definite is done to teach Christianity to the young especially, then the Church will continue to lose her influence.

(To demonstrate this idea practically I made the people of Hanover where I served my diaconate put up a school house on a

two acre lot, and am now trying here in Alexandria to build a very much needed parish house.)

I only mention this to show you, that if the idea of building schools was pushed in order that the fundamentals of Christianity could be daily taught, I do believe that the next quarter of a century would see a change not only in the Church, but in the world generally.

LORENZO A. KING.

Alexandria, Virginia.

Wanted—Hymnals

TO THE EDITOR OF THE CHURCHMAN:

The other day I was visiting the Nurses' Home at St. Luke's Hospital, Manila. I heard voices singing. Investigation showed that fifteen or twenty nurses, twenty-five or thirty girls from the House of the Holy Child nearby, and fifteen or twenty boys and girls from the hospital neighborhood were downstairs in the nurses' common room practising hymns for the next Sunday service at St. Luke's Church. The church stands on the same compound as the hospital. I say they were practising hymns, but they have no hymnals with music. Mrs. Bartter, the wife of the rector of St. Luke's, had laboriously copied out the music for the hymns on large card sheets. These are hung at the end of the room, while the young people who are practising the hymns use our small church hymnal with words only. It is a makeshift arrangement at best, though a not altogether impossible one. It does take time and a good deal of it to copy the music for a hymn on a large chart.

Now that the Church Pension Fund has announced that the new hymnal with music is ready, I wonder whether there are not many parishes about to install the new hymnal for their choirs and to discard the old hymnals with music. Would any of them be willing to donate the old hymnals, with music, Hutchins' edition preferably, to St. Luke's Church? Mrs. Bartter says she could advantageously use one hundred and fifty of the hymnals with music. Naturally they should be in reasonably good condition to justify the expense of sending them to Manila.

If rectors or choirmasters or vestries willing to help out in this way will communicate with me at 281 Fourth Avenue, New York City, full particulars with regard to shipment will be supplied. If it is possible for the donating parish also to donate the necessary postage or freight, so much the better.

JOHN W. WOOD.

Jessfield, Shanghai, China.

TO THE EDITOR OF THE CHURCHMAN:

In a letter recently received from the Rev. A. R. Llwyd of Port au Prince, Haiti I find this paragraph which may prove an interesting suggestion to someone:

"If any choirs have old church hymnal with music, Hutchins' edition, and are buying the new ones, would you try and direct about a dozen this way? The same wit

the chant books, only I need about two dozen of these.

"We are badly in need of vestments and colored stoles for clergy."

I feel sure that there will be many who would be glad to have such good use made of hymnals which might otherwise have to be thrown away. Mr. Llwyd's address is American Hotel, Port au Prince, Haiti. Perhaps, in order to avoid his being deluged with old hymnals, it would be well for those who intend to take advantage of this opportunity to do a good turn to communicate with me first.

ARTHUR R. GRAY.

New York City.

The League of Nations

TO THE EDITOR OF THE CHURCHMAN:

It is encouraging to find THE CHURCHMAN taking a definite stand not only on the league of nations idea in general, but on the present constitution of the proposed league. I agree with you in fearing that any material revision of the document may be in the direction of a narrower rather than a more inclusive and stronger internationalism. It is a far from radical document as it stands now,—making many more concessions to exclusive nationalism than many of us like to see—but it is probably as much of a step in advance in the direction of giving expression to Christian principles in international life as could be actually given effect to at the present time.

The symposium is a worth while undertaking, but I trust you will give us opinions from western and middle western writers before you are through.

I am sorry to see Bishop Lawrence apparently lining up with the Senate obstructionists in this matter rather than with the loyal and constructive position of Mr. Taft. The bishop's life-long personal friendship for Senator Lodge may predispose him against recognizing the pretty obvious fact that the senator's opposition, where it is not disingenuous, proceeds by the well-worn arguments of complete national selfishness. Its disingenuousness must be evident to anyone who will take the trouble to compare his speeches of the early part of the war with his present position and who will, at the same time, recollect clearly that Mr. Lodge did not begin his antagonism to the league simply when the present constitution was proposed, but nearly four months earlier, before there was anything concrete to criticize. The expression of his hostility, that is, has been against the very conception of any vital, effective league,—first more or less by indirection, then more and more definitely and bitterly. His position now of utter national egotism,—from which the war seems to have succeeded in dislodging the average American—is plainly written down in the sneers of his Senate speech of February 28,—a speech so untimely and un-American that it is already being apologized for by his political supporters.

The animus of all the organized opposition to the league is personal hostility or jealousy of the President. Grant, if you will, that he has provoked it by his domination. He stands, nevertheless, today as the sponsor for the world's supreme un-

dertaking; he stands in this position to the whole world. It is, therefore, a perilous and tragic rôle that the obstructionists are essaying. They might, by this time, one would think, realize that the President and not they had correctly interpreted the sentiments of the mass of the people of this country again and again. Now, on the world scale, it will be the same story over again. The President will win,—in all matters that are really substantial in the league's constitution. He has spoken in these last four years many true and searching words. But he never spoke truer ones than these uttered in his speech in New York on March 4:

"I cannot imagine how these gentlemen can live and not live in the atmosphere of the world. I cannot imagine how they can live and not be in contact with the events of their times, and I particularly cannot imagine how they can be Americans and set up a doctrine of careful selfishness, thought out to the last detail. I have heard no counsel of generosity in their criticisms. I have heard no constructive suggestion. I have heard nothing except 'will it not be dangerous to us to help the world?' It would be fatal to us not to help it."

KENNETH RIPLEY FORBES.

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Name

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Russia and the Revolution

About Russia

OF making of books on Russia there seems to be no end, but sometimes one comes upon one so evidently written for our edification in the spiritual sense that we cannot afford to neglect it. Of such a nature is the book entitled *Birkbeck and the Russian Church*. (Edited by Athelstan Riley, Macmillan \$3). By reading it one becomes acquainted with the teaching and spirit of the Eastern Church and gains a wider view of Christendom as a whole.

Mr. Birkbeck was a scholar by instinct but was saved from anything approaching academic narrowness by mixing with the world, and by travel in many lands. His life's dream was the gradual approximation of the Church of England to the Eastern Church as guardian of true Catholic tradition. His many journeys to Russia, his intimate knowledge of Russian Church doctrine and liturgy make him a fascinating guide through many discussions and we find our enthusiasm kindled by his, as he reveals to us much of the mission of the Orthodox Church in its great historic past. Russia's chief strength lies in her Church. In her long and eventful history, to use the words of one of her own illustrious sons, "the Church has given her strength to hold her own, to multiply and increase, to bear the heavy yoke of the Tartars without perishing under it, and at length cast it off, to outlive and overcome the anarchy which followed the failure of the old royal dynasty, to ward off and drive back" the Swedes, the Poles, the Austrians and the Turks, to break the power of Napoleon and the army of twenty nations which accompanied him, and in general to become the great nation that she is at the present day. For although Russia at the time of writing is in the melting pot, who will deny that she is a great nation, that at a given moment the process of disintegration may cease, and then once more the opportunity of the Church having come, she may seize it to lead the Russian people into a more enlightened freedom than they could have gained through a purely political revolution.

The weakness of the Church of Russia in the face of these tremendous political changes lies in her strong Byzantine traditions emanating from a past when the Eastern Church and emperor were closely linked together through the personality of the emperor. Can she adapt herself to altered circumstances, i. e., existence within a neutral or hostile State? What will be her fate when exposed to the competition of rival Churches and sects! This is the weakness of Russia. Her strength lies in the devotion of her people, especially of her peasantry.

What will they do with it,—this freedom so long worked and suffered for by Russian intellectuals,—so little understood by the mass of the people when it seemed within their grasp! In this book, *Russia of Yesterday and Russia of Tomorrow* (by Baroness Souiny, Century, \$2.00), we have put before us vividly the state of affairs as they were at the time of the Tsar's abdication. Arguing from her knowledge of Russian psychology, Baroness Souiny foresaw almost prophetically the revolutions that would grow out of the various opinions of what freedom meant. Because the Tsar was sent away, the peasant reasoned, all of us have freedom to do as we like. "Does liberty mean that I can do anything I please without being punished?" asked a

maid of her mistress, thus betraying that she mistook liberty for license. "The Slavic fantasy is so extensive that every man in Russia has his own dream, and every man will rush to the new rulers and make his demands." How true this was, and what a source of weakness to the young democracy events since 1917 have proved. Since then happenings in Russia have been more terrible than the world has ever seen. Those who love her and believe in her, feel she will yet work out her freedom from within, and there will arise a new Russia, "a force that would conquer the whole world, a force that must be tamed at any cost, until Russian ideals, through education enter into the age of ripeness and become like a precious wine a wonder drink for all mankind."

Baroness Souiny lays no stress on German influence in Russia, which outside of court circles was much felt and resented. The Russian has not the sense of order, the discipline or method of the German, and while the latter pursued his way of peaceful penetration, the Russian felt treated as a being of inferior race. The German colonies here spoken of, which in themselves were so admirable as models of what communities should be, became centers of Germanism with their German language schools and churches. They were practically a nation within a nation and thus a source of irritation to government and people alike.

There is an inaccuracy that must be noted. The marriage of the ex-Tsar and the Princess Alix of Hesse took place not before, but after the death of Alexander III, in the Winter Palace at Petrograd, on the eve of the Advent fast.

Like many another person who became stirred with enthusiasm at the overthrow of autocracy in Russia, the writer of *Inside the Russian Revolution* (by Rheta Childs Dorr, Macmillan, \$1.50), hastened to that country in 1917 to take a sympathetic part in the first democratic development there. Mrs. Dorr went a Socialist by conviction, a sympathizer with revolution. She returned from Russia with the clear conviction that the world will have to wait awhile before it can establish co-operative millenniums, or before it can safely hand over the work of government to the man in the street. The author's socialistic tendencies would naturally lead her to investigate the effect the new freedom had upon the workers. She visited several factories and in all found the same conditions. The workers turned out the employers, and took over the industries themselves, voting themselves enormous salaries, short hours and little work. Industrial Russia has completely broken down. Mrs. Dorr believed that General January and famine would be the two forces that would stem the tide of the Russian revolution, and looked for some strong man yet unknown, who would arise, and, gathering the forces for good in his hands, would be able to lead the people to form a firm government. Unfortunately events have not verified this hope. Millions starve and the Bolsheviks fight an imaginary counter-revolution. Still, there is no question that the "Russian people in revolt have contributed greatly to the world's democracy." Mrs. Dorr concludes by her confession of faith!—"I believe that the next economic development will be Socialism, that is co-operation, common ownership of the principal means of production, and the administration of all departments of government by all people."

And she believes in the mission of the United States to the Russian people.

The reader who begins *The Last of the Romanoffs* (Dutton, \$3.00) will find it difficult to put it down until he has read the last word. M. Rivet, a Frenchman, had a long acquaintance with Russia, first as professor, later as journalist. He speaks Russian and his knowledge of Russia is exceptional. He writes not only as critic, but as historian and gives the whole story of the Russian revolution up to the moment of Lenine coming into power. M. Rivet's account of the rise of Rasputin and his baleful influence at court, will interest many who have never been able to understand how he obtained such influence, or why it brought upon him such a dire vengeance. The book is divided into three parts: "Unknown Russia," which includes an interesting study of the Russian character—or want of it, as our author has it; "The Revolution," and "France and Russia." The last is peculiarly worthy of attention, revealing much that has been hitherto little known, viz.: the causes for the Franco-Russian alliance, France's attitude towards it, her ignorance of Russia as a whole, and the total unexpectedness to her of Russia's unpreparedness as a military power.

ESTHER SMITH.

A History of Russia

RUSSIA, FROM THE VARANGIANS TO THE BOLSHEVIKS. By R. Beazley, N. Forbes and G. A. Birkett, The Oxford University Press, 1918. \$4.25.

Chesterton's prophecy that "one of the two great results of the war would be the introduction of Russia to the world" has come true. This illuminating book will be highly prized in these days of many, but not well informed, books on Russia, because of the scholarly yet simple narrative form of the authors. The early migrations of the Scandinavian peoples toward the southeast, the rise of the city of Novgorod, with the great leader Alexander Nevski dominating the surrounding country—then Kiev—with Moscow finally as capital triumphing over and uniting with the neighboring rival cities, is depicted so lucidly that the beginnings of Russia are at once real and comprehensive, instead of the doings of half mythical and vague peoples. The reference to contemporaneous rulers of England is most helpful as it establishes continuity of events in Russian life, rather than bead-strung, disjointed facts.

Due prominence is given to the work of the expansion of Russia under Ivan the Fourth—The Terrible—as he waged war on the north with the Swedes, in the Baltic provinces with the Germans, in the west Poland, and everywhere with the Tartars. With Ivan appears the intrepid and picturesque frontier police—the Cossacks.

The book is valuable because it gives an interesting cross-section of European history from the East-Europe point of view. The problem of Turkey, Austria, Poland, German intrigue and Sweden, the bitter retreat of the "Grand Army" are presented from the Russian point of view.

Peter the Great, Alexander the First and Catherine are pronounced landmarks; they achieve notable results in the consolidation of the Russian peoples and the development of national consciousness in the successful wars against their western adversaries.

The growing desire for national representation is very well told in the author's graphic account of the rise and growth of the local Zemstvos into the Imperial Duma and later the Soldiers and Workmen Council. It is made clear that the fall of the Romanoffs is not the unexpected, a fact readily seen from the carefully told story.

of the long and bitter period of serfdom of a people seeking relief.

The strain of unrelenting warfare brought large gains of territory to Russia, but also weakened disastrously the economic and political life of the nation. The already over-burdened landless peasants and the harassed nobility are continuously in revolt and opposition to the "autocrat."

The revolt in Petrograd was possible because the Imperial Guards "fraternized" with the Reds. These same guards created by Peter the Great have almost invariably been the balance of power in the struggle of Czar and people. Whenever they supported the people there was a change of dynasty. Russian history is repeating itself. The story is so well told that all of those who are seeking to know what is taking place in Russia today will turn to this book with great avidity.

C. F. KENNEDY.

Russia 1914-1917

RUSSIA 1914-1917: MEMORIES AND IMPRESSIONS OF WAR AND REVOLUTION. By General Basil Guorko. The Macmillan Company, New York, 1919. \$4.00.

Men rise to their feet in admiration at the story of the heroic "poilu" at the Marne. Few people know that the courage and self-sacrifice of the Russian army was a large factor in the success of the French. General Guorko explains in a fascinating way how the Russians defeated the German plan by sending Generals Rennenkampf and Samsonoff, against their good judgment, into East Prussia to relieve the French when it seemed inevitable that they would be done for.

The Russian armies made the Germans pull back so many divisions from the Western Front that they were unable to deal the death blow. General Guorko draws back the veil which hid the advance of the fall of 1914. He traces the Russian army as it passed through the stage of mobilization into the field activities. Daily contact with the chief Russian leaders enables Guorko to give us descriptive notes about the men who are known only by name to the western world.

In vigorous and concise words we see the Russian army over-running the populous districts of East Prussia. It is easy to canter off with the "Sotnias," as they econnoiter cross-country.

While local engagements, such as the disastrous fight in the "Tannenberg" woods—the loss of two army corps, the melancholy flight of a single artilleryman and General Samsonoff through the wilderness and dying in the lonely forest, the effects of the first gas attack—are described in vividness that are hardly surpassed by anybody, the book deals rather with the general campaign of the Russian forces. We see the relationship of one front to another. We are privileged to enter into the meetings of the inter-allied conferences. We see why the Russian general was opposed to the order to invade Austria—but then Italy was sorely elaborated—the rejection of Rumania's unwise plan of campaign, the insistent pressure of the Russian generals for a free Poland. This is told by the author, not as an observer, but a leading spirit in this activity. Guorko is one of the Russians who exonerates the Empress of complicity with the German government, although he deplores the inconvenience of the Czar submitting to her choice of officials.

Many believe that the breakdown of the railway system of Rumania was due to the spirit of pro-Germanism. Guorko rather values Rumanian aid as of great



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value, coming in the winter months favored by the Germans for activity. Without Rumania the Germans would have undoubtedly connected with the Greeks and operated successfully against Sarraill and the Saloniki front.

General Guorko's book helps correct mistaken views of European affairs.

We wish he would tell us something of the causes and details of the revolution. The Czar is placed in very favorable light as he abdicates. There is the absence of street fighting and mass meetings. This is due no doubt to the fact Guorko's training would lead him to see the large significance of the important councils and the leading personalities rather than the petty affairs. We are glad he was liberated from the Fortress of Peter and Paul and hope he will continue the story of the revolution and the Bolsheviki.

C. F. KENNEDY.

Russia During the Revolution

THE RED HEART OF RUSSIA. By Bessie Beatty. The Century Company, New York, 1918. \$2.00.

RUSSIA IN UPHEAVAL. By Edward Allsworth Ross, Ph.D., LL.D. The Century Company, New York, 1918. \$2.50.

Most casual readers of the daily newspapers and the current magazines have gained an impression of the series of events that have gone to make up the Russian revolution that is almost as chaotic as the history of Petrograd itself during the rushing months of 1914 to 1919. For such Miss Beatty's *The Red Heart of Russia* will serve to straighten out the order of events and to classify the actors in the drama. Miss Beatty is a California woman who went to Petrograd as war correspondent of the San Francisco *Bulletin* in June, 1917. She saw with her own keen eyes the hopeless efforts of the Kerensky government. She visited the Russian front, she spent a week in barracks with the Battalion of Death, she boarded the Russian

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fleet in defiance of the rule that no woman should cross the gangplank of the battle-ships, she saw the fall of the Winter Palace, visited the political prisoners in the Fortress of Peter and Paul, was present in the Smolney Institute on the night that the Bolsheviks under Trotzky and Lenin came into power. All this she describes with skill and with the journalist's ready sympathy for all human beings. She shows no bias in dealing with the various political groups. The reader is permitted to live through the days of the revolution in Petrograd and to draw his own conclusions.

Dr. Ross's *Russia in Upheaval* is like-

wise dispassionate in its discussion of the revolution. Its purpose is, however, to trace the root causes rather than to describe the sequence of events. The author spent the latter half of 1917 in Russia and with "scientific objectivity" as his guiding star sets down what he saw, leaving it to "others or to time to judge." His comparative studies of the tribes and nationalities of Russia and Siberia is a real contribution to current writing on the Russian situation which too often confines itself to the northeastern cities. His solution is a "United States of Russia." The chapters on women, on labor and capital and on religion are illuminating, and those describing the rise and progress of the revolution and the effect of the returning revolutionists upon the March revolution serve to clear up much of the confusion which reigns in the average mind in regard to the Russia of the past two years.

M. J. H.

NEW YORK

(Continued from page 19)

pressive. Major Gen. Thomas C. Barry, commanding the Department of the East, sent over an escort of honor consisting of twenty-one men and colors from the 22d Infantry, stationed at Governors Island. A detail of sailors from the Brooklyn Navy Yard accompanied Rear Admiral Nathaniel R. Usher and participated in the ceremony. There was a detachment of marines from the French warship *Gloire*, and the 22d Infantry band also attended. An audience which filled the big assembly room witnessed the presentation of the cross.

The American service men were lined up at the rear of the platform, while the French sailors and marines, American colors at either side, formed a file in front. Captain Frederick Stuart Greene of Company H, 302nd Engineers, recently appointed Commissioner of Highways by Governor Smith, introduced Admiral Groult.

"We know all that you have done to bring the United States on the side of the Allies," said the Admiral in French, addressing Dr. Manning, "and how you awoke the soul of America to the cause of justice, and it is therefore the pleasure of the Government of France to confer this decoration upon you," and he bent forward and kissed the rector on both cheeks. The soldiers came to attention, the crew stood up, and the band played the *Marchaie*. A trumpeter from the *Gloire*, who had sounded "*ouvrez le ban*," the call for conferring the honor, then closed the ceremony by playing the call "*fermez le ban*."

"No words could express what I feel at receiving this great and undeserved honor from the Government of France," said Dr. Manning, "especially in these days when it is so great an honor to receive such a token from your country. We Americans have always in our hearts a special place for France. We love France for herself, for the qualities of her soul. We love her because she is France. We love her for the help she gave us in our little family quarrel, now long since forgotten, when a German king sitting on a British throne tried to take our British freedom from us. Today France is the victor and Alsace

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IN MEMORIAM

HUNTER—Philip Stephen Hunter, born July 17, 1848; died February 25, 1919.

Annie Buchanan Hunter, born May 23, 1852; died December 11, 1918.

These two so united through their long lives, were by death not long divided. They were born and lived at "Fonthill," Essex Co., Virginia, and died the last of a large family. Their father was R. M. T. Hunter, United States Senator and Speaker of the House, and later Secretary of the Treasury under Jefferson Davis. Their mother was Mary Evelina Dandridge of "The Bower," Sheperdstown, West Virginia.

This brother and sister displayed in their unflinching hospitality and high ideals the best traditions of the old South. The many acts of kindness, and the aid and sympathy which they gave to all around them, leave a sense of bereavement in many hearts.

Their last days were comforted by the constant attendance of the faithful family servants whose lives have been spent in their service, and by the affectionate care of their cousin the daughter of the late Unscoe Russell Hunter Garnett.

Both funerals were held in the large hall of historic "Elmwood," the Garnett home, and burials made in the family grave-yard, on the estate, where rest so many members of the Garnett and Hunter families, names long prominent in the history of the state.

Both were loyal and generous communicants of St. Anne's Parish, and in common with their family held the most beautiful conception of death. To them at last, it was "like passing into another room." "In my Father's house are many mansions."

RECTOR.

and Lorraine are free and will be forever French. Justice and liberty are to be upheld, and that nation which brutally and wantonly assaulted France and the world now must receive stern and impartial justice."

Dr. Manning then took over the Chairmanship and introduced Major S. Fullerton Weaver, detailed to solve the re-employment problem of the 77th Division. Colonel Sherrill followed Major Weaver. He said that the spick and span towns and villages of the Rhineland observed by the American forces marching into Coblenz from the ruins of Northern France made the doughboy wish to see

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for March

2. QUINQUAGESIMA.
5. ASH WEDNESDAY.
9. FIRST IN LENT.
16. SECOND IN LENT.
23. THIRD IN LENT.
30. FOURTH IN LENT.

Preachers for Next Sunday

THIRD SUNDAY IN LENT

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), The Dean; (4), Rev. Geo. R. Van De Water, D. D.

GRACE CHURCH—Morning (11), The Rector; (8), The Very Rev. H. E. W. Fosbrooke, D. D.

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All Angels' Church

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Addresses by the REV. CLIFTON MACON OF "The Prayer Book: Its Structure, History and Use," every Tuesday in Lent at 5 P.M.

Addresses by the REV. STANLEY BROWN SERMAN on "St. Paul the Mediator Between the Old World and the New," every Thursday in Lent at 5 P.M.

Germany thoroughly punished at the Peace Conference.

Dr. Manning has recently been appointed chairman of the home service organization of the 77th Division, to which his own regiment, the 302nd Engineers belong.

Mystery Play at Irvington.—The younger members of the congregation of St. Barnabas' Church, Irvington-on-Hudson, are rehearsing *The Great Trail*. A number of the players are in this year's Confirmation class and taking the mystery play as part of their preparation.

MARGARETTA MILLER.

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OBITUARY

COLONEL ARTHUR HERBERT

In the recent death of Col. Arthur Herbert at his country home in Fairfax County, Virginia, a striking personality passes into history from the scenes of its earthly activity.

He would not permit us to say that with him the chivalrous type of Southern aristocrat has passed away, although few men in any age are blessed with so much unconscious dignity, a courtesy so generous, and personal beauty so exceptional. He would say, that in the stress of these times, new types of excellence are being hammered out, men who will strive to meet the demands of the future, as he and his generation suffered to meet the exigencies of their own day; he would say that there will never come the hour when we look in vain for a Christian gentleman to uphold those principles for which men still live and die. Surely, it was in this faith, that he lay down his arms.

In his distinguished service in the Confederate Army, Col. Herbert demonstrated dauntless courage and fine leadership, mercy in the hour of victory and patience in the hour of defeat; but others, better qualified than the writer, will speak of him as a Churchman, as a soldier, as a citizen; as a financier, guardian or trustee. Here, we would speak of him as a friend, and speak for five generations who have known his goodness and loved his physical and moral beauty. All who saw the man felt his charm, and all who knew him, knew that he was as his Master, and to the limit of his human capacity, a very present help in time of trouble.

His whole life, of more than eighty years, was the twelfth Chapter of Saint Paul's Epistle to the Romans, put faithfully into effect, in the daily overcoming of evil with good.

M. M. A.

CONFERENCE

CONFERENCE for Church Work: A General Conference meets at Wellesley College, Wellesley, Mass., June 19th to 30th, 1919. Directors: Rt. Reverend E. M. Parker, D.D., Rt. Reverend J. DeW. Perry, D.D. For registration, programs, or other information, apply to the Secretary, Miss Marian DeC. Ward, 415 Beacon St., Boston. The Summer School for Church Music meets at the same time and place.

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DIED

BUFFINGTON—Entered into rest March 7, 1919, at her home, Ellsworth Avenue, Pittsburgh, Pa., Alice Simonton, wife of Joseph Buffington, Senior United States Circuit Judge, Third Circuit, and mother of Joseph Buffington, Jr., American Expeditionary Force, now with the 74th Division French Army.

O, little head which used to rest
So snug and warm upon my breast:
To-night you are, by war's stern chance
Pillowed afar—somewhere in France.

There's nothing left me but the prayer,
So often whispered in your ear;
I breathe it now, and hope perchance,
'Twill answered be—somewhere in France.

HOOKER.—Mrs. Mary Russell Perkins, wife of Rev. Sidney D. Hooker, entered into the rest of Paradise on Quinquagesima Sunday, March 2nd, at her home in Helena, Montana.

Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labors, and their works do follow them."

RETREAT

BROOKLYN—The annual retreat for the women of Long Island and Greater New York will be held on Friday, April 11th, from 10 A.M. to 4 P.M. in Saint Paul's Church, Clinton and Carroll Streets, Brooklyn, Conductor, the Reverend Father F. C. Powell, Provincial Superior S.S.J.E., of Boston. Tickets for luncheon will be forwarded free of charge upon application to the Secretary, Saint Andrew's House, 199 Carroll Street, Brooklyn. The church may be reached by Court Street car from Brooklyn Bridge, Manhattan, or from Borough Hall subway station, Brooklyn. It is one block west of Court Street on Carroll Street.

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Young teacher wishes, after June 7th, to travel, preferably abroad, with family as governess or companion to children. References. Address, Churchwoman, CHURCHMAN Office.

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Curate of New York City parish, experienced and successful, strong endorsements, seeks rectorship. Address, 1645 Churchman office.

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The War for the Union

THE following letter appeared in the *Philadelphia Public Ledger*:

Sir—It is common to hear the American Civil War dismissed as but a small thing in comparison with the tremendous drama which has been unfolding itself for the last four and a half years before the eyes of amazed humanity and which, for lack of a better name, we call the world war. But now that the turbulence is over and the angry waters have subsided, we are able properly to sum up what the great struggle has meant for the United States. We count the casualties, the number of men in the armies, the percentage of the population drawn into the military and naval forces of the nation, and we are confronted by the fact that the Civil War still remains the great military effort of the United States. By reason of the new day which we hope is about to break upon troubled mankind, it is not altogether without the bounds of probability that the Civil War will always remain, what it is at present, the one great struggle of the American people.

During the world war the United States put under arms about 4,000,000 men. Up to date the number of dead, killed in action and died of wounds and disease totals

63,796 (Jan. 21, 1919). Against this stands the death list in the Civil War of the North alone, 359,528. This does not include the number of those who were discharged from the army and died at home from the result of wounds, of exposure or disease contracted in the line of duty. The historians of the Civil War estimate the death roll of the North to have been 500,000, and the toll the war took of the South cannot have been much under that of the North. The Civil War takes on a new and solemn meaning when we place its death list of a million side by side with the death list of 63,796 for our army in the world war.

The enlistments in the army in the North, counting three one-year men as one three-years man, were 1,700,000, and in the South about 900,000. Out of a total population of 27,943,790 (not including 3,500,000 slaves), 2,600,000 entered the ranks of the Union or Confederate armies. In the world war, out of a population of 100,000,000 we had under arms 4,000,000. From the standpoint of man-power alone, the military effort of the nation in the Civil War was, in proportion to the population, more than four times as great as it has been in the world war. In the North 45 per cent of the military population was in the army and in the South 90 per cent. These few figures give the Civil War its true place and help us to understand how it is the American nation's one great military recollection, and, for aught we know, will be such until that day when this nation shall have gone the way of all the nations of the earth.

CLARENCE EDWARD MACARTNEY.

A Suggestion

By The Rev. A. E. Montgomery

A GENERAL board consisting of bishops, priests, and laymen, elected by the General Convention every three years, to have the oversight of the whole Church, all resources in men and money to be under its control, all parish and mission resources to be sent monthly to the treasurer of the board, to apportion to each synod board its quota of men and money for the year.

2. A synod board consisting of the bishops of the diocese in the province and of priests and laymen elected annually by the synod. To control all resources in men and money apportioned to it by the general board, to have the oversight of the Church within the synod, to meet annually to consider the state of the Church within its limits, to fill vacant parishes and missions, to make such removals as seems wise and necessary for the best interests of the Church in any parish or mission, to apportion to each diocese its quota of men and money.

3. A diocesan board consisting of the bishop and priests and laymen elected at the annual diocesan convention, to have the oversight of all parishes and missions in the diocese, to pay from the diocesan treasury all stipends of the clergy within its limits, to advise the synod board of the proper quota of men and money necessary to the diocese, of occurring vacancies, of advisable removals and exchanges.

4. Every parish and mission to have a representative sitting with the synod board when its particular case is being discussed and with the diocesan board when its case is being discussed there, and the right of appeal from the decision of the lower boards to the general board. The decision of the general board to be final.

5. Every priest to have the right of appeal from the decision of the two lower boards to the general board, the decision of the general board to be final.

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The Churchman

Saturday - March 29, 1919

AN APPROACH TOWARDS UNITY

WE publish in our columns this week a document, in the preparation of which certain bishops, presbyters and laymen in our communion have been in conference for some months together with certain unofficial representatives of the Congregational Churches in America. The document deserves the careful and sincere consideration of every communicant and clergyman in the Church. It ought to be read with open mind and, what is even better, an open heart. There was never a time in the history of our Church, perhaps, when a proposal conceived in this purpose, would have been more likely to receive a generous, reverent handling than at this hour. The war has not been fought in vain. Churches like nations have been breathing the air of a freer spirit.

One's first impulse, and a sagacious one, in receiving this kind of proposal is to turn to the list of signatures, for the direction from which the authorship of the document proceeds is likely to color our interpretation of its meaning and our estimate of its wisdom. The first name in the list of signers from our own communion is that of the Bishop of Southern Ohio, respected throughout the Church for his scholarship, his sanity in all controversial questions, his statesmanship and above all for his sincere loyalty to the Church and its Lord and Master Jesus Christ. Bishop Vincent is one of those outstanding leaders which the Episcopal Church, to its lasting benefit, has been rearing generation after generation. He may be trusted.

Then follow the names of men known and respected throughout the Church, men holding dissimilar views upon matters of churchmanship and polity. None of these gentlemen presents a record tainted with too great daring in unity enterprise.

This group of churchmen ask us to give careful consideration to the proposal which they lay before the Church and to the canon which will be presented at the next General Convention. Their request is certain to have a cordial and sincere reception throughout the Church.

But what of the document itself? The vivid impression which one carries away from even a cursory reading is its humility, its graciousness and the depth and sincerity of its expressed desire for unity. The spirit in which the hand is stretched forth to brothers of another communion leaves nothing to be desired. If every irenicon had been written in the mood of the third, fourth and fifth paragraphs of this proposal, we should, we feel quite sure, have been farther along the road towards unity than we are today. But, it must be noted, that the document before us goes no farther in this conciliatory and humble spirit than does a similar proposal now under discussion in the Church of England. We can be grateful to the men who signed the document we are considering that their own approach to the difficult task was in posture of mind so Christian and sincere.

It is clear that the plan is not too ambitious. It is merely an approach to organic unity. It is based upon the Chicago-Lambeth Quadrilateral. Its proposals contain nothing that ought to frighten those who are apprehensive lest by hasty counsel essentials be surrendered. These gentlemen have not met in any iconoclastic spirit. The episcopate remains under the plan what it has always been, "the normal nucleus of the Church's ministry." Ordination, the sacraments retain what has been deemed essential to their validity throughout the Catholic Church. A sufficient discipline guards against lawlessness in the execution of the plan.

It is evident as one studies the document that both sides in this plan of reconciliation sacrifice much that is dear both to prejudice and instinct, but neither side is asked to sacrifice anything which ought to do violence to conscience or conviction. **THE CHURCHMAN** urges with great sincerity its readers to give prayerful consideration to the proposals for an approach towards unity. While it is under discussion in the Church between now and the meeting of the General Convention we suggest that rectors make the matter a topic for Sunday sermons; that in every town and city throughout the United States, Congregationalists and Episcopalians meet together informally to discuss the plan; and above all, that they meet together to pray for a right judgment in dealing with this weighty matter.

A LETTER AND A CONTROVERSY

THE publication in our columns a fortnight ago of a letter addressed by a churchman to Bishop Greer has called forth a storm of indignation and a ripple of surprise; indignation that a man should write a letter of that character to the beloved and universally respected Bishop of New York; surprise that the letter should have been published in the columns of a church paper. Both the indignation and surprise are normal reactions. We knew that they would follow the reading of the document. Perhaps a still more stunned surprise awaits our readers when we state that among the writers of letters received in **THE CHURCHMAN** office regarding this attack upon Bishop Greer many have confessed to sharing fully the theological views of the author of the malignant epistle, disclaiming, of course, as all gentlemen must, the writer's personal reflections on the Bishop of New York.

THE CHURCHMAN was not unaware of the existence of such miasmal sentiment in the Church. We accepted the letter for publication because we knew that this ecclesiastical temper is to be reckoned with in any program for church unity upon which we may enter. The letter in its indecent discourtesy is not representative, but the letter in its hard, cruel pharisaism is more thoroughly representative of one type of layman and priest which our Church is producing than many of us wish to acknowledge.

The daily papers of New York City a fortnight ago

reproduced with headlines an editorial which had appeared in one of our own church papers attacking the special services which the Bishop of New York had arranged for Holy Week. The tone of the editorial was unexceptionable in its courtesy; the writer is a Christian gentleman. He shares the warm regard of THE CHURCHMAN, for we have published from time to time articles from his skilful pen. His convictions upon certain matters differ from those of THE CHURCHMAN. We respect his convictions. It is permissible to hold and to teach them in the Episcopal Church. But when the writer of the editorial stated, in his attack upon the special services at the cathedral, the opinion which we shall presently quote, something must have snapped in his soul, causing him to do violence to Christian judgment. This is the passage:

Why, indeed, should the bishop stop here? Why should he not arrange next Lent for united services with Unitarians, Jews, Buddhists and Mohammedans—with any sort of religion he finds represented in New York?

Many a rigid, theological definition has led into this kind of blind alley. In religious controversy logic always stumbles when it lets go its hold upon normal, Christian instinct.

There are breeding spots in the Episcopal Church of doctrines every bit as harsh, unchristian and pharisaical as those which underlie the convictions in the letter which we published a fortnight ago. Even in some of our theological schools there are groups of students—we speak from knowledge, not from surmise—who debate the question of Protestantism and the “sects” in language and sentiment no less savage, no less bigoted than that employed by Bishop Greer’s assailant. These facts are not commonly known among the laity. They have a right to know them. We published the letter that they might know them. Discourtesy to the bishop was not the most flagrant sin in that letter. Its rancid theology was its sin.

Who is responsible for the type of morale which that letter displayed? The whole Church is responsible. The tragic blunder of our Church has been that it has so often chosen the Pharisee to guard the deposit of faith. At critical moments the Pharisee has taken the floor. We have let him speak and we have only faintly challenged his authority and his utterance. The writer of the letter has merely thundered forth what is whispered in more polite circles. He has translated into dogma insinuations which have long passed unchallenged, because polite phraseology, with us a required grace in controversy, has obscured the moral obliquity.

The unhappy being whose letter we published is the victim of the disease of pharisaism, more widely spread among the laymen than many of us think. Our Church must eliminate this influence if we are to go forward to the high ground where unity is attained through our oneness with the spirit of the Master. There is still with us the spirit which for nineteen hundred years has been crucifying the Christ. It is only an eddy in the main current of the Church’s life but it pollutes the whole stream.

THE BROTHERHOOD AND THE LETTER

WE are glad to give publicity to the following communication from the general secretary of the Brotherhood of St. Andrew in the United

States, though it is not needed to dispel any suspicion or doubt regarding the attitude of the Brotherhood towards the convictions expressed in the letter addressed to Bishop Greer, which THE CHURCHMAN published a fortnight ago. The Brotherhood of St. Andrew has always stood for the cleanest, finest loyalties produced by the Christian religion. Its attitude upon every controversial question has been guided by an instinct, unfailingly Christian and true. The Brotherhood since its founding has been nourished upon the prayer-life of the Church. Those who believe in the fellowship of prayer are seldom found detached by bigotry or self-righteousness from the main currents of the Church’s healthy life. The letter follows:

TO THE EDITOR OF THE CHURCHMAN:

There appears in your issue of March 15 a letter without signature, containing a scurrilous attack upon the Bishop of New York for his large hearted Christ-like action in providing for services in the Cathedral of St. John the Divine to be addressed by our brethren, the ministers of other Churches.

In the letter from Dean Robbins which prefaces the letter referred to above, it is stated that the writer of the letter is an official of the Brotherhood of St. Andrew in a Western city. The writer was at one time a member of the National Council of the Brotherhood, but has not been a Council Member since he was ordained deacon almost a year ago.

The Brotherhood’s cordial relationship to all Christian organizations is too well known to require any defense by reason of the use of its name made in connection with the publication, otherwise anonymous, of a letter *personally* expressing views which if officially expressed would receive our immediate repudiation.

We trust that the above will receive quite as conspicuous a position in your next issue as you gave the original letter and that from Dean Robbins.

G. FRANK SHELBY, General Secretary.

THE CHURCHMAN, naturally, has not disclosed any facts regarding the identity of the man who wrote the letter. The National Secretary of the Brotherhood of St. Andrew authoritatively states that he is a deacon. Assuming that the secretary is right, it raises the question of how he came to be ordained. Granted, as has been said in his defense in some letters received, that he is a paranoiac, is it quite safe to have this type of paranoia at large in the diaconate?

THE WEEK

Chronicle and Comment on Current Events

A YEAR AGO

A YEAR ago the great German drive was on. When we think of those heavy, anxious days we ought to be very thankful to Almighty God for the deliverance which was given us. Palm Sunday, a year ago, was one of the darkest days that any of us can remember. It seemed then that only a miracle could block the German advance. The world was reeling under the staggering blows of the great offensive. Then came Marshal Foch and we knew that Germany could not win.

When we get discouraged over the complexity of our reconstruction problems, over Bolshevism and the Balkans, Poland and the Slovaks, the League of Nations and the League of Senators, we ought to refresh our spirits by contemplating the size and character of the

burden under which the Allies were staggering a year ago. But they held out and they held together. We shall hold out and we shall solve the problem together. So let's cheer up!

PLANS FOR THE DETROIT TRIENNIAL

THE program committee for the triennial meeting of the Woman's Auxiliary to be held simultaneously with General Convention next autumn has made its second report. All that remains is for the central office of the Woman's Auxiliary to fill in the details. A summary of this report appears in the news pages. The report is a good one, and the triennial, with the presentation of a national constitution for the Woman's Auxiliary, with the question of whether women shall sit upon the Board of Missions, with the framing of a policy in regard to the United Offering workers, and with the reorganization of the Junior Auxiliary, promises to be an important step in the readjustment of the Woman's Auxiliary to meet the wider opportunities opening to it.

What seems to us, however, of greatest significance is the insistence that the classes conducted by the Woman's Auxiliary shall not conflict with the classes under the auspices of the Board of Religious Education. "It is perfectly evident," says the report, "that a large majority of the delegates to the triennial consider Sunday School training as much a part of their business as delegates as the meetings of the Auxiliary." There is a definite move throughout the Church to displace the barriers that have kept missions, social service and education in air-tight compartments. If the women of the Auxiliary are insisting that religious education in their own parishes is a part of their missionary responsibility *as members* of the Woman's Auxiliary to the Board of Missions, it means that the Auxiliary has found the key to the gate that will lead it out into a future of usefulness even greater than its past. Where the Woman's Auxiliary has failed has been in not supplying opportunity for home service. The Auxiliary branch is usually the strongest woman's organization in the parish, but—except in those parishes where has been encouraged a wider interpretation of the work than the prescribed responsibilities of the branch technically allowed—home service has been ruled outside the scope of its work. The consequence has been that in most parishes there either is a division in the ranks of the women organized for service or else foreign missions have prospered at the expense of missions around the corner. Perhaps the "Auxiliary of the Future," which is to be the subject of conference in Detroit, will, like the Red Cross, develop not only that arm which reaches across the sea and ministers to the needs of distant lands but also one that touches the wounded nearer home and heals their distress.

A LITTLE BOOK THAT WILL HELP

ALL Britishers who long for a closer friendship between England and America—and who does not these days?—will almost instinctively put into the hands of any American who wants to understand England a little book written by Frederick William Wile, called *Explaining the Britishers* (Doran, \$1.00). Mr. Wile is a former American newspaperman who has lived many years in England, and who has had a wide continental

experience in newspaper work. His little book on England was originally written and published as a sort of friendly guide for our troops passing through the British Isles, as well as for those who were to fight alongside the Tommies.

Almost as soon as it was in print our boys began clamoring for copies. Englishmen said to Americans visiting London, "Have you read Wile's book? He understands us." And he does. The book not only explains the Britisher; it incidentally explains the average American to himself, so far as that American's misunderstanding of England and the Englishman is concerned. Mr. Wile, out of his sympathetic understanding, makes the typical American's concept of the Britisher seem as fantastic as it really is. The good will and good humor aglow on every page give striking effectiveness to the needed message. Admiral Sims, that most popular of Americans in London, has written for the volume a happy foreword.

THE COMMON BOND

THE Bishop of Edinburgh, writing in the *Guardian*, emphasizes the symbolic value of Constantinople as an outward embodiment of Christian internationalism:

The only ground then on which permanent peace is possible is the frank recognition that our common bond in Christ is infinitely more important than the bond of our national and even religious inheritance. We shall be thankful for the latter as the means by which we have grown to be what we are, we shall feel its high importance as a contribution to the Catholic Faith; we shall never cease to thank God for its manifold blessings; but we shall always recognize that what gives our brother Christian his peculiar interest and attractiveness is not that he is a Presbyterian, a Roman Catholic, a Methodist, or an Anglican, but that he is in Christ and Christ is in him, and whatever means he may adopt for working this out into his character, it is that unique relationship, it is that, and that alone, which gives him the worth, to which we pay tribute in advance—that, and that only, which presents such amazing possibilities. And if we thus make practice among ourselves of this faith in our spiritual relationships, we shall reach out with less difficulty to finding the same ideal in German, Austrian and Bulgarian Christians, a difficulty at present almost insuperable.

But we need some outward embodiment of this catholicity, both political and religious. When the Paris peace conference comes to an end a permanent home must be found for this international council. If Constantinople were chosen it would be realizing in a surprising way the hope of a profound thinker on historical subjects. The historian Freeman in one of his essays contrasting new Rome, as he called Constantinople, with the older Rome, makes this prediction of her eternity as the capital of the world. The other capitals of Europe seem by her side to be things of yesterday, creations of accident. Some chance a few centuries ago made them seats of government till some other chance may cease to make them seats of government. But the City of Constantinople abides, and must abide. Over and over again has that city prolonged the duration of powers which must otherwise have crumbled away. In the hands of the Roman, Frank, Greek and Turk, her inspired mission has never left her. The eternity of the elder Rome is the eternity of a moral influence, the eternity of the younger Rome is the eternity of a city and fortress fixed on a spot which Nature herself had destined to be the seat of the empire of two worlds. What are these two worlds? Those of the East and West. What will bind them together? Surely the League of Nations. If Constantinople should, as I trust it may be, internationalized, then Freeman's hope might be realized far beyond his wildest anticipations. There in the Teheragan Serai, the most wonderful palace in the world, might sit the parliament of nations, the international court that shall keep guard over the world's peace. There, too, the Sublime Porte—that lofty title that suggests government from on high—shall at last find its claim justified, for there will be that new imperial power and government which counts among its willing subjects emperors, kings and presidents, and exercises sway over the whole earth.

SATURDAY NIGHT SERMON

On Telling Lies to Children

BY THE REV. GEORGE THOMAS DOWLING, D.D.

Do not sin against the child. Genesis, XLIV-22.

YESTERDAY I was strolling on the boardwalk at Atlantic City. It was crowded with people, and directly in front of me were two well-dressed ladies, one of whom was dragging by the hand a somewhat obstreperous and struggling child, who was advertising his griefs to a heartless world in a strident howl. Suddenly, she turned and said to him, "If you don't stop crying, I'll throw you into the ocean." Did he stop? Not he. He shrieked the louder. Why? Simply because she lied, she knew she lied, and he knew she lied.

I sometimes wonder why God gives children to that kind of people, or since He does, that no directions ever come on the package. True, it would seem that, in such an instance, directions would be superfluous. One would be inclined to believe that laying aside any religious or even ethical motive, ordinary intelligence would cry aloud to the father or mother in tones not to be misunderstood, "If you want your child to speak the truth—*speaking the truth!*"

Now, the probability is that that very mother would be the one to be stricken with horror, and to punish her boy with "a sound whipping" because he "told a lie," whereas, in truth, if she were treated to the same kind of medicine every time she lied to him, she would long ago have been the much-pitied victim of nervous prostration, and would have had to take a trip to Europe for repairs.

Possibly, she will try to reform him, by sending him to Sunday School, or taking him to church, and then will have no end of wonderment because of his continued depravity. One of our religious journals tells of a church-going mother, who said, "The only way I can make my children mind is to tell them that the policeman will get them;" and the neighbors who had come to regard with terror her infant thugs, quietly expressed the belief among themselves that that would be the most appropriate disposition of them which could be made. Never were any better precepts in the world than were written by Solomon, and yet he had one of the worst sons:—Rehoboam. And why? Because he did just what your boy will do; he forgot his father's precepts when he saw his father's example. "What'll you take?" said a waiter in a café to a lad seated with his father. The boy hesitated for a moment, and then answered, "I'll take what father takes." And that is just what he will take.

As you look into that little face, and ask, "What shall he be?" ask again, "What am I being?" *Remember, the wind which will sail the ship ten miles an hour has got to blow twenty miles itself.*

I wonder what such people think,—or if they ever think at all. A gentleman told me of a little fellow who had been promised by his parents that when they went to drive, he should go with them. They went, and he did not go. When they came back, he reminded

them of it; so they promised that the next time he should surely go. But they went—and he didn't. And again he reminded them of it; and again they promised. The next time, when he looked up and saw them driving out of the gate, he turned to his boy comrade and said, "There go two of the biggest liars in town." Why did he say that? *Because he spoke the truth, and they didn't; and he knew it.*

Now, it seems so strange that these things should ever have to be said. I have seriously hesitated about permitting this article to go to press, because it is all so obvious. It would appear that every one ought to know these truths without being told, and yet I am more and more impressed with this strange anomaly:—*The obvious things in life are the very things which a great many people fail even to suspect.*

The two best works which I ever read on the training of children were written by people who never had any; one an old bachelor, and the other an old maid; Herbert Spencer and Harriet Martineau. They saw what many parents never think of seeing. That may be one reason why it is so much easier to steer a boy when you haven't got any boy to steer.

One of the shrewdest remarks which Herbert Spencer makes in his work on *Education*, is that Nature never makes a useless threat; she always keeps her word. To the babe, she says, "Thou shalt not fall down, for if thou dost, the ground will come up and hit thee." And it always does. The child soon learns its lesson, ceases tumbling, and walks upright; because *it is not the severity of punishment that deters us from foolishness, but its certainty.* Being thrown into the ocean had no terror for the boy on the boardwalk, because he knew that she was a liar who made the threat; but I am very certain that he could have been readily hindered from his persistent obstreperousness if he had had a mother who was herself something more than a child. Unfortunately, she was a woman who had never grown up; a member of a numerous sorosis.

Then my advice is to you, mother, and father also, to whom God has given a little child, *always keep your word.* Quit your lying. If you do not, it will have one of two results. He won't believe you, or he will. If he ceases to believe you, he will of course lie to you, as you have lied to him; and who can blame him? If he does believe you, your thoughtlessness may result in untold agony. Think how it must affect a sensitive little child—to be subject to the despotism of some foolish, thoughtless mother, or worse still, some ignorant hired nurse, who will cause the heart to beat and the pulses to throb in terror, by threats of dogs, or ghosts, or black men with hideous horns.

But now suppose that one adopt the other plan;—the Christ-like plan,—of being absolutely truthful and kind and fair and square and honest. What then? Oh, godly mother and godly father, great indeed shall be your reward, for one of the supreme compensations of true parentage is that when we are conscientiously seeking to train up a child in the way he should go, we are just as surely training up ourselves in the way we should go. Many and many a woman has there been whose life counted for nothing,—a cipher,—until God has put a unit in front of it, in the form of a little child, and after that she has stood for TEN.

PROPOSALS FOR AN APPROACH TOWARDS UNITY

THE undersigned, members of the Protestant Episcopal Church and of Congregational Churches, without any official sanction and purely on our private initiative, have conferred with each other, partly by correspondence and partly by meeting, with a view to discover a method by which a practical approach towards making clear and evident the visible unity of believers in our Lord according to His will, might be made. For there can be no question that such is our Lord's will. The Church itself, in the midst of its divisions, bears convincing witness to it. "There is one Body and one Spirit, one Lord, one Faith, one Baptism." There has never been, there can never be, more than one Body or one Baptism. On this we are agreed. There is one fellowship of the baptized, made one by grace, and in every case by the self-same grace. And the unity given and symbolized by Baptism is in its very nature visible.

We are agreed that it is our Lord's purpose that believers in Him should be one visible society. Into such a society, which we recognize as the Holy Catholic Church, they are initiated by Baptism; whereby they are admitted to fellowship with Him and with one another. The unity which is essential to His Church's effective witness and work in the world must express and maintain this fellowship. It cannot be fully realized without community of worship, faith, and order, including common participation in the Lord's Supper. Such unity would be compatible with a rich diversity in life and worship.

We have not discussed the origin of the episcopate historically or its authority doctrinally; but we agree to acknowledge that the recognized position of the episcopate in the greater part of Christendom as the normal nucleus of the Church's ministry and as the organ of the unity and continuity of the Church is such that the members of the episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion.

We also agree to acknowledge that Christian Churches not accepting the episcopal order have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came into being through reactions from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain necessary and permanent types of Christian experience, aspiration and fellowship, and to secure rights of Christian people which had been neglected or denied.

No Christian community is involved in the necessity of disowning its past; but it should bring its own distinctive contribution not only to the common life of the Church, but also to its methods of organization. Many customs and institutions which have been developed in separate communities may be preserved within the larger unity. What we desire to see is not grudging concession, but a willing acceptance of the treasures of each for the common enrichment of the united Church.

To give full effect to these principles in relation to the Churches to which we respectively belong requires some form of corporate union between them. We greatly desire such corporate union. We also are conscious of the

difficulties in the way of bringing it about, including the necessity for corporate action, even with complete good will on both sides. In this situation we believe that a practical approach toward eventual union may be made by the establishment of intercommunion in particular instances. It is evident to us that corporate union between bodies whose members have become so related will thereby be facilitated. Mutual understanding and sympathy will strongly reinforce the desire to be united in a common faith and order, and will make clearer how the respective contributions of each community can best be made available to all.

We recognize as a fact, without discussing whether it is based upon sound foundations, that in the episcopal Churches an apprehension exists that if episcopally conferred orders were added to the authority which non-episcopal ministers have received from their own communions, such orders might not be received and used in all cases in the sense or with the intention with which they are conferred. Upon this point there ought to be no room for doubt. The sense or intention in which any particular order of the ministry is conferred or accepted is the sense or intention in which it is held in the Universal Church. In conferring or in accepting such ordination neither the bishop ordaining nor the minister ordained should be understood to impugn thereby the efficacy of the minister's previous ministry.

The like principle applies to the ministration of sacraments. The minister acts not merely as the representative of the particular congregation then present, but in a larger sense he represents the Church Universal; and his intention and meaning should be our Lord's intention and meaning as delivered to and held by the Catholic Church. To this end such sacramental matter and form should be used as shall exhibit the intention of the Church.

When communion has been established between the ordaining bishop of the Episcopal Church and the ordained minister of another communion, appropriate measures ought to be devised to maintain it by participating in the sacrament of the Lord's Supper and by mutual counsel and co-operation.

We are not unmindful that occasions may arise when it might become necessary to take cognizance of supposed error of faith or of conduct, and suitable provision ought to be made for such cases.

In view of the limitations imposed by the law and practice of the Episcopal Church upon its bishops with regard to ordination, and the necessity of obtaining the approval of the General Convention of the Episcopal Church to the project we have devised, a form of canonical sanction has been prepared which is appended as a schedule to this statement. We who are members of the Episcopal Church are prepared to recommend its enactment. We who are members of Congregational Churches regard it as a wise basis upon which in the interests of Church unity, and without sacrifice on either side, the supplementary ordination herein contemplated might be accepted.

It is our conviction that such procedure as we here outline is in accordance, as far as it goes, with our

Lord's purposes for His Church; and our fond hope is that it would contribute to heal the Church's divisions. In the mission field it might prove of great value in uniting the work. In small communities it might put an end to the familiar scandal of more churches than the spiritual needs of the people require. In the army and navy, chaplains so ordained could minister acceptably to the adherents of Christian bodies who feel compunctions about the regularity of a non-episcopal ministry. In all places an example of a practical approach to Christian unity, with the recognition of diversities in organization and in worship, would be held up before the world. The will to unity would be strengthened, prejudices would be weakened, and the way would become open in the light of experience to bring about a more complete organic unity of Christian Churches.

While this plan is the result of conference in which members of only one denomination of non-episcopal Churches have taken part, it is comprehensive enough to include in its scope ministers of all other non-episcopal communions; and we earnestly invite their sympathetic consideration and concurrence.

New York, March 12, 1919.

BOYD VINCENT,
Bishop of Southern Ohio
PHILIP M. RHINELANDER,
Bishop of Pennsylvania
WILLIAM H. DAY,
Moderator of Congregational National Council
HUBERT C. HERRING,
Sec. of National Council
WM. CABELL BROWN,
Bishop of Virginia
HUGHELL FOSBROKE,
Dean of the Gen. Theol. Seminary
WILLIAM T. MANNING,
Rector of Trinity Church, New York
CHARLES L. SLATTERY,
Rector of Grace Church, New York
HOWARD B. ST. GEORGE,
Professor in Nashotah Seminary
FRANCIS LYND STETSON,
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CHARLES F. CARTER,
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WILLISTON WALKER,
of the Commission on Organization
HERBERT S. SMITH,
of Commission on Unity
WILLIAM E. BARTON,
of Commission on Organization
NEHEMIAH BOYNTON,
Ex. Moderator of National Council
RAYMOND CALKINS,
Chairman of Congregational Commission on Unity
ARTHUR F. PRATT,
Sec. of Commission on Unity
WILLIAM T. McELVEEN,
of Commission on Unity
NEWMAN SMYTH,
of Commission on Unity
HON. SEC., 54 Trumbull Street, New Haven, Conn.

SCHEDULE

FORM OF PROPOSED CANON

§ I. In case any minister who has not received episcopal ordination shall desire to be ordained by a bishop of this Church to the diaconate and to the priesthood without giving up or denying his membership or his ministry in the communion to which he belongs, the bishop of the diocese or missionary district in which he lives,

with the advice and consent of the Standing Committee or the Council of Advice, may confirm and ordain him.

§ II. The minister desiring to be so ordained shall satisfy the bishop that he has resided in the United States at least one year; that he has been duly baptized with water in the name of the Trinity; that he holds the historic faith of the Church as contained in the Apostles' Creed and the Nicene Creed; that there is no sufficient objections on grounds physical, mental, moral or spiritual; and that the ecclesiastical authority to which he is subject in the communion to which he belongs consents to such ordination.

§ III. At the time of his ordination the person to be ordained shall subscribe and make in the presence of the bishop a declaration that he believes the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; that in the ministration of Baptism he will unfailingly baptize with water in the name of the Father and of the Son and of the Holy Ghost; and (if he is being ordained to the priesthood) that in the celebration of the Holy Communion he will invariably use the elements of bread and wine, and will include in the service the words and acts of our Lord in the institution of the Sacrament, the Lord's Prayer, and (unless one of these creeds has been used in the service immediately preceding the celebration of the Holy Communion) the Apostles, or the Nicene Creed as the symbol of the faith of the Holy Catholic Church; that when thereto invited by the bishop of this Church having jurisdiction in the place where he lives, he will (unless unavoidably prevented) meet with such bishop for Communion and for counsel and co-operation; and that he will hold himself answerable to the bishop of this Church having jurisdiction in the place where he lives, or, if there be no such bishop, to the presiding bishop of this Church, in case he be called in question with respect to error of faith or of conduct.

§ IV. In case a person so ordained be charged with error of faith or of conduct he shall have reasonable notice of the charge and reasonable opportunity to be heard, and the procedure shall be similar to the procedure in the case of a clergyman of this Church charged with the like offense. The sentence shall always be pronounced by the bishop and shall be such as a clergyman of this Church would be liable to. It shall be certified to the ecclesiastical authority to which the defendant is responsible in any other communion. If he shall have been tried before a tribunal of the communion in which he has exercised his ministry, the judgment of such tribunal proceeding in the due exercise of its jurisdiction shall be taken as conclusive evidence of facts thereby adjudged.

§ V. A minister so ordained may officiate in a diocese or missionary district of this Church when licensed by the ecclesiastical authority thereof, but he shall not become the rector or a minister of any parish or congregation of this Church until he shall have subscribed and made to the ordinary a declaration in writing whereby he shall solemnly engage to conform to the doctrine, discipline and worship of this Church. Upon his making such declaration and being duly elected rector or minister of a parish or congregation of this Church, and complying with the canons of this Church and of the diocese or missionary district in that behalf, he shall become for all purposes a minister of this Church.

AWAKENING OF THE CHURCH OF ENGLAND.—III

BY JOHN O'LONDON

“AS we look at the Church of this present time we cannot but feel that a new era is dawning. I venture to say that in spite of weaknesses and drawbacks the conscience of the Church is fast leaping into life.” Such was the declaration of the Bishop of Peterborough (Dr. Woods) in a recent speech in Convocation. He was the mover of a resolution:

That it is incumbent on the Church at the present time to do all in its power to second the efforts now being made in many quarters to inaugurate a truer fellowship both in spirit and in organization between all who are engaged in the industries of the nation and particularly in view of the critical periods which will follow the conclusion of peace.

Unquestionably during the past five or six years there has been on the part of the Church a much clearer recognition of the social message of Christianity and present day movements are full of promise. Those sturdy pioneer Christian socialists, Charles Kingsley and Frederick Denison Maurice, have never lacked disciples in the Church of England, but for many years they were few in number and isolated, and were usually subject to official ostracism which was not encouraging. But the heaven worked silently and almost imperceptibly until the whole body of the Church has been transformed. There is still much to be accomplished, but sentiments relating to social reform are now applauded in Church gatherings which less than a decade ago would have caused consternation in these proverbially staid and conservative assemblies. Towards the end of the last century, a great impetus was given to the social aspect of the Christian Gospel through the advocacy and leadership of that profound scholar and seer, Bishop Westcott, who won the hearts of the Durham miners by his practical sympathy and untiring efforts to improve the conditions of their life and work. It was Westcott, Henry Scott Holland and a few others who founded the Christian Social Union for the purpose of moulding Christian opinion on urgent questions of social reform. The objects of the Union were described as follows:

1. To claim for the Christian law the ultimate authority to rule social practice.
2. To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time.
3. To present Christ in practical life as the living Master and King, the enemy of wrong and selfishness, the power of righteousness and love.

The C. S. U. had to meet with much apathy and considerable opposition, but in a quiet way it has done a useful educational work. Through its influence many churchmen and women began to study economic problems. The duty of the Church became more clear until today a great proportion of the younger clergy and thousands of the thoughtful laity are contributing their share to the driving force which is making for a better social order.

The war has been a stern schoolmaster. It has certainly aroused the social conscience of Christian folk in this country. They are determined that the huge sacrifices which have been made shall not be in vain and that

among the first fruits there must be a new and better England, where the spirit of fellowship and brotherhood shall reign, and where just and equitable dealing between employer and employed must be insisted upon. The millennium has not yet dawned—far from it, but I am quite convinced that the great throbbing social movements within the Church today will grow and extend until it will become impossible for churchmen to be indifferent to the hideous social wrongs which have been tolerated so long.

In a previous article I referred to the report, published in January, of the archbishops' committee on “Christianity and Industrial Problems.” This remarkable document is a striking proof of the new spirit which is so radiant with hope. The personnel of the committee is worthy of note. The Bishop of Winchester (Dr. Talbot) was chairman. He has for many years been one of our foremost social reformers. There were also three other bishops—Oxford, now well-known in America, Lichfield and Peterborough representing the younger members of the episcopate. It is significant that one of the leading members of the committee was the Master of Balliol College, Oxford. There were also princes of industry, parochial clergymen, and two ladies who have made a special study of the subject. The report covers 140 pages. It is remarkable for the evidence afforded of the committee's grip on the vital economic problems of the day. The recommendations and conclusions come as a trumpet call to the Church. Here are a few extracts:

It is for the Church to humanize industry by upholding the spiritual needs to which it ought to be directed and the spiritual criteria by which it ought to be judged.

It is the duty of the Church while avoiding dogmatism as to the precise methods of applying Christian principles to industry to insist that Christian ethics are binding upon economic conduct and industrial organization as upon personal conduct and domestic life.

When Christian ethics and economic practice are at variance, the latter must be adapted to the former, not the former to the latter.

The Church is a society which must insist upon the obligation of its members to maintain the distinctive standard of social ethics revealed to men in the New Testament.

It should not merely preach brotherhood; it should be a brotherhood.

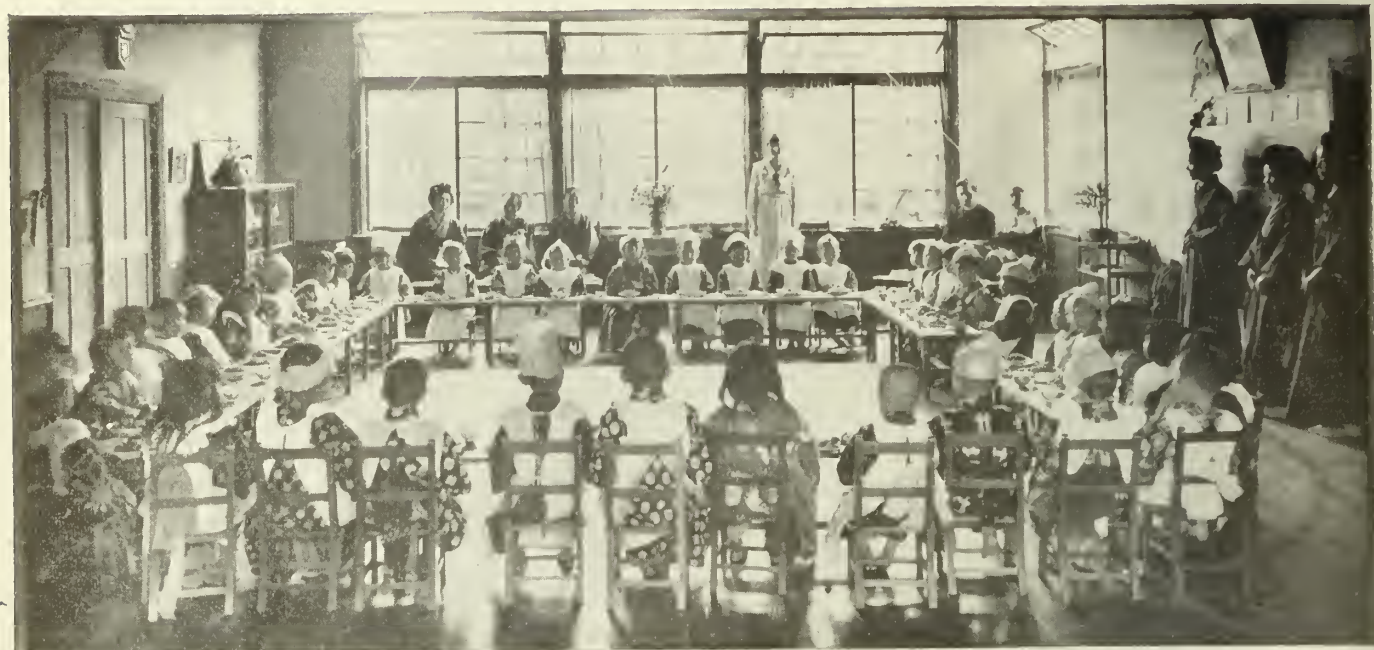
It is the duty of the Church to urge that considerations of Christian morality must be applied to all social relationships.

While it is evident that industrial relations are embittered by faults of temper and lack of generosity on the part of employers, employed, and of the general public also, an examination of the facts compels the conclusion that the existing industrial system makes it exceedingly difficult to carry out the principles of Christianity. The solution of the industrial problems involves therefore not merely the improvement of individuals, but a fundamental change in the spirit of the system itself.

It is the duty of the clergy to teach the application of the Christian faith to social and industrial practice.

From the extracts I have given it will be seen that the report ushers in a new era in the history of the Church. It remains to be seen whether the Church will seize her new opportunities and re-shape the common life of the nation.

JAPAN HAS TAKEN TO THE KINDERGARTEN



Akita has the best equipped school in Japan. Here is the Gaylord Hart Mitchell kindergarten, a memorial to a little boy who died when he was just the age of the babies in the picture.

KINDERGARTENS IN JAPAN

BY JOHN WILSON WOOD, D.C.L.

JAPAN has taken to the kindergarten whole-heartedly. As a method of reaching both children and parents with the Christian message it is a decided success. There is no prettier sight in Japan than forty or fifty boys and girls from five to eight years old going through the opening exercises. They march around the magic circle, play their games and sing their songs with all the zest of American children. There may not be very much melody in the voices, but who cares so long as the ideas get into the young heads.

Every day has its Bible story besides the games and the lessons. Many a time the Bible story is carried home and repeated—perhaps not always in an accurate version—to admiring fathers and mothers and older brothers and sisters. So the children become teachers of their elders and the message of the Christ Child spreads from home to home.

Moreover, the kindergarten is a great door-opener. It is natural and easy for the Japanese teacher, accompanied often by the foreign woman, to visit the children's home. After the morning's work is done, many an afternoon each month can be spent in visiting. With fifty children on the roll the month is hardly long enough to make the round of all the homes. Calls in Japan are no hurried and perfunctory matters. An hour or an afternoon may be necessary for each. Many preliminaries must be observed. Tea and cakes must be served with due etiquette and must be consumed or carried home. The mother is glad to hear of the child's progress, but she hears more than that; she hears why the

kindergarten has come to her home city. That means the direct Christian teaching.

Once a month all the mothers are asked to come together in the kindergarten room to talk over the progress of the children and other matters of child training and development. Here, too, they hear more of the Christian story from the Japanese Bible woman or the American worker. Some Japanese mothers are already Christians and tell those who are not of the happiness their faith has brought into their lives and homes.

The children come from all sorts of homes. Some of the parents make a real sacrifice to pay the tuition fee of one yen, or fifty cents, a month. There are others again who can and gladly do pay more. The daughter of the present Minister of Foreign Affairs, Viscount Uchida, formerly Japanese ambassador at Washington, told me that his daughter is a pupil at the kindergarten supervised by Miss Bessie McKim in Okubo, one of Tokyo's prosperous suburbs. At another place the daughter of the wealthiest man in the city and the son of the leading banker are pupils. A majority of the children come from what might be called middle-class homes, with, of course, a good many from poor homes.

When the child is seven or eight, the time to enter the primary school has come. This means going from a Christian environment and teaching to a government school where there can be no religious teaching and where the influence is sometimes distinctly anti-Christian. One would like to see tried the experiment of a good Christian primary school in one or two of the larger

places outside of Tokyo. It might mean considerable expenditure of money at the start, especially for equipment. Later the fees might be sufficient to meet the running expenses. A member of Christ Church vestry at Sendai, one of the leading physicians of the city, is greatly interested in the Christian primary school plan and thinks that the city authorities may be willing to give the necessary land.

Meanwhile the effort is being made to hold the children who have passed through the kindergarten, especially those from the "not yet Christian" homes, by means of alumni associations. These have meetings three or four times a year. They give opportunity for emphasizing the Christian teaching given during the kindergarten course. Some of the schools now have so many graduates that the meetings have to be held in sections.

One great advantage of the kindergarten plan is that it can be adapted to the many differing conditions and carried on in all kinds of places. Akita has the best equipped school in Japan. It is the home of the Gaylord Hart Mitchell kindergarten, and the complete and attractive building is a memorial to a boy who died when he was about the kindergarten age. Who would not be glad to create such a beautiful working memorial as this? At the other end of the line there is the kindergarten at Omiya, housed in a tiny Japanese dwelling which saw its best days long ago and which rents now for three yen a month. In one of the most crowded quarters of Tokyo one can turn off from the narrow street into a little yard in which he will find a building, the lower part of which is used for the kindergarten while the catechist and his wife live above. Here any morning you can see Mrs. Yamaguchi teaching the kindergarten with her baby on her back because there is not money enough to secure a teacher, even if one were available, or money enough to employ some one to care for the child during the hours that the mother is teaching.

In the kindergarten at Urawa, supervised by Miss Nellie McKim, there is a young Japanese woman, about twenty years of age, who has really remarkable talent as an artist. On the bare white walls of the new addition to

the kindergarten building there are several crayon sketches portraying the early life of the Christ Child—the manger at Bethlehem, with the bright star shining overhead; the three wise men following the star with their gifts for the new-born king; the shepherds watching their flocks by night, and not yet completed, the Annunciation. Important as is the work this young kindergartner is now doing, it is a pity that in some way she could not be given the training which would bring out to the best advantage the remarkable natural talent she is evidencing on the walls of the little kindergarten of this Japanese town.

The Training School at Sendai is doing its best to turn out more teachers, but it is not yet able to supply the demand. One of the hardest blows the District of Kyoto has received in many months was the loss of the young woman who has been supervising much of the kindergarten work and training Japanese women as teachers. She was doing in Kyoto just what she had been doing for several years in New York City. Her place has not been filled as yet. Bishop Tucker is anxiously waiting for a volunteer.

It is only twelve years since the first kindergarten was established in Japan. Now in the two Districts of Tokyo and Kyoto there are thirty-six. One need not be in Japan long to realize the truth of Bishop McKim's statement, "they are among our most valuable evangelistic agencies and there should be one at least connected with every station."

It costs \$200 in addition to the tuition fees to maintain a kindergarten for a year. One earnest young woman has an inspiring vision of a kindergarten in every town, large and small, in the province in which she lives. Her plan is to make the larger towns centers where the Japanese kindergartners may live with an American worker, then each day go out in various directions to the smaller places not more than five or six miles away to conduct their kindergarten work, returning at night to the central station. It is a big plan, but it is not impracticable. To realize it would mean to evangelize thousands of homes where the Christian message has never been heard.

TWO KINDERGARTENS TAUGHT BY OUR MISSIONARIES



IN THIS PLAYGROUND LITTLE AKITA CHILDREN HAVE FUN

Some of their games American children play and some they don't know anything about



HERE ARE THE CHILDREN OF THE URAWA KINDERGARTEN

Thirty-three are enrolled. Miss McKim can be seen in the picture with her Japanese co-workers

THE FIFTH WORD

"I THIRST"

I SUPPOSE every wretch that ever ended his life upon a cross said those words a little while before his death, just as our Lord said them. For consuming thirst was an accompaniment of this terrible death. And I suppose our Lord meant by His cry just what every victim of crucifixion meant, and nothing more. The last words He uttered were the appeal of a thirsty soul. But now it is His body that needs help. He says "I thirst" in order that the soldiers may give him the drink of small, sour wine that is kept ready for such an occasion.

On the face of it, that is the meaning of our Lord's cry. He is just voicing the commonest of all bodily needs, the need for moisture. Like the restless child, like the fever patient, like the laborer weary with his work, and the runner panting from his race, He is thirsty. But can't we find some loftier meaning for these words than this which lies upon the surface? Can't we weave some spiritual interpretation into them?

Why should we try? Does it seem unworthy that the words, "My God, my God, why hast thou forsaken me?" should be followed by such common words as "I thirst"—as if the body ought not to press forwards so into company with the soul? Are we to look on that account for some other meaning in these words? Surely, if we did that, it would show we had forgotten once more that nothing is ungodlike merely because it is human. It would mean we were falling once again into that strange delusion that to do full honor to our Lord's divinity we must somehow explain away His humanity.

When God created man He gave him both a body and a soul. Those two He joined together in a union so cunning that no one has ever discovered the tie. Today the body lives and moves, evidently because it is the home of a spirit; tomorrow it is still, and we know that the spirit has fled. When the spirit goes, we say the man himself has gone; what remains is worthless clay. Nevertheless, while the spirit clings to its earthly body, that body is more than a house which the man inhabits; it is in a wonderful way at the same time both such a house, and a part of the man himself. It is certainly true that body without spirit is not a man, but it is also true that in this world spirit without body does not make a man either. You have a man only when body and spirit are joined together in that mysterious union of which I spoke. If we would have a fully developed man, both spirit and body must be strong and sound.

We are always forgetting that. More frequently, perhaps, we forget that the most perfect body cannot alone make a worthy man. We plan the diet that shall nourish the child's body with utmost care, but let him choose for himself the spiritual nourishment for his soul. Hence we have well-trained athletes without moral courage or self-control. It is a mistake to proceed as if the body were the whole man.

On the other hand, it is not uncommon to make the mistake of proceeding as if the spirit were the whole man, and the body could be neglected. One may even go so far as to think of the body as naturally evil, something that ought to be despised and maltreated.

This same mistake, of forgetting that man is by nature of dual make-up, that both body and soul are truly part of him, and honorable parts, is seen in both its forms in efforts to redeem the people of the city slums. For a time the Church acted on the principle that the only important part of a man is his spirit. The one thing needful was supposed to be to convert the wicked. That such earthy considerations as unhealthy houses, poor food, and miserable wages had anything to do with keeping these people what they were was not admitted. If these people stole, lied, fought, committed adultery, it was because they had not given their hearts to Christ. That was all there was to it. Man's spirit was all that was taken into consideration.

Then the pendulum swung the other way. It was discovered and proved that physical conditions have a direct bearing on spiritual life. Fresh air and good food were seen to be important factors in the process of turning out healthy souls. It was noticed that you could get a better response to your spiritual appeal from people who were properly clothed and fed. An empty stomach worked against a cordial reception of moral precepts.

That was a valuable discovery. It set earnest men to tearing down filthy buildings, opening up breathing spaces in the crowded districts, insisting on improved housing conditions, protesting against over-work and child labor. But in some instances the pendulum went too far. As before it had been taken for granted that man's spirit was the whole of man so now it was assumed that man's body was the whole of him. To give that body its rightful due became the whole purpose of philanthropy. It was supposed that a healthy body carried with it all that made a man a man. That, too, is a mistake.

It will not do to forget either element in human nature, either body or soul. Both have their needs; both are to be honored. If we set one in contrast to the other, there is no question which is to be given first place. Better an invalid's body carried by a noble spirit than the body of a Hercules misused by the soul of a knave! Better, every time, to risk the body's health by overtaxing it in the service of the spirit, than to preserve it at risk to the health of the soul! It is better that men should suffer and keep their self-respect, than prosper and lose it. Nevertheless, we shall only do men justice if we remember that body and soul together compose a human being.

Those two short words, "I thirst," coming immediately after our Lord's impassioned cry, "My God, my God, why hast thou forsaken me?" remind us of that fact. He who hungered and thirsted after righteousness with His whole heart, and was filled, asked, too, like any criminal, for drink for His burning body.

SAMUEL M. DORRANCE.

NO further need I go,
To know that there is God,
Than to tread in early springtime
The pulsing, pregnant sod.

—BERNICE POWELL PEABODY.

FOUNDED UPON A ROCK

BY THE REV. ERNEST M. STIRES, D.D.

THE standards by which human life is judged today are Christian standards. Slowly but steadily through nineteen centuries have the victories been gained; and now we are demanding sincerity and honesty, justice and humanity, in personal affairs, in business, in politics.

It was easier for Christian ideals to win the judgment-seat in the domain of personal life; nothing else has remotely satisfied the human mind and conscience. In the realm of business it was more difficult, because of the blinding influence of selfishness and greed; yet even here we have advanced from honesty as a matter of policy to honesty for its own sake, and to profit-sharing, welfare work, better working conditions, and better homes for the workers. Much remains to be done; cold capital and radical labor delay progress; but the new partnership is bound to win, because it is just.

Still more difficult has been the struggle of Christian idealism in politics. It has not been many years since a distinguished United States senator declared that the Golden Rule and the Ten Commandments had no place in politics. He scarcely proved his contention as his state promptly removed him from his place in politics. Whatever may be the private practice of men in political life today, the principles which they publicly profess derive their meaning and power from Christianity.

Most difficult of all has been the effort of Christ to persuade His people to apply His teachings to the affairs of nation with nation. Accepting Christianity as the strongest inspiration and best possible method of personal life, they have seldom applied it to international affairs, and some have even denied that it should be so applied. Instead of just and open agreements we have had secret diplomacy, private understandings, selfish treaties carefully concealed, elaborate systems of spies, statesmen bowing low and professing the highest consideration for each other while seeking every opportunity to deceive and cheat. Fine looking structures were some of the empires, above ground, such as Germany, Austria, Russia; but they were built on the sand of pretense, not on the rock of character.

The most glorious fact in American history is that when our people came to realize that our proper place was by the side of our brothers of France, Belgium and England it was not so much our wrath at submarine murder, or our fear of future invasion, as it was the certainty that the ideals upon which we are founded were at stake; that it was a finish fight between barbarism and Christianity. The mothers knew, and their sons, what high faith inspired them, and what was saved on the line that held from Flanders to the Argonne, that held and never broke, that advanced and conquered.

We have had a league of nations, fighting for justice, liberty, humanity. A glorious victory has been gained, a victory which challenges the Allies to continue and enlarge their league, basing it upon the principles for which they fought. There is no escape from such a challenge. Let us confess that nations are bound by the same principles which must control the individual. Let us insist that henceforth international affairs—the new temple of humanity—be founded upon the rock of reality, of fair

and open dealing, of mutual respect for rights and duties.

For all this there is general agreement, and yet the present effort to codify the agreement has resulted in widespread disappointment, fear and resentment. Was this caused by the details of the program? Let us say rather by the lack of sufficient and definite details. The United States is considering the most momentous document since the adoption of the Constitution. In its present form it seriously—perhaps dangerously—affects the Constitution. Possibly the time has come when we may safely consent to a certain limitation of our freedom in a federation of nations, but we must be reasonably convinced of this. We must be thoughtful, not impulsive; men of vision, not visionaries; and the ultimate constitution of the League of Nations should command that unanimous and wholehearted approval without which it would be the great war's final contribution to the art of camouflage.

Does the present draft imperil the Monroe Doctrine, or, on the contrary, does it apply that doctrine everywhere? Mr. Taft says that Europe is "entirely willing to leave to the United States and other American nations the policing of the Western Hemisphere until such time as any American powers shall seek the assistance of European powers to meet emergencies on this side of the ocean." This is definite; and if it is the view of the peace conference it should appear in the amended draft. Are the members of the league to be left free in the settlement of their domestic affairs, for example, America in her immigration problem, and England in her Irish problem? If so, it should be affirmed in language incapable of misconstruction. These and other critical questions must be honestly answered and clearly determined in the final draft of the League of Nations. We must know our rights and obligations. We have not forgotten the efforts of Alexander Hamilton to persuade the states definitely to surrender the right to secede; we have not forgotten his warning that the failure to settle the question in peace when the Constitution was up for adoption would certainly lead to a settlement in war at some future time.

For every contract causing trouble through inherent injustice there are a hundred which cause trouble through inherent vagueness. Never in human history has a contract been prepared so vitally affecting every human being and every foot of ground upon this planet. Shall its obvious purpose control the unruly wills of selfish men, or shall its vagueness encourage some final attempts at brigandage before we have recovered our sober senses?

Lest you think that I fail properly to value idealism let me say that I wish that the draft of the League of Nations possessed more of it. The purpose is idealistic, but the language is that of a cold materialism. Surely there is opportunity in the preamble for the expression of a single emotion growing out of the greatest conflict of all time, and contemplating the opportunity of perpetuating by reason and not by war the principles for which civilization poured out its treasures of manhood and substance. No, the idealism of the league should be as clearly expressed as that of the Golden Rule, and the articles which follow should be as explicit as the Ten Commandments.

NEWS OF THE CHURCH

CHURCH PUBLICITY WILL BE DISCUSSED AT CONVENTION

Members of Kansas Diocesan Bureau Will Lead Discussion

TOPEKA, MASS.—The Bureau for Church Publicity and Advertising of the Diocese of Kansas has been given an hour on the program of the General Convention this year in which to present their work. The Rev. J. H. Harvey, of Pittsburg, will open the discussion, Mr. Charles Haynes of Emporia, will speak on "Church Advertising"; the Rev. Chester Wood, Topeka, on "Diocesan Publicity;" Mr. Arthur J. Carruth, managing editor of the *Topeka State Journal* on "Church News and the Local Paper." All clergy and others who have done any church advertising are asked to bring an exhibit of their work, and to tell about results obtained.

CRITICIZES RECTOR'S PLEA FOR LEAGUE OF CHURCHES

Baptist Clergyman Says "Practice What You Preach"

WATERTOWN, NEW YORK.—Speaking to a large congregation of men on a recent Sunday afternoon in Trinity Church here, the rector, the Rev. Francis W. Eason, advocated the creation of a league of churches. He said, "What better thing could happen than to create a league of churches to go side by side with a league of nations. If the churches do not come together they deserve to die, for they are of no service in the community."

On the following Sunday the pastor of the First Baptist Church replied with sharp criticism of the Rev. Mr. Eason's position, especially in regard to the league of churches, of which he said, "That is a fine idea and would have great weight if we would only reflect upon the fact that the man who proposed it is the only one of the Protestant ministers who does not practice it. We have an association of the ministers in Watertown working together in a fine brotherly way for the moral and spiritual good of the city and he is the only one who is not in. We can hope for church unity when all Republicans, Democrats, and Socialists, become one great undivided party. But they can all be Americans, even though they define the term to suit themselves. We can all be Christians, but I think we will still define what we mean by the word."

Dr. Morgan to Return Here

Dr. G. Campbell Morgan is to be in America again. The Bible Teachers' Training School has just received a cablegram from Dr. W. W. White, the president, who is now in Europe, stating that Dr. Morgan would join the staff of the school in October. This date marks the opening of the twentieth year of the school's history. The announcement of the details of Dr. Morgan's work awaits fuller advices by mail.

The same cablegram also brings word that Professor T. R. Glover, of St. John's College, Cambridge, a writer and lecturer of wide reputation in both Great Britain and America, will be in this country to participate in the work of the school in July and August next.

As an evidence of the increasing popularity of summer courses of study, it may be added that the regular summer term of the Bible Teachers' Training School, begun in 1912 as an experiment, has proved so successful that this year it is extended to ten weeks, June 18 to August 26, and a regular schedule of work has been prepared.

ANOTHER CROOK AT WORK AMONG CHURCH CLERGY

Rectors in Middle West Are Victims of New Faker

From the Rev. John E. Sulger, rector of St. Stephen's Church, Terre Haute, Indiana, comes the following warning:

"The clergy are warned to be on their guard against a well-groomed, handsome man, an agreeable talker, with intellectual face, smooth-shaven, wearing horn-rimmed glasses, with iron gray hair approaching white, about 50 years old, who gave his name to the undersigned as 'Fred Marion' of 266 Summit Avenue, Portland, Oregon. He claims an intimate acquaintance with the Rev. Walter E. Bentley of the Actors' Alliance, and Mr. Alexander M. Hadden of the Brotherhood of St. Andrew, and other well-known clergymen and laymen of the Church. He passes as an actor in hard luck at one time; at another, as a promoter, etc. He stops at the best hotels and travels in Pullmans. He is evidently well educated and is thoroughly familiar with both East and West. His usual scheme is to pass worthless checks.

"Notify the police of his presence, and have them communicate with the authorities of Canton, Ohio, or of Terre Haute, Indiana."

EPISCOPAL SERVICE HELD IN CHRISTIAN CHURCH

AMARILLO, TEXAS.—On a recent Sunday evening, at the invitation of the officers of the First Christian Church of Amarillo, whose minister, the Rev. Ernest C. Mobley, is in Y. M. C. A. service in Europe, the rector, choir and congregation of St. Andrew's Church held a special musical and preaching service with the pastorless flock in their own building, having had the four regular services of the day in the parish church. The entire service was rendered out of the Christian Church Hymn Book, except the declaration of absolution and the closing prayers. The first eleven verses of the fifty-first Psalm were said kneeling as a general confession, followed by the absolution. The building, which is a downtown church and a much used community center, was well filled and the co-operation in the service was complete.

WINDOW SHOPPERS PERIL TO RELIGION IN THIS DAY

Bishop Fiske Condemns Those Who Put Fringe for Fabric

UTICA, NEW YORK.—In a sermon on "The Reality of Christianity," preached to a large congregation at Calvary Church here, Bishop Fiske confessed to two pet aversions. First, the woman who at holiday time in presenting him a little book which tells how some shoemaker or fisherman converted the community in which he lived, remarks, "That is my idea of real Christianity," when she knows, or ought to know, that I know that she has no intention of doing any such thing."

And secondly he objects to the man who says that he can worship God as well under the blue sky as within the four walls of a Church. He told how he had said to such a man, "Yes, do you?" and discovered that it made him quite angry. "I knew," said the Bishop, "that he didn't, because he was playing golf. I don't suppose that golf is a game that leads the thoughts particularly to God."

The great peril of modern religion in the opinion of Bishop Fiske, is that most persons are window shoppers. They admire the goods in the window; they go into the store, look things over, handle them and praise them, but never buy. The present holds much opportunity for the nation to prove that all of the fine ideals expressed by this country at the time of its entry into the war are to be backed by solid reality.

DR. LOCKE, BRISTOL RECTOR FOR FIFTY YEARS, DIES

BRISTOL, RHODE ISLAND.—The Rev. George Lyman Locke, D.D., since 1867 rector of St. Michael's Church here, died on Sunday, March 23, in his eighty-fourth year. Dr. Locke was born in Boston on August 28, 1835. He graduated from Harvard in the class of 1859 with the bachelor's degree and three years later took his master's degree. Brown University conferred the degree of doctor of divinity upon him in 1893. Dr. Locke was ordained to the diaconate in 1863 and to the priesthood in 1865 by Bishop Eastburn. He served as assistant minister at Grace Church, Boston, and later at Trinity Church. In 1867 he became rector of St. Michael's Church, Bristol.

Dr. Locke was one of the best known and best loved citizens in the State of Rhode Island. He was known throughout the Church and was the close friend of many of the ecclesiastical leaders of the past half century. The late Dr. Huntington and Dr. Locke were lifelong friends. The funeral will be held at St. Michael's Church on Wednesday, March 26, at 2:30 p. m.

Deaconess Sails for France

Deaconess Hodgkin, head of the Deaconess Training School of the Pacific, sailed from New York last Wednesday with a party of Red Cross workers to do canteen work in France.

March 29, 1919

PROGRAM FOR TRIENNIAL MAPPED OUT BY COMMITTEE

Woman's Auxiliary in Detroit Will Cooperate with Other Organizations

The program committee for the triennial meeting of the Woman's Auxiliary to be held next October in Detroit at the time of General Convention, has made its second report to the Woman's Auxiliary, with the recommendation that the further shaping of the program, together with the appointment of leaders, be turned over to Miss Lindley, general secretary of the Woman's Auxiliary. Suggestions in regard to the program itself and to the leaders for classes and conferences may be sent to Miss Corey, the secretary of the committee, at 808 Washington Street, Brookline, Massachusetts, up to April 20.

The 1919 triennial promises to be one of great importance in the readjustment of the Woman's Auxiliary. The national constitution, which has been under discussion since the 1916 triennial, will be presented. The question as to whether the Woman's Auxiliary desires representation upon the Board of Missions will be discussed. A definite policy for the disposal of the United Offering fund will be under consideration. The "New Junior Plan" will be submitted for final decision. Accordingly the triennial and its work is strongly recommended to the prayers of the members of the Auxiliary, and the diocese and parish branches are urged to give consideration to these questions and to instruct their delegates accordingly.

"The spirit of service for Christ's sake" is to be the dominating thought of the triennial. Close cooperation with other organizations of women meeting in Detroit at the same time is recommended as of primary importance, and Miss Lindley is requested to ascertain the dates of meetings of other societies that conflict may be avoided so far as possible. Large opportunity for spiritual emphasis is urged. Prayers in preparation for the triennial will be drawn up this spring for the use of the Auxiliary. During the triennial the usual special services will be arranged, there will be corporate Communion services for all study classes, the noonday intercessions will be under the guidance of specially appointed chaplains and prayer groups in the various hotels and homes will be encouraged.

Much criticism has attached to the method of conducting the business meetings. This will be overcome at Detroit, so far as the committee is able, by a carefully worked out order of business. In response to suggestions made, a three-year policy is to be mapped out as well as a definite policy in regard to the spending of the United Offering. The question here is whether the United Offering is to go for salaries, the logical end of which policy is the supporting of the women's work by the Woman's Auxiliary, or whether the United Offering is a special fund for the training of women workers, for the care of the sick and disabled, and for great constructive forward work.

Conferences and study classes will be provided. Special care will be taken to guard against conflict between classes in missions and in education, and the Junior Auxiliary Classes will be planned in direct collaboration with the General Board of Religious Education. The Junior Auxiliary will also have a separate program, which, of course, in part will be in combination with the Woman's Auxiliary. Finally, large social affairs are discouraged, and afternoon teas, with opportunities for the delegates to meet the missionaries, are to be the order of the day.

PARISHES SHOULD PAY FOR SUMMER SCHOOL DELEGATES

RACINE, WISCONSIN.—The Board of Missions of the Diocese of Western Michigan at its last meeting appropriated \$35.00 "to pay the expenses of a lay representative, man or woman, who shall be chosen by the archdeacon to attend the Racine Conference, with the expectation that when he or she returns, the inspiration of the conference in matter and method shall be carried to some of the weaker places of the diocese to help and to encourage them. This will be done in co-operation with the archdeacon."

The diocese sent such a representative last year and gained considerable help in certain parishes and missions where the delegate visited during the succeeding months with the information and inspiration she had received. To make the conference sessions of the greatest possible benefit, its officers urge dioceses and parishes to select representative lay workers, to pay part or all of their expenses, and to arrange for their passing on at home the fruits of the meetings. The experience and study of the leaders will thus find a wide circle of influence. Choir directors, Sunday School teachers, and missionary helpers, could profitably be chosen for such representation.

The conference will be held on the beautiful grounds of Racine College from July 8 to 17. The complete program will appear later. The Rev. C. H. Young of Chicago is chairman of the program committee.

Bishop Lawrence Returns Home

AIKEN, SOUTH CAROLINA.—Bishop Lawrence of Massachusetts, who has been here for some weeks on account of ill-health returned to Boston, March 18. The bishop is much improved physically by reason of the rest and the mild climate of Aiken.

Bishop Lawrence intends to begin his regular visitations at once.

Elfric Empringham Located

For many months, no word was received from Elfric Empringham, one of the young sons of the Rev. Dr. James Empringham, General Superintendent of the Church Temperance Society. Elfric was last heard from about twelve days before the armistice was signed, when he reported that he was with the 307th Infantry, in the front line trenches.

Recent news has now come to the effect that Elfric was gassed in the Argonne drive and is now convalescing in a French hospital, the location of which is not given.

ACUTE TRANSPORTATION PROBLEM FOR CHAPLAINS

Bishop Perry Says They Sometimes Walked 16 Miles to Villages

The emergency need of facilities for the transportation of chaplains with our army in France and Germany came to light in the report of Major James De Wolf Perry, Jr., just returned from France, presented to the General War-Time Commission of the Churches at the meeting of the executive committee, Wednesday, March 5.

Bishop Perry stated that the condition which most impeded the work of the chaplains abroad throughout the whole period of the war down to the present time was the absence of adequate transportation. He said this was true even of the army as well as of the chaplains, but that the army, while the drive on the German line was at its height, had 40 per cent of the necessary transportation facilities for its work, while the chaplains never had more than 5 per cent for their work. There were times when a chaplain would have to go on foot sixteen miles or more from village to village in order to render a minimum day's service to the three or four units which depended upon him.

The need is even greater now than it was during the period of the war. As the lines have pushed forward to occupy the German border, the number of detached units is greater and the distance between them increased. Indeed, the immediate need of this service is so urgent as to have warranted the purchase of ten cars for the chaplains on the field, with the confident expectation that the churches through their war-time commissions in this country would supply the necessary funds.

The executive committee of the General War-Time Commission is, therefore, calling upon the denominational commissions to meet this emergency by contributing to this fund.

"There ought to be no question about the possibility of raising this money," says the committee, "especially in the light of the emphasis laid upon such needs in the recent appeal for funds through the Interchurch Emergency Campaign."

Further detailed information on this subject may be secured from Mr. H. H. Tryon, assistant secretary of the General War-Time Commission of the Churches, 105 East 22nd street, New York City. Mr. Tryon will receive gifts from both denominational commissions and individuals for the Chaplains' Emergency Transportation Fund.

Bishop Tuttle Recovers Watch Chain

ST. LOUIS, MISSOURI.—The watch chain and other adornments which were stolen from the person of Bishop Tuttle when he was held up by highwaymen in St. Louis the first of the year have been recovered. Men engaged in putting tar on the roof of a laundry building on the edge of the town picked them up and rubbed off the soot and grime and found the bishop's name on them. The gold watch which was stolen at the same time had no name on it by which it could be identified, and no trace of it has yet been found.

BISHOPS AND CLERGY ASK SUPPORT FOR LEAGUE

Pass Resolutions Urging Its Importance on Pennsylvania Senators

PHILADELPHIA, PENNSYLVANIA.—At a meeting of the bishops and Clerical Brotherhood, to the number of perhaps one hundred, the following resolution was unanimously adopted:

WHEREAS: The peace conference at Paris, composed of delegates from fourteen nations, representing approximately 700,000,000 people, has unanimously recommended the formation of a league of nations as an essential part of the reconstruction of international order;

AND WHEREAS: We the clergy of the Protestant Episcopal Church in the Diocese of Pennsylvania are deeply concerned to have the United States take its proper place among the great powers ratifying the league, not only for the safety, honor and welfare of America, but as well for the peace, prosperity and progress of mankind;

Therefore be it *Resolved*: That we do hereby respectfully urge our Senators to further the formation of the league on the general basis of the proposed constitution, with due allowance for necessary amendments.

(ATTEST:) LOUIS C. WASHBURN.
Mover of the Resolution, and
Rector of Christ Church, Philadelphia.

Personals

THE STANDING COMMITTEE of the Diocese of Mississippi gave the Rev. John Gass letters dimissory to the Diocese of Lexington where Mr. Gass goes to take charge of the Church of the Ascension, Frankfort.

WITH APPROPRIATE SERVICES, the Rev. Joseph Kuehnle observed his fifth anniversary as rector of Trinity Church, Natchez, Mississippi, on February 15. A large congregation was present to show their affection for their rector.

BISHOP ISRAEL on leaving France, having returned the charge of the American churches in Europe to the Bishop of Marquette, correspondence in connection with this work should be addressed accordingly.

THE REV. H. S. OSBORNE, non-parochial clergyman of the Diocese of East Carolina, has accepted the rectorship of St. John's Church, Petersburg, Virginia.

THE REV. FREDERICK S. PENFOLD, D. D., of St. Luke's Church, Racine, Wisconsin, now in war service in France, has been called to the rectorship of St. Stephen's Church, Providence, Rhode Island.

THE REV. WILLIAM H. JORDAN, of St. Mark's Church, Riverside, Rhode Island, has been called to the rectorship of Trinity Church, Pawtucket, Rhode Island.

THE REV. L. A. S. R. ROSE, on the first Sunday in Lent, celebrated his seventh anniversary as senior curate of Saint Paul's Parish, Brooklyn. On the following Friday he was presented with a purse of gold by the parishioners.

THE ADDRESS of Rev. Henry Bedinger is Wellesley, Massachusetts.

CAPTAIN ROYAL K. TUCKER, former rector of St. Paul's Church, Gloversville, New York, chaplain of the 102d Ammunition Train, is home from France wearing the Distinguished Service Cross, won for braving enemy fire to rescue wounded men.

CHAPLAIN FRANK J. KNAPP, U. S. Army, is transferred from Camp Wadsworth, South Carolina to U. S. A. General Hospital No. 10, Boston, Massachusetts.

THE REV. JOSEPH RYERSON, who has just returned from war work in France, has accepted a call to become rector of Grace Church, Riverhead, Long Island, and will enter upon his work May 1.

ANOTHER PARISH ADOPTS DEMOCRATIC PEW SYSTEM

MACON, GEORGIA.—The pews in Christ Church here have been made free. At a congregational meeting it was decided to abolish the pew rent system, and the rector and vestry were requested to effect the change as soon as they obtained assurance of sufficient additional income through subscriptions in place of pew rents to make the change possible and as soon as they received the assent of three fourths of the pew renters. Both of these conditions have been complied with, and on March 13 the vestry formally declared all the pews free.

PREACHES ON SPIRITUAL EFFECTS OF THE WAR

Basing what he had to say on facts gleaned from reading thousands of letters from the front, the Rev. Henry Bradford Washburn, D.D., executive secretary of the War Commission, preached last Sunday at St. James' Church on the spiritual effect of the war. He said that the effect of their experience had been different with different men. While some, whose spiritual nature was already deep were further deepened by the war, others already shallow were untouched; some whose religious life had been strong before going into the trenches lost their faith, and still others gained a religious experience which will be with them through their lives. Some who had been thoughtful became thoughtless and some thoughtless men became thoughtful as the result of the same experiences. Whatever the results in France have been, the results for us at home can be summarized under three heads. In the first place there is a definite responsibility upon the friends at home, and especially upon the spiritual directors of the homecoming men to instruct them in the fundamentals of the Christian faith. In the second place the value of the conference has been demonstrated. The men are eager to talk upon religious subjects, and if the clergy, as the authorized spokesmen of the Church, would open up the subject they would find a ready reception on the part of the men. Third, emphasis has been thrown upon the Holy Communion as the central service of the Church, the service which has proved most popular with the men in the trenches and the service from which they gain the most help.

WAR CAUSES FOUNDING OF CHURCH FEDERATION

Important Movement in Religious Life of Baltimore Launched

BALTIMORE, MARYLAND.—The Federation of Churches which was urged upon the diocesan convention in January is now an accomplished fact and churchmen are taking an active part in it. It was organized at a great meeting held at the Lyric Opera House, March 18, by the votes of delegates from 162 congregations representing twenty-one denominations of Christians. General J. M. T. Finney, who has just returned from twenty months of distinguished service at the head of the U. S. Medical Corps in France, was unanimously elected as president and Judge Henry D. Harlan of Emmanuel Church vice president. The Rev. Dr. Hugh Birchhead was chosen as a member of the executive committee. An executive secretary will soon be appointed.

The formation of the federation is an epoch-making event in the religious development of Baltimore and is the greatest movement towards Christian unity ever made here. The primary object of the federation is not to bring about doctrinal agreement, desirable as that is, but to enable the Christian forces of the city to present a united front to the colossal religious, social, and industrial problems arising out of the war. It is intended to save the waste of energy, time, and money entailed by divided effort and to accomplish results unattainable by individual initiative.

The Lyric was packed by a great and representative audience in which the men predominated. An inspiring address was made by Dr. Robert E. Speer of New York, who urged that the effect of the war has been to leave the Church in a position of power and the nation with deepened convictions and strengthened faith in God. Peace is opening up a vista of greater responsibility which nothing but a solid front will be able to face.

Colonel Kingsbury Dies

HARTFORD, CONNECTICUT.—Colonel I. F. Kingsbury died here at the home of his son on March 16 in his seventy-eighth year. Colonel Kingsbury was for many years senior warden of the Church of the Redeemer, Chestnut Hill, Massachusetts, under the rectorship of the late Professor Nash. Mrs. V. G. Simkhovitch, of Greenwich House, New York, is the daughter of the late Colonel Kingsbury.

Large Distribution of Bibles

During the past week the New York Bible Society has sent out more than 40,000 Testaments to be given to our returning soldiers and sailors. This is the largest number distributed by the Society in so short a time. The demands from the hospitals are most urgent where the weary hours often drag along very slowly. The distribution of the Testaments is made through more than half a hundred chaplains through the workers of the Y. M. C. A. and the Salvation Army, as well as through volunteer workers in the canteens and the churches.

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PLANS FOR N. Y. CAMPAIGN ARE NOW WELL UNDER WAY

Meeting Reveals Enthusiasm for Church's Greatest Campaign

On Monday evening last there was held at St. Thomas's Church, New York, one of the most important meetings that have taken place in the interest of the great diocesan-wide Every Name Campaign which is to be conducted simultaneously in the Diocese of New York in November.

It was evident at the meeting that the plans for the campaign were well matured, and that the leading men of the diocese have awakened to the fact that it is to be the greatest move along spiritual lines ever undertaken by the Church.

Reports from all parts of the diocese, the remarkable interest shown at the district meetings already held, the letters pouring into the central office from individual clergymen and laymen, all show an enthusiasm which gives an emphatic assurance of an amazing success when the time for the campaign arrives.

Dr. Stires made a stirring plea for keeping the emphasis of the campaign where he said it ought properly to be—on the spiritual side rather than on the financial side. "The purpose of the campaign," he said, "is supremely spiritual. The financial side of the campaign should be merely incidental."

The importance of the undertaking could not be overestimated. "What happened in 1918 compelled this campaign in 1919," said Dr. Stires. He felt that it was fortunate that the campaign had not been launched last year, and that, had the campaign taken place at that time, it would perhaps be necessary to do it over again now.

This importance which he attaches to the plan is due primarily to the tremendous responsibility resting on the Church at this time of reconstruction. What our boys have done in France, what they have suffered there, presses upon us the obligation to bring home to every individual in the Church his responsibility for service through the Church during the supremely important years lying just ahead. In this Every Name Campaign Dr. Stires sees the most important movement inaugurated in the Diocese of New York for accomplishing this end.

Will Speak for War Commission

GREAT LAKES, ILLINOIS.—Beginning April 1 the Rev. Bernard I. Bell, formerly dean of the cathedral in Fond du Lac, and for eighteen months representative of the Episcopal Church at Great Lakes Naval Training Station and director of all chaplains' work in the detention section of that camp, will leave the work there and devote the months of April and May to delivering addresses, under the direction of the War Commission, on "The Church's Religious Task During Days of Readjustment" at diocesan conventions and other assemblies of churchmen. The work at Great Lakes will be continued, under the joint supervision of the Rev. Harry Ruth and the Rev. John Wilkins, who have been assisting Dean Bell there for several months. Mail

concerning work at the station should hereafter be addressed to the Rev. Harry Ruth, Building 900, Great Lakes. Mail on other subjects, intended for Mr. Bell, should be sent in care of the Episcopal War Commission, 14 Wall Street, New York City.

Dr. Peabody's Daughter Married

GROTON, MASSACHUSETTS.—Dr. Peabody's daughter, Rose Saltonstall Peabody, was married here in the school chapel last week to Captain William Barclay Parsons, Jr. Captain Parsons is the son of Colonel Parsons, whose brilliant record in France with the Engineers is well known. Colonel

Parsons is a vestryman of Trinity Church, New York.

Captain Parsons and his bride recently returned from France, where they were cited for courage under fire by General Pershing, having been in service since May, 1917. Dr. Parsons was a member of the Presbyterian Hospital Unit and served with the British until May, 1918, when he was appointed one of the original staff of surgeons of United States Mobile Hospital No. 2, which served with the First Army in the Marne and Argonne, and went into Germany with the Army of Occupation. His bride was the Red Cross representative assigned to this unit.

Our Weekly News Letters

NEW YORK

Lenten Services and Conferences.—

The rector of St. Thomas's Church, the Rev. Dr. Stires, preaches every afternoon in Lent at the afternoon service in his church. He also preaches both morning and afternoon on Sunday. There are few city rectors so unsparing of themselves in the matter of preaching. At Trinity Chapel, of which the Rev. J. W. Sutton is vicar, there is a congregational conference on Monday afternoons at which the life and the work of the chapel is discussed by those who are able to attend. The Wednesday afternoon teacher training class at St. James' Church is open to teachers outside of the parish upon payment of a small tuition fee. Dr. Boynton who has been teaching the class, sailed unexpectedly for the near East last Friday with a delegation representing the Armenian and Syrian Relief Committee. Dr. Coe, of Union Seminary, has taken Dr. Boynton's place. The special preachers at the Sunday evening services during Lent at the Church of the Holy Apostles are:—March 9, the Rev. Melville K. Bailey; March 16, the Rev. Kenneth R. Buchanan; March 23, the Rev. H. G. Willis; March 30, the Rev. Arthur H. Judge; April 6, the Rev. Charles B. Scovil; April 13, the Rev. H. Percy Silver. And on Wednesday evenings, March 19, (hall) stereopticon, "How Life Begins," Mrs. Woodallen Chapman; March 26, Confirmation (church), the bishop; April 2 (hall), rector; April 9 and April 16, (hall), the Rev. Henry T. Schudder, D.D.

Dvorák's Requiem at the Cathedral.—

Dvorák's Requiem will be sung at the Cathedral of St. John the Divine next Sunday evening (March 30), under the direction of Dr. Farrow. The choir will be accompanied by fifty members of the New York Symphony Society. This service will be held in memory of the soldiers and sailors who have fallen in the war.

Altar Flowers Endowed.—A thousand dollar bond has been given by Mr. William S. Hawk to the Altar Chapter of Zion and St. Timothy's Church in memory of his daughter, Miss Edith O. Hawk. The donor

of this gift has expressed the hope that the fund so created would be added to from time to time, so that eventually the yearly income would be sufficient to insure the furnishing of flowers for the altar, irrespective of any appeals that have hitherto been made.

A second thousand dollar Liberty Bond has been given to the society in memory of James Herman Aldrich. The income will provide flowers for Christmas and the surplus will be used for Christmas greens. Another bond in memory of Miss Hawk has been given to the parish branch of the Church Periodical Club.

The Rev. H. M. Barbour Retires.—The Rev. Dr. Henry M. Barbour, rector of the Church of the Beloved Disciple, has given his resignation, to take effect on February 1, 1920, when he will have completed twenty-five years in his present position. He is at that time to be made rector emeritus.

Patriotic Societies Take Tables.—I have already mentioned the plans some of the ladies of the diocese are making for a conference and luncheon at the Hotel Biltmore on April 7, at which time they hope to enlist many war workers in hospital and social service work which is being done under the auspices of the Church. The patriotic societies in the city are taking tables for this luncheon which promises to be of the greatest interest. Thus far the Colonial Dames, the British War Relief, the Children of the Frontier, the National League for Women's Service, the Woman's Temperance Union, the Southern Patriotic Society and the St. Thomas' branch of the Red Cross have taken tables.

St. Luke's Home Faces Deficit.—St. Luke's Home for Aged Gentlewomen, one of the best known and best managed church institutions in the city, is facing a very serious deficit due to the great increase in all expenses during the past year; for example, the difference between the coal item last year and this year is \$3,900. In consequence of this the trustees are trying to raise \$14,900. Appeals are being made in the city parishes, but although the first two appeals showed encouraging results, the

following appeals ran into the Income Tax and returns decreased. New subscribers are greatly needed if the home is to continue its excellent work. Those who know the six storey building on upper Broadway, its comfortable and pleasant atmosphere and the eighty-two women who live there, appreciate what a tragedy it would be if the churchpeople of the diocese do not respond to the appeal.

Church Mission of Help.—The Church Mission of Help has just published its eighth annual report, showing the growth and work of the society during the past year. During 1918, 762 girls were cared for, an increase of 71 per cent. A Brooklyn visitor has been added to the staff and a colored visitor in the night court. The war work carried on in Highlands, New Jersey, last year will be continued. The annual service of the society was held at the Church of St. Mary the Virgin on Sunday. Dr. Ernest M. Stires, rector of St. Thomas's Church, was the preacher, and intercessions for the work were made by the Rev. William T. Manning, president.

MARGARETTA MILLER.

TEXAS

The Bishop Preaches Again.—Bishop Kinsolving was able to preach in All Saints' Church, Austin, last Sunday morning. He seems to be improving slowly and the whole diocese is grateful to God that a measure of strength is being granted our beloved diocesan.

A Rector for Calvert and Hearne.—The bishop coadjutor visited Hearne last Wednesday evening. The congregation remained for a business meeting at the conclusion of the service—when the bishop in his inspiring way took up the question of placing a rector in that field, Calvert and Hearne. The rector is to live at Calvert where there is a rectory and serve both parishes, which are only nine miles apart. A young chaplain in the army serving Ellington Field has been called.

Groesbeck.—The archdeacon celebrated the Holy Communion and preached on Sunday, March 6, at Groesbeck. It rained the best part of Saturday night. Although that grand old man, Mr. M. H. Clark, is ill and although he is over eighty years of age, he attended the service. He is an inspiring soldier of the Cross and an example to the whole community. The church at Groesbeck has large possibilities, and is to be united to the Calvert-Hearne belt.

A Lent Pledge.—Bishop Quinn has sent out cards all over the diocese containing a pledge for the signer to make his Communion during Lent, to attend one service of the church on each Sunday, to do some definite work for the King and Kingdom during the year, and to pledge "daily prayer for God's guidance in His Church." Great good will undoubtedly result from this effort.

Bishop Quinn to Hold Mission.—Bishop Quinn is to hold a mission in Christ Church Temple beginning about March 17

and lasting a week or ten days. The rector, the Rev. H. E. Philips, and his congregation are looking forward to lasting and beneficial results.

JOSHUA B. WHALING.

ERIE

Men's Club Dinner.—The Men's Club of the Cathedral of St. Paul recently gave the first of their post-war dinners, inviting various civic organizations to send representatives to join them. This was the most enthusiastic and delightful gathering the men have had. Through the kindness of one of our United States senators the national authorities sent a speaker from the United States Employment Bureau, Washington, Mr. Negley, a lawyer and a trained speaker of much ability. He was listened to with great attention as he developed his theme, one of the most important problems of the day, "The Government's Plan for the Returned Soldier."

Vice Campaign.—The War Department, assisted by the state police, quietly and efficiently descended upon Erie Saturday night, March 1, and did some work the local authorities had failed to do. This fitted in with the campaign against the social evil which had been started Sunday, February 23, when this topic had formed the theme for the sermon at the cathedral and in other churches. While the War Department's action amazed the mayor and others who were satisfied with conditions, the attempt to get rid of these dreadfully contagious diseases (which, as Bishop Lawrence says, are the worst of man killers) has the hearty sympathy of every minister of the Gospel in Erie.

Lenten Services.—The lenten services at the cathedral are being very well attended this year. The splendid weather has something to do with this, but there is also a feeling of earnestness and zeal and encouragement that has permeated every organization, so the Wednesday night services have had an average of 150 persons present; and the daily services never average less than 50.

The special preachers on Wednesday evenings are:

March 26, The Rev. Robert W. Woodrooffe, Emmanuel Church, Cleveland, Ohio; April 2, The Rev. Edward S. Travers, D.D., Trinity Church, Pittsburgh, Pennsylvania, April 9, The Rev. David L. Ferris, Christ Church, Rochester, New York.

A. R. VAN METER.

SOUTHERN VIRGINIA

Remarkable Work for Soldiers.—During the last two years St. Peter's Church has done a splendid work amongst the men in the navy. Over 14,000 men have been welcomed by the church or its members.

The rector receives constantly from men overseas letters which rejoice his heart and make him feel that his work has not been in vain.

On Sunday, March 2, a service of dedication was held at which various memorials were dedicated. The special preacher for the occasion was the Rev. D. W. Howard, D.D., rector of St. Luke's Church, who

also said the prayers of dedication. There was a large congregation present.

CHICAGO

Clergy Round Table Has Lunch.—The Clergy Round Table, which includes all the clergy in and about the city, started a new plan on Monday, March 17, by meeting for lunch at the Stevens Building Restaurant instead of in the middle of the morning at the Church Club rooms as heretofore. Bishop Fiske, who was the noon-day speaker, was the guest of honor at the luncheon, and gave a short talk. It is planned to have these lunches regularly on alternate Mondays.

Ordination at Christ Church, Woodlawn.—On Sunday, March 16, Bishop Griswold held an ordination at Christ Church, Woodlawn. The Rev. Herbert H. Parkinson, the Rev. Thomas L. Parker, and the Rev. Norman B. Quigg were ordained to the priesthood, and Mr. Alfred H. du Domaine was ordained to the diaconate. Bishop Wise of Kansas assisted in the laying on of hands, and the Rev. Leicester C. Lewis of the Western Theological Seminary was the preacher. The three newly ordained priests will remain in their former parishes, Mr. Parker at the Holy Nativity, Longwood, Mr. Parkinson at St. Ambrose, Chicago Heights, and Mr. Quigg at the Atonement, Edgewater. Mr. du Domaine will continue at the Western Seminary and at St. Mark's Church, Evanston, for the rest of the year.

Dr. Stewart Trains Speakers.—Dr. Stewart, of St. Lukes Church, Evanston, is training the speakers for the Victory Loan in Chicago and outlying districts. For several weeks he has been addressing large groups of the speakers, together with chairmen and vice chairmen of wards in Chicago. His addresses have been printed and distributed by the Speakers' Bureau as suggestions to speakers in the campaign. He is at present in the east for three weeks, filling engagements as lenten noon-day speaker in New York, Philadelphia, and Baltimore.

Community Services in Rogers Park.—The Rev. Henry N. Hyde, rector of St. Paul's-by-the-Lake, Rogers Park, is co-operating in a series of community services that are being held at the various churches in Rogers Park on ten successive evenings, beginning Sunday, March 23. The services are at the different churches, the minister of each church preaching twice, but never at his own church. The Rogers Park churches are also getting out a joint paper which is being sent each week to all the homes in Rogers Park. The paper tells something about the services and plans of the six churches that are co-operating, and urges that everyone in Rogers Park identify himself with one of the six.

CHARLES L. STREET.

LOS ANGELES

An Honorary Luncheon.—All Saints' Parish House in Pasadena was the scene on March 3 of a very delightful luncheon tendered by the rector, the Rev. Dr. Learned, to the Clericus and to Bishop Johnson as guest of honor, in commemora-

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tion of the twenty-third anniversary of the bishop's consecration. More than fifty of the clergy were present. Things new and old were brought out of mental treasures by the after-dinner speakers, many of whom asked for the privilege of speaking that they might voice their affection for the bishop and their profound appreciation of his character and work. The Rev. J. D. H. Browne spoke of the earliest days of the Church in Southern California and of the primary convention which elected Bishop Johnson. The Rev. Henderson Judd, the bishop's chaplain, expressed great pleasure in the fact that he counted the votes at the primary convention, not that the result was in any way affected thereby but that it is naturally a matter of satisfaction to have been so associated with the beginnings of this happy episcopate. The Rev. W. H. Wotton referred to the time when he was examined for orders by "Dr. Johnson," then an examining chaplain in an eastern diocese. The Rev. Alfred Fletcher spoke from the standpoint of one who has been associated with the diocese for many years, first as assistant secretary then as secretary of convention. In 1896, he said, there were thirty-seven clergymen canonically resident in the diocese and twenty-seven votes were cast in the Convention; in 1919 there are 107 clergymen canonically resident. In 1896 there were fifteen parishes and missions; now there are forty-two parishes and fifty-six missions, or a total of ninety-eight.

At the conclusion of the luncheon the bishop spoke feelingly of his relationship with the men of the diocese, and then in a short but very impressive address spoke of the opportunities and responsibilities of the Church in this day of changed conditions, deprecating the prevalence of an individualistic conception of the mission of the Church which bases its appeal upon the offer of certain personal advantages and security from future perils, and pointing out that if the Church is to engage the interest of the people of this day, and especially of the men returning from the war, it must appeal to them on the lines of idealism and summon them to a program of service and constructive effort for human betterment.

New Diocesan Home Is Building.—On March 6, ground was broken at Eighth Street and San Vincente Boulevard, Santa Monica, for the new "Diocesan Home for the Aged" which Mrs. George W. Da Cunha will build as a memorial for her husband, George W. Da Cunha, formerly a well known architect of New York City. The home will be open to men and women sixty-five or more years of age on the payment of an entrance fee of \$500. No requirement as to creed or church relationship is made but the home is organized and incorporated as an institution of the diocese.

THOMAS C. MARSHALL.

LONG ISLAND

Diocesan Resolutions.—Long Island diocesan resolutions for 1919 are: "1. To raise our diocesan missionary apportionments at once and to seek ways of reaching more people in our midst with the Gospel of the Prince of Peace. 2. To

raise before May 20, \$1,000,000 for our church charity work in commemoration of the golden jubilee of the diocese, and as a thank-offering to Almighty God for the blessings of a victorious peace. 3. To make the fifty-first year of our diocesan life memorable by giving at least \$68,458, (our diocesan apportionment) to the Board of Missions for its general work.

St. Ann's Apportionment.—The people of St. Ann's Church, Brooklyn, with their rector, the Rev. G. A. Oldham, are rejoicing in the fact that their whole apportionment is pledged.

Three-Hour Service.—In St. Paul's Church, Brooklyn, the Rev. Andrew C. Wilson, rector, the three-hour service on Good Friday, will be conducted by the Rev. Frank Gavin of the Order of St. John the Evangelist.

Bishop Howden Speaks.—Bishop Howden of New Mexico was the speaker at the monthly meeting of the Woman's Auxiliary, and made a splendid appeal for the Indians under his jurisdiction.

Memorial Service Held.—A beautiful memorial service was held Sunday afternoon, March 16, at the Church of the Messiah, Brooklyn, for Private Amherst W. Meeker, of Company L, 107th N. Y. Infantry, 27th Division, who was killed during the attack on the Hindenburg line, September 29, 1918. A short eulogy was delivered by the rector, the Rev. St. Clair Hester.

Syrian Evening.—The fourth service in the special course on Allied Nations was held Sunday evening, March 16, at the Church of the Redeemer, Brooklyn. Dr. T. J. Lacey, the rector, spoke on "Our Syrian Neighbors and their Church." Several Syrian societies attended in a body, and the Archimandrite was in the procession in his robes.

Retreats.—The annual retreat for the women of Long Island and Greater New York, will be held Friday, April 11, from 10 a. m. to 4 p. m., in St. Paul's Church, Brooklyn. The conductor will be the Rev. F. C. Powell, provincial superior, S. S. J. E., of Boston.

Brooklyn Clerical League Meets.—Thirty-five of the clergy of the diocese, Bishop Darlington of Harrisburg, and Mr. Monell Sayre were at the Clerical League luncheon, Monday, March 3, at the Chamber of Commerce, Brooklyn.

Commodore Bourne's Bequests.—Commodore F. G. Bourne, who died at Oakdale, March 16, left to the Rev. J. H. Prescott, rector of St. Ann's Church, Sayville, \$1,000, to the Rev. W. N. Webbe, rector of Emmanuel Church, Great River, \$1,000, and to each of their churches \$10,000 in cash and 1,000 shares each in the City and Suburban Homes Company; to the Church Charity Foundation, \$10,000, and 1,000 shares in the same company. These with many other bequests to be known as the Kenneth Bourne Memorial Fund in memory of his deceased son, Kenneth.

MARY E. SMYTH.

CENTRAL NEW YORK

To Observe Centennial of Bishop Huntington.—The convention of the Diocese of Central New York will be in session, if present plans are adhered to, in Grace Church, Utica, on May 27 and 28. Bishop Frederic Dan Huntington, D.D., LL.D., L.H.D., the first bishop, was born May 28, 1819. It has been announced by Bishop Olmsted that plans are in progress to suitably observe the 100th anniversary of his birth on the second day of convention.

Bishop Addresses Clergy.—In a thoughtful lenten address to the members of the Utica Clerical Union assembled in the chancel of Grace Church, Utica, Bishop Olmsted dwelt upon "The Priest and his Message." He felt that although we are not in the habit of thinking of the clergy chiefly as preachers it was fitting to consider how the priest could best develop himself as a preacher, since the preaching of the Gospel has always been one of the prominent functions of the ministers of Christ, and since their commission still runs, "Be thou a faithful Dispenser of the Word of God," as well as "of His holy Sacraments."

Noon-Day Preachers in Syracuse.—The preachers at the noon-day services at St. Paul's Church, Syracuse: March 24, the Rev. N. T. Houser; March 25-27, the Rev. David Stuart Hamilton; March 28, the Rev. H. G. Coddington; March 30-April 4, the Rev. C. M. Douglas; April 7-11, the Rev. Augustine Elmendorf; April 14, the Rev. R. H. Gesner; April 15, the Rev. A. R. B. Hegeman; April 16-17 and Good Friday, the rector.

Bishop Olmstead, Bishop Fiske, Dr. Fleming James, Dr. Coley and Dr. W. A. R. Goodwin have been the preachers during the first weeks of Lent.

New Rector for Oneida.—The Rev. S. R. MacEwan, of Walton (Albany), has accepted a call to St. John's Church, Oneida, and will begin his duties there on the first Sunday in May. He was born and educated in Canada, but is an American citizen and has held rectorships at Johnsonburg and Kane, Pennsylvania, Westfield, Fort Covington and Duaneburg, New York, as well as at Walton, where he has been located since 1912. He was requested to assume overnight of the congregation of the First Congregation Church during their pastor's absence as army chaplain.

Lenten Engagements of Bishop Fiske.—St. Paul's Church, Syracuse, was crowded at the noon-day services the first four days of Lent, Bishop Fiske being the preacher. The bishop is now away from the diocese speaking at noon-day services in Philadelphia, Chicago, Baltimore, and Boston.

Military School Secures Army Chaplain.—The Rev. Charles H. L. Ford, formerly rector of Grace Church, Cortland, and recently chaplain in the Anti-Aircraft Service, A.E.F., has accepted a call to the joint duty of chaplain at St. John's School, Manlius, and rector of Christ Church, in that village. The parish has received the gift of a house valued at \$4,000 which will be used as a rectory as soon as necessary repairs can be made.

Parish Debt Wiped Out in Fifteen Minutes.—Trinity Church, Syracuse, has been freed from indebtedness of \$29,000,

through the activity of its laymen. A patriotic dinner was arranged by the Men's Club and the Rector's Aid Society in honor of Capt. Almon A. Jaynes, rector of the parish and senior chaplain of the 27th Division, who was home on leave. Prior to the expected gathering Capt. Jaynes was recalled, and the dinner held without him. After an address by one of the men of the parish, \$26,500 was subscribed in 15 minutes and amounts secured before and after the meeting were sufficient to make up the total sum. Capt. Jaynes is expected to return to his parish duties on April 1.

Naval Chaplain Will Be Rector.—The Rev. Romeo Gould, who has been chaplain at the Brooklyn Navy Yard during the war, and who was previously assistant at Trinity Church, Watertown, has accepted a call to the rectorship of Trinity Church, Utica, sometimes called "Old" Trinity, and will enter upon his duties Palm Sunday.

Ordination.—The Rev. John Laimbeer Peckham was advanced to the priesthood Sunday morning, March 16, in Grace Church, Utica, by Bishop Olmsted. The Rev. Dr. Applegate, rector of the parish, assisted in the service, and the candidate was presented by the Rev. Dr. Denslow, of the General Theological Seminary, who also preached the ordination sermon.

THEODORE HAYDN.

OHIO

Large Class in Personal Religion.—St. Mark's Church, Toledo, the Rev. R. S. Chalmers, rector, during the first week in Lent conducted a class for adult communicants in personal religion, with the Rev. Bernard I. Bell of Great Lakes as conductor. The class had an attendance of over two hundred adults each night, of whom approximately seventy were men, while in Toledo Mr. Bell conducted a quiet day for the clergy of the western part of the diocese of Ohio in Trinity Chapel.

RHODE ISLAND

Bishop Perry's Welcome Home.—The Standing Committee of the diocese waited upon Bishop Perry on March 11 at his residence at 300 Angell Street, Providence, and presented to him an engrossed testimonial. It was prepared and read by the Rev. Dr. George McC. Fiske, rector *emeritus* of St. Stephen's Church, Providence. It expresses a deep realization of the bishop's distinguished services abroad and a loyal welcome home.

Lent at East Greenwich.—A full program of lenten services is being maintained at St. Luke's Church, East Greenwich, the Rev. John M. Hunter, rector. There are services almost every day, including a class in personal religion on Friday afternoons. A parochial mission, with three daily services, was conducted by Archdeacon Dodson of Southern Ohio, from March 17 to 23.

Diocesan Choir Guild.—The Diocesan Choir Guild, which has in previous years held an annual Spring Festival in three churches will hold but one service this Spring in All Saints' Church, Providence, early in May. The change is due to the absence of many choir members in war service.

New Windows at All Saints', Providence—In addition to the gift of several new stained windows in All Saints' Church, Providence, as recently announced in these columns, there has now come the generous gift of four windows, six feet in height, on the east side of the church. They will represent the four Evangelists, and are the gift of a parishioner in memory of a relative who was an active worker in the parish.

Improvements Made at St. Paul's, Pawtucket.—St. Paul's Church, Pawtucket, the Rev. Roberts A. Seilhamer, rector, is to be completely redecorated the coming summer. At the same time there is to be added a rood screen, in honor of the more than ninety men of the parish who served in the war. At Easter three new stained windows will be unveiled, thus completing the entire number. The altar has also been richly adorned by the presentation of three sets of altar fabric in colors of the seasons. They are individual gifts of a number of parishioners, as memorials or thank offerings.

Free Pews at Grace Church, Providence.—An agitation for the making of Grace Church, Providence, a free church has been begun by the vestry of the parish. An address in advocacy of the project was made by Mr. Rathbone Gardner, senior warden, at the morning service of March 16. A referendum of the 300 pew holders is to be undertaken by issuing to them letters asking for votes on the matter. It is expected that a decision will be reached by Easter.

JOSEPH M. HOBBS.

CONNECTICUT

Death of Mr. John Wright.—Born in Ireland eighty-seven years ago, coming to America at the age of eighteen, working continuously at the Cheney Brothers silk mills for forty-five years, serving for thirty-six years as vestryman of St. Mary's, South Manchester, and for six years the senior warden, Mr. John Wright died on Feb. 22. Six sons, all members of this church, served at the funeral as pallbearers.

Forward Movement.—During February this parish, St. Mary's, had its forward movement. There were four Sunday night speakers from central offices in New York, two on missions, one on social service, and one on religious education. This was followed by an every-member canvass conducted by seventy-five men, with distinct and successful results.

Clergy Welcomed Home.—Christ Church, Hartford, accorded a most gratifying welcome to the Rev. Dr. Floyd W. Tomkins on his return to his old parish to preach the second Thursday night lenten sermon: a full church, a most attentive congregation and a deeply helpful message. These are union services of the city parishes. So are the daily services at noon. Dr. Miel of Trinity, on the four days assigned to him, brought a message as stirring as it was sensible and spiritual. From his experience overseas Dr. Miel has returned with an unusual balance of judgment quite in contrast with some frantic utterances Hartford has heard from chaplains and others. Almost every civic gathering held since his return has had Dr. Miel as a speaker.

Large Sunday School Gathering.—The largest meeting yet of our Sunday School forces came to Christ Church Parish House to an exhibit of material in aid of religious education, a supper, and an evening meeting characterized by splendid singing. There were two addresses. The Rev. William T. Hooper of St. John's spoke on "Stopping the Leaks," and the Rev. Dr. Littell on "Educational Plays."

New Hymnal Discussed.—The New Hymnal was the subject in the recent Hartford clericus. The Rev. J. S. Neill treated it historically, and recommended books and careful study and attention by the clergy to bring results from the material at hand. The Rev. C. Edward Roberts of Farmington (at the piano) gave with skill and appreciation a review of good things he had found in the new book. The general discussion developed a wealth of helpful ideas.

JOHN STOCKTON LITTELL.

IOWA

Something New in Conventions.—The Layman's Missionary Movement is going to have something new in conventions. The first of a nation-wide series of church officers' conventions is being organized for North East Iowa to assemble in Waterloo, April 6-8.

Vestrymen, elders, trustees and all such boards of whatsoever name will get together to consider church finance, educational work, evangelism, and missions. The Rev. A. L. Murray, rector of St. John's Church, Cedar Rapids, is one of a committee of five who are campaigning to secure the attendance of over a thousand men.

Work on St. John's Church.—Work on the new buildings of St. John's Church, Cedar Rapids, will be commenced early in April. An institutional building will be erected first and the church proper will be built later. As a result of a dinner of the congregation held sometime ago the prospects now are that the new buildings will be completed free from debt.

Training Institute.—A "State Training Institute" was held in Des Moines, from March 11 to 13, the object of which may be explained by the subjects which were discussed. Dr. Earle E. Eubank of Chicago, spoke the first morning on "What the home community can do to help adjust economic conditions to the needs of those returning from war service." Dr. O. S. Davis, president of the Chicago Theological Seminary, gave the address the second day, "Co-operation among the Churches in programs for community betterment," and Bishop Longley, coadjutor of the diocese, took as his topic, "A broader policy for the Church in the reconstruction days."

Mrs. Biller's Visit.—Mrs. George Biller, of the Church Missions house, has been in the diocese for a few weeks, and has been able to meet with a dozen parish branches of the Auxiliaries. Her addresses have been remarkably inspiring, as they always are, and are especially timely because of the near approach of the great triennial offering of the Auxiliaries.

ALLEN JACOBS.

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PHILADELPHIA

The Noon-Day Services.—The list of special preachers for Lent at the noon services at St. Stephen's Church is as follows: Bishop Garland, Bishop Talbot, Dr. Grammer, the Rev. Mr. Keable, Bishop Thurston, the Rev. Mr. Paynter, Dr. Reiland, the Rev. Mr. Groton, Dr. Birkhead, Dr. Delk of the Lutheran Church, Dr. Zwemer, the Rev. Mr. Collins, Dr. Twombly, the Rev. Mr. Earp, Dr. Dawson of Newark, New Jersey, the Rev. Mr. Gosling.

These services are under the auspices of the Brotherhood of St. Andrew; there is hearty singing and a large congregation every day from 12.30 to 12.55. The recent brightening and improvement of the church adds much to these services.

Speaking at the noon-day service at the Garrick Theatre on Monday, March 17, the Rev. Dr. Mockridge of St. James' Church made reference to the proposed local revision of the Sunday laws, and to the national prohibition amendment in the following words: "You cannot make a man a Christian by passing laws any more than you can lift yourself by your own bootstraps. When people must begin to support the Sabbath and temperance by means of law, I say it is a confession of weakness, not of strength."

The Church and Social Unrest.—At the Church of St. Luke and the Epiphany, the Rev. Dr. Steele has arranged a series of Monday afternoon addresses on the vexed question of the Church and the unrest of the day. At these services prominent clergymen of different denominations will speak. The Rev. Dr. Fitch of Amherst College was the speaker on March 17. A Roman priest was invited to be one of the speakers, but declined. Among others there is to be a prominent rabbi of the Jewish Church.

The Clergy in Corporate Prayer.—At the request of the clergy, there will be a special service of corporate intercession every Monday morning at the Diocesan Church of St. Mary. Bishop Rhinelander, Dr. Tomkins, Bishop Garland, Dr. Washburn, and Dr. Richardson are announced as leaders. Much is expected of these quiet services in the way of vision of and consecration to our diocesan work.

Welcome to Diocesan Soldiers and Sailors.—In spite of the rain on the 16th, the first of a series of services for churchmen who have been in the war was well attended and helpful. Bishop Rhinelander spoke a word of welcome in the name of the diocese. Two chaplains followed—the Rev. Mr. Evans, who served with the Marines at Paris Island; and the Rev. Mr. Booth, who spent several months overseas.

An Old Altar Hanging for New Chapel. Mrs. George C. Thomas has presented to the new Chapel of the Mediator (which is to be a memorial to the late Mr. George C. Thomas) a rare and beautiful lace hanging. This is a description of the gift—"The altar piece was made in the year 1500, at the time of Luca della Robbia. The lace is Spanish: it belonged to Cosimo, the first of the Medici. He made a present of it to Elonora da Toledo, and she gave it to Blanche Capello, who had it in a chapel

in a country house in Tuscany. When this house was destroyed, they asked permission of the Pope to sell the lace."

Diocesan Week in the Campaign.—Churches in the North central section of the city will assemble in St. Matthew's Church; those in the South central section at Holy Trinity; West Philadelphia churches at the Church of the Savior; Kensington churches at St. Nathaniel's; Germantown and Chestnut Hill, at St. Luke's; Frankford, at Trinity Oxford; and there will be many suburban centres this week for the presentation of the manifold work of the diocese. Schools, hospitals, homes, and the many agencies of the corporate work of the diocese will be described by well informed leaders in all these centres.

IRVING A. MCGREW.

WESTERN MICHIGAN

Bishop Not to Go Abroad.—The diocese is rejoicing that it has been found unnecessary for the bishop to go abroad again.

Men's Club Meeting.—A recent meeting of the Men's Club of Grace Church, Grand Rapids, brought together eighty men of the church, besides a delegation from the pro-cathedral and several from Grace Church, Holland, to hear an address by Lieut. Mark T. McKee of Detroit, secretary of the State Reconstruction Committee. He spoke on the subject of "The Non-Partisan League—A Menace of Today," with reference also to the sister menace, the I. W. W.

Memorial of \$1000.—A gift of \$1000 to the endowment fund of St. Mark's, Grand Rapids, has been presented by Mr. and Mrs. Lucius Boltwood in memory of their son, Lucius Comstock Boltwood, who died in the service in France. As St. Mark's becomes more and more a downtown church the need of the endowment is increasingly recognized as necessary and generous friends are meeting the need.

F. O. GRANNISS.

ST. LOUIS

Gets Belgian Decoration.—Friends in St. Louis have been advised that Carlton G. Bowen has been decorated by the Belgian government for services in the relief of Belgians during the German occupation, being made a Chevalier of the Order of Couronne. Bowen is a member of St. John's Parish, St. Louis. After graduating at the University of the South he was awarded a Rhodes scholarship and studied at Oxford, leaving there in 1915. He served in the French ambulance service for two years and then in Belgian relief work. He is now in Roumania, a first lieutenant in the American army, and is 26 years old.

Become Community Centers.—Several weeks ago the pastor of Grace-Holy Cross, in North St. Louis, the Rev. Carl Reed Taylor, entered into co-operation with the representatives of the Community Service Organization of St. Louis, and, with the consent of the governing board of Grace-Holy Cross, placed the parish house at the disposal of the organization for certain phases of the community service work. This is proving to be of great moral value to the neighborhood and classes are held

every week with encouraging results. The Rev. Jay Gould Seacord, vicar of Epiphany chapel, now gives notice that a community center has been established at the chapel where community singing, gymnastics, elocution and music will be featured by experts under the direction of the Community Service Organization. The site of Epiphany is in the neighborhood of the great plant of the Liggett Meyers tobacco factory where hundreds of young girls and women are employed. In the work of this center, Mrs. May Johnson, a factory welfare secretary, is co-operating with home demonstration agents and with the pastor and lay officers of Epiphany. Epiphany's new chapel, opened within the year, is peculiarly adapted to community service work. The Rev. Mr. Seacord, who has been in charge since September, is alive to the needs of that particular neighborhood and is getting close contact with its problems. With Mrs. Seacord he lives in the midst of the people to whom he ministers and has established warm friendships with them.

New Rector at St. John's.—St. John's Church, St. Louis, made vacant several months ago by the death of the rector, the Rev. Arthur Brittain, has called to the rectorship the Rev. Killian A. Stimpson of Princeton, New Jersey. It is understood that Mr. Stimpson has accepted the call and that he will take up his new duties in a few weeks. Mr. Stimpson is at present serving on the staff of Trinity School, Princeton.

Unknown Donor Is Known.—On the occasion of his annual visitation at the Church of St. Michael and All Angels, St. Louis, the second Sunday in Lent, Bishop Tuttle made official mention of the name of the "unknown donor" whose gift of \$50,000 was expended in the building of the new St. Michael's Church, seven years ago. Sixty years ago Bishop Tuttle, then a student in Columbia University, New York, and Miss Susan E. Mount were fellow-teachers in the Sunday School in old St. Paul's Church on Broadway, New York City. The friendship which began then, continued until the day of Miss Mount's death, a couple of years ago, at the age of 82. Shortly before her death, Miss Mount gave Bishop Tuttle \$50,000 to be used at his discretion for the erection of a church in the diocese of Missouri; and Bishop Tuttle designated the gift for the use of the newly-organized mission of St. Michael and All Angels. When the church was built, Bishop Tuttle placed the name of the donor in a sealed envelope in the corner stone. There were many who were sure they knew who the benefactor was, but at Miss Mount's request her name had not been officially disclosed during her lifetime. It is now understood that Miss Mount also gave the money which was used in the erection of the beautiful stone rectory which was built alongside the beautiful stone church. A year ago the mission was admitted to convention as a parish. It is in the fashionable and wealthy Brentmoor district in the West End of St. Louis. Its rector is the Rev. George E. Norton, who came from St. George's, New York, to the charge of the congregation, seven years ago.

HARRINGTON ROGERS.

KANSAS

Two Interesting Gifts.—Mr. Clarkson Millspaugh, son of the late Bishop Millspaugh, has presented to Grace Cathedral, Topeka, as a thank-offering for his safe return from France, a silver Communion set for private service. It was given to his father when dean of the cathedral in Omaha, Nebraska, in 1876, by the Young Women's Guild of the cathedral, and was used by the bishop many years.

A beautiful gold and silver spoon of very unusual character has been presented to Grace Cathedral by Mrs. Grun of St. Paul's Church, Kansas City, for use in the cathedral, as a baptismal shell. In the bowl of the spoon is a representation of the Virgin and the Child Jesus. On the back is a portrayal of the Crucifixion. Above this is a figure of God, and over this a dove. Around the edge of the bowl in Norwegian is the lettering, "In the Name of Ye Blessed Trinity." It is dated 1572. Mrs. Grun received it as a wedding present. There are only four of these spoons known to be in existence. One is in the collection of Mr. J. P. Morgan, another is in one of the large cathedrals in Norway, and one has been lost track of.

Four Canons for Cathedral.—The four clergymen at the Associate Mission in Topeka have been appointed canons of Grace Cathedral. They are the Rev. Chester Wood, the Rev. Herbert Hawkins, the Rev. George R. Hiatt and the Rev. John McLeod.

CHESTER WOOD.

WEST TEXAS

Bishop's Pastoral for Lent.—Bishop Capers has just issued a lenten pastoral which is more comprehensive than any previously issued in this diocese. On the title page is printed "LENT—A World Wide Training School for World Wide Service." Seven pages of earnest appeal bring to each communicant the bishop's plea for an intensive Lent. The central theme of the pastoral is concerned with the Holy Communion, and Bishop Capers draws from the service six definite conclusions for the instruction of those who partake thereof.

Seventh Province Over the Top.—The Rev. A. W. S. Garden, secretary of the Seventh Province, reports a strenuous winter's work. With headquarters at San Antonio he covers a territory comprising six large states. The province has completed its apportionment in satisfactory manner.

Lively Deanery Sessions.—The Gonzales Deanery held its pre-lenten convocation at Yoakum with a good attendance of clergy and laity. The sessions were characterized by several unusual and progressive features. Open discussion was encouraged at each meeting, even after the night services, when live topics were introduced. These were dealt with in a lively manner, as many as nine or ten laymen taking part in a single debate. Archdeacon Heaton and Mr. E. T. Peter of Cuero introduced a discussion upon the problem "How To Get Men To Church," which provoked an animated conference and developed many constructive ideas and practical suggestions. After a heart-search-

ing meditation on the Holy Communion, the Rev. G. R. Fenner ventured the startling assertion that it would not be inconsistent for a loyal churchman to begin the day with the Holy Communion and conclude it with an evangelistic campaign along Salvation Army lines. This idea was warmly taken up by the clergy present, and as a direct result of this conference, several of the younger clergy, including the archdeacon and the dean of this convocation, intend to devote part of their summer vacation to evangelistic work along churchly lines in those parts of the diocese where the Church is weakest.

G. F. S. Active in See City.—Three strong chapters of the G. F. S. have been organized in San Antonio mainly through the energy of Miss May Case Marsh, national field secretary. The girls are well organized and the women of the city churches have taken to the movement most eagerly and enthusiastically. The Christ Church branch met recently at St. Mary's Hall with an attendance of fifty girls and six associates. Plans were made for a glee club and for classes in games, tennis and dramatics. These are all to be taken up with the idea of the assistance which may be given to hospitals, orphanages and other institutions.

Change in Archdeaconry Headquarters. Archdeacon Lee W. Heaton, who has hitherto made his headquarters at San Antonio, will shortly move to Kingsville, and should be addressed at Kingsville, Texas, after April. A. J. GAYNER BANKS.

NEVADA

A Gift.—St. Peter's Church, Salem, Massachusetts, the Rev. Charles W. G. Lyon, rector, has presented to the District of Nevada, for the use of one of the missionaries, a very beautiful solid silver Communion set for use in the visitation of the sick. It has been used many years in Salem, and is valued for this association.

Miss Harmon to Help.—Miss Ruth Dana Harmon of Berkeley, California, sometime secretary to Archdeacon Emery, is coming as a volunteer worker among the Pah-ute Indians on the Pyramid Lake Reservation, to help Miss Lucy L. Carter, in charge, who is doing a most effective work, and needs this assistance.

Successful Canvass.—A successful every member canvass has been made in Trinity Parish, Reno, under the leadership of Archdeacon Emery L. Howe. There was an increase in pledged subscriptions of about 50 per cent.

Bishop Is President.—Bishop Hunting has been elected president of the Nevada Indian Association. This organization has members all over the state and bends its energies towards improving the conditions of life among the 5,500 Indians in the state.

For a Testimonial.—The Rev. Thomas Lloyd Bellam has been vicar of St. Paul's Church, Sparks, for twenty-five years. A committee of the most influential men in Sparks has been formed to raise funds for the erection of a rectory and guild hall as a testimonial to Mr. Bellam's faithful service in this community.

QUINCY

Mr. Lawrence Earl Emmons.—One of the last survivors of the group of churchmen who founded the cathedral at Quincy, Illinois died on March 4 after several weeks of illness at his home in that city, aged 82 years. He had been in declining health for some years, and had for a long time been obliged to relinquish his duties. For the first twenty years of the history of the diocese he was one of its most prominent promoters, having been chancellor of the cathedral and the legal advisor of the bishop through all the troubles of that early day.

Mr. Emmons was an officer in the Union Army. At the close of the Civil War he was employed in mustering out troops at Marietta, Georgia. Here he met his wife, then Miss Eliza Fletcher, a member of a prominent church family in that state. They removed to Quincy after the war, and Mr. Emmons became a member of the bar. He gave much of his time to the practice of commercial law, and was attorney for important business interests. He was devoted to the affairs of the cathedral and the diocese, and was regular and devout in his church duties.

His funeral was held at the cathedral on March 8, attended by an immense congregation composed of the Bar Association and many of the leading men of the city. Dean Cone officiated.

Mr. Emmons leaves besides his widow and daughter, two namesakes, his son and grandson. The former has been a member of the cathedral choir for 30 years, and is treasurer of the diocesan trusts and funds.

PITTSBURGH

Death of Prominent Clergyman.—The Rev. John Russell Wightman, D.D., died at the Saint Margaret Memorial Hospital, Pittsburgh, on Tuesday evening, March 11. He was the son of Thomas and Isabella Ruth Russell Wightman, both father and mother belonging to prominent old Pittsburgh families. He was educated at the University of Western Pennsylvania, now the University of Pittsburgh, from which also he received his degree of Doctor of Divinity. Dr. Wightman was ordained deacon in 1888, and priest in the following year, by Bishop Whitehead, and spent his ministry of over thirty years entirely within the limits of the Diocese of Pittsburgh.

Dr. Wightman was always deeply interested in Sunday School work, and at various times served conspicuously on the Diocesan Board of Religious Education. He was a member of the Diocesan Cathedral Committee, secretary of the Standing Committee, and chairman of the Committee on Canons, being well versed in all matters pertaining to ecclesiastical law. Dr. Wightman was fourth on the list of clergy, the oldest clergymen in duration of service actively engaged in work, the three preceding him having retired from actual service.

The funeral services took place in St. Andrew's Church, Pittsburgh, on Friday afternoon, March 14, under the charge of the bishop. There were present many of the clergy of the diocese, those participating in the service being the Rev. Drs. Vance and Hills, of the Standing Committee.

JANE CUDDY.

March 29, 1919

OREGON

Patronal Day.—Quinquagesima was observed as patronal day at St. David's Church, Portland, when the rector gave a sketch of Saint David, Archbishop of Wales in 544, whose day is March 1. Bishop Rowe has been in Portland again, and preached at St. David's morning and evening, the first Sunday in Lent.

Becomes Dean.—The Rev. Reginald T. T. Hicks, who has been supplying at All Saints' Cathedral, Spokane, during the absence of his brother, Dean W. C. Hicks in war service, has been appointed dean of the pro-cathedral of St. Stephen the Martyr, and began his duties the first Sunday in Lent. Dean Hicks was born in England; he finished his divinity course at Seabury Hall, Fairbault, and now joins a group of Seabury men, Archdeacon Chambers, the Rev. J. E. H. Simpson and several others who have been in Oregon a good many years.

Large Fund Secured.—The drive for funds for the new Grace Church, under the two "colonels," captains and solicitors, secured about \$38,000 which was exceedingly gratifying to all.

E. H. CLARK.

SOUTH CAROLINA

Bishop Guerry to Dedicate "Y."—Bishop Guerry has accepted an invitation to dedicate the new Y. W. C. A. building at the Charleston Navy Yard, which has been named "The Eliza Lucas Hall." The building was erected at a cost of between \$100,000 and \$200,000, and is the gift of Mrs. John D. Rockefeller Jr. Mr. J. D. Rockefeller Jr., is to deliver an address at The Service of Dedication April 9.

To Rebuild Parish House.—Grace Church, Charleston. The Rev. William Way, rector, has definitely decided to rebuild its parish house as a memorial to three young men who made the supreme sacrifice in the war. The architects' plans call for a modern two-story building, Gothic in design. The Sunday School and parochial activities have outgrown the old building.

NORTH CAROLINA

The Wilmington Convocation.—The spring meeting of the convocation of Wilmington was held in Trinity Church, Lumberton, North Carolina, Feb. 24-26, the Rev. W. H. Milton, D.D., dean. Bishop Darst was present during the entire session of the convocation and preached on Tuesday morning.

The convocation decided to conduct a preaching mission in the various mission stations in the convocation during the next three months.

The Rev. E. G. MacKinnon, D.D., was elected dean of the convocation and the Rev. Walter R. Noe, secretary and treasurer.

New Rector.—The Rev. J. H. Taylor, who for some time past has been in charge of St. John's Church, Wilmington, North Carolina, has accepted the rectorship of the Church of the Epiphany, Barton Heights, Richmond, Virginia. We regret very much the departure of Mr. Taylor from our diocese and wish for him much happiness in his new parish.

English Church News

Meeting of the Representative Council.—

At last the Representative Council has been able to meet and discuss the Church reform proposals of which we have heard so much. The council, as I have before explained, is a heterogeneous body elected by the houses of Convocation, including the laymen's houses, from both provinces of Canterbury and York. It is the nearest approach to a body which can represent the mind of the whole Church under the existing circumstances. It has no legal or canonical power, and it desires if possible to extinguish itself in favor of a new body bearing the same name, but elected by the whole membership of the Church. Further, it desires to be endowed by Parliament with the right of legislating for the Church, subject to a state vote. But before it can approach Parliament it must make up its mind exactly what it wants, and whether in particular it wholly endorses the recommendations of the Archbishops' Committee on Church and State. But right at the beginning of the proceedings, the Bishop of Hereford interposed with a "brilliant and forcible speech," as the *Church Times* describes it. His contention of course was that Parliament could do all that is necessary in the way of reform by appointing a Royal commission. But he was politely informed that he was behind the times, and the council proceeded to discuss the scheme.

What Is to Become of Convocation?—

An immediate difficulty presented itself. Mr. Athelstan Riley, who is as you know one of our leading High Church laymen, is greatly concerned at the prospect of the extinction of Convocation, if the scheme is carried. He has great respect for the "sacred synods of the Church" and does not relish the foundation of a new statutory authority on an erastian foundation. It is a real difficulty, as Dr. Temple has been saying scornful things about Convocation, and the *Guardian* frankly believes that there is no room for the old and the new councils. Either they should be merged, it thinks, under the historic name of Convocation, or the existing Convocation should be frankly "scrapped." But the council did not go so far. Convocation is to be let alone for the present.

Meantime the reformers received a welcome aid from the Archbishop of Canterbury, who with his brother of York, presided over the gathering. He did not believe that the passing of the present scheme would involve the loss of the traditions of the Church. And the Church needed a new piece of machinery for doing its work better; there were many things which were of the life of the Church, and not of paramount interest to the State. On this, the council adopted the principle, and got to work on the details, of which perhaps the most interesting was the defeat of the proposal to confine the membership of the future council to the male sex. The Bishop of Hereford was against the inclusion of women, but the

Bishops of Lichfield and London and Dr. Temple himself all spoke in favor of allowing women to be members, and carried their point by a large majority.

The Bishop of London and the Wesleyans.—For a long time we have heard nothing of the Bishop of London's scheme for a union between our Church and the Wesleyans. But he has evidently been working away at the subject in private, and it is reported that he has been in consultation with the leaders of the body concerned. A series of four meetings on Christian reunion has been arranged to be held at the Kingsway Hall, which is practically a center of Methodism, and the first of these was addressed by the Bishop of London. He held that the necessity of reunion had been proved by at least five considerations: it was the will of our Lord, disunion meant a waste of power, we could only fight a determined foe by a united force, the cause of missions made union necessary, and finally, our great population which stands aloof from religion does so chiefly because it is disgusted with the quarrels of Christians. Now these things being admitted, what hope is there of reunion? First, said the bishop, the atmosphere is better: all bitterness has passed away. Then we have learned to co-operate in many matters of social and political nature. And thirdly, the Eastern Church is looking towards us in a very friendly spirit. The bishop's experiences in Salonica had given him great hope for reunion with the Orthodox Church.

"Mending the Seamless Robe."—"Age-long schisms," continued the bishop, "must be healed slowly from within, and not plastered over from without." For that reason he deprecated an exchange of pulpits, which would have the appearance of reunion without the essential thing. And he believes that reunion might very well be in the first instance with the Wesleyan Methodists, because John Wesley himself was a keen churchman, because the Wesleyans use practically the same prayer-book as the Church, and because they have always had a traditional reverence for the Church. Could we have a system which would preserve (on the Church side) our orders, sacramental doctrine, creeds and teaching, and (on the Wesleyan side) the class-meeting, the call to the ministry already received by Wesleyan ministers, and the "liberty of prophesying?" The bishop was bold enough to outline a scheme, which is apparently quite satisfying from the Catholic point of view, as it is most favorably received by the "*Church Times*." The ordination form is to be made the same: Wesleyan ministers to be ordained by bishops and presbyters associated together. In thirty or forty years' time all ministers in both Churches would have been episcopally ordained. To meet Wesleyan susceptibilities, the bishop proposes that six of the superintendent ministers

(Continued on page 30)

The Open Forum

Give the Women a Vote

TO THE EDITOR OF THE CHURCHMAN:

As the time for many of the diocesan conventions draws near an attempt should be made to pass such legislation as will give women the vote in church affairs. Equal representation is due the women of the Church. For too long a period of time they have not been consulted in church affairs. There is no reason why the Church should refuse to women what the State gives them. It is not right to break the backs of devout women in carrying on church work and then refuse them the right to vote in the diocesan conventions and likewise the General Convention. This right to vote should carry with it the right to serve on committees of the diocese and should establish their right to serve on the vestries of parishes. Any parish priest of experience knows full well the injustice of having women do the work, and then forbidding them right of office in the temporal affairs of the Church. How absurd is the position now held by women in the Church. Many of us have heard it said "were it not for the women the Church would not exist." If so then let all give credit where credit is due and give to them the right of suffrage in the Church. No one who is at all familiar with the ability of women to manage affairs can doubt the benefit that would arise to the Church if they had a hand in the management of its affairs. Take, for example, the efficiency shown in the management of the Woman's Auxiliary. Where would the cause of missions be to-day if not for the women? How would the mission field be supplied if not for the help of the Woman's Auxiliary? Just consider the work in the Sunday Schools and the parochial organizations. How many a parish or mission has been saved to the Lord by the work of a few devout and earnest women? If women are competent to vote on school boards of the State and serve in administrative capacities why not likewise in the Church?

It is not a question of women desiring to be ministers, it is only the matter of being just and giving to all men and women alike the right to have a voice in the management of matters ecclesiastical as long as they support the Church with their means and interest. The General Convention with the service at which the Woman's Auxiliary presents its triennial offering is one of inspiration, should not those who give the great offering have a voice in the direction and expenditure and a right to choose their representatives in the councils of the Church? Suffrage is at hand, some women like some men may not want to exercise their legal rights, that is no reason to withhold them, and so the State now confers the right on men and women! Only one senator of the United States prevents equal suffrage being the law of the land, What a great step forward it would be if the Church should grant equal suffrage to her children before the government of the United States. It would show at least that the Church was alive to her opportunities and was willing to be just in her dealings with her people.

In so far as working against the Church and her interests I believe it would greatly stimulate the interest of the entire membership. Men in the Church would recognize justice in granting equal rights to all. And women would because of the increased responsibility see to it that husbands and fathers and brothers paid more attention to the claims of the Church. Annual meetings in the parish churches would not become gatherings to try and get some man to do what he did not want to do. On the other hand men and women would endeavor because of their equal responsibility to meet the situation and not simply elect vestrymen and church officers because the names of some were more or less familiar. Let church people keep this matter in mind and as delegates go to the several diocesan conventions, let them go instructed to vote for equal suffrage in church affairs.

FRANCIS H. RICHEY,

Maplewood, New Jersey,

False Idealism

TO THE EDITOR OF THE CHURCHMAN:

I am heartily in sympathy with your editorial in the issue of February 22, relative to the League of Nations. Previous to its appearance, I had watched the press in vain for an article clearly differentiating between the principle of a league of nations and the form and circumstances of the proposed league.

The value and ultimate inevitability of a permanent league of nations no sane man can question. But the proposed league unquestionably imperils our sovereignty, without in the slightest degree securing the world's peace and the maintenance of justice.

The point is that the issue has been clouded. Advocates of the league have argued for it in beautiful terms, but their words have been wide of the point. No one who has eyes to see the signs of the times will maintain that America can hold aloof from the rest of the world in selfish isolation. But our quarrel is with the proposed league, which can only serve Germany's evil designs.

The proposed league program is serving not to establish a real league of nations but to disrupt an effective and efficient league which has existed for nearly two years, and is composed of the Allied nations, which have been welded together in a firm fellowship while fighting side by side in a common cause. The Administration has stubbornly refused to recognize this league, which manifestly would serve to further effectively the cause of which it professes to be the champion.

Moreover, the vital issue, namely peace terms, including full reparation, has been forced into the background. What we demand is an immediate decision as to terms consistent with the demands of justice, and a swift imposition of the same upon Germany. These terms should be severe enough to cripple the military power of Germany during the period of her reformation. The present league, backed by force, should be maintained and recognized for the purpose of imposing these terms.

I am amazed at the deplorable lack of spiritual perception on the part of the Church that is resulting in her exalting a pseudo-idealism, beautiful in its words, but ugly in its inconsistent actions and its willingness to sacrifice principle for policy, and selfish interests, and to compromise right and justice. It is high time that the Church take the lead in refusing to call this idealism. Is the Scripture prophecy concerning the prophets who would seduce even the elect finding its fulfilment today?

We demand, in the name of Jesus Christ an open, straightforward policy of unwavering and uncompromising righteousness and justice. We call for a recognition of the present League of Nations backed by undiminished force, to impose terms upon Germany, suppress Bolshevism with a firm hand, and insure a real and permanent peace.

VAN RENSSLAER GIBSON.

Niagara Falls, New York.

Why Wars in Christian Lands?

TO THE EDITOR OF THE CHURCHMAN:

The war, and the meagre influence which our preaching has upon the daily lives of people, show the need of radically changing the doctrine of salvation, in the sense of getting souls to heaven.

Three methods are in vogue. One we may call priestly ceremonial. If people go to Confession and receive Absolution, and especially if they receive, just before passing out of this life, the "last offices of the Church," then they think their souls will go to heaven, irrespective of the life lived here.

Another is most clearly represented by those who hold Luther's slogan, "Salvation by faith *alone*, works help nothing." No doubt they include acceptance of the whole body of their theology. This would take souls to heaven by dogmatics.

All others may be included under the head of emotional experience. Here it is a personal feeling that is supposed to wipe out the sins of a past life, and is usually termed conversion. But conversion, like the term faith, is claimed by the advocates of all the methods. Therefore we would call it the emotional system.

Nearly all denominations of Christians agree in using one or another, or even all three, of these methods as means of getting souls to heaven, irrespective of life here.

When we examine the teachings of our Lord on this subject we find that He differed wide as the poles from any or all of the methods so meagrely sketched above. One need only read S. Matthew, chapter XXV, vv. 31 to 46, to see how true this is. Two of the methods apparently pass by the matter of good works, while one of them mentions good works, only contemptuously to reject them. Yet the only thing our Lord mentions is the matter of good works, or the lack of them. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

If these teachings of our Lord had been preached as vehemently and continuously throughout Germany for the last four hundred years, as has Luther's slogan of "faith

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alone, works help nothing," would there have been a bloody-minded coterie of Prussian militarists to force this horrible war upon the world, and yet think they will go to heaven, because they have the faith, i. e., they accept the current German dogmatics? A faulty soteriology made it possible; a true preaching of the doctrine taught by our Lord would have made it impossible.

In fact we should change the connotation of the word salvation. It should not mean to us the getting of souls to heaven hereafter, but the getting of heaven into souls here and now. For doing this we need all the grace and spiritual strength we can get by properly using priestly ministrations; we cannot have too much light through a sound Christian dogmatic; and while endeavoring to use the grace, and walk in the light, and thus get at least something of heaven into our souls, feeling or emotion will not and ought not be absent. These methods have only been misinterpreted and misapplied. What the world needs, and the churches need, is that they be rightly interpreted and properly applied; always based on the pure Word of our Lord, and on His Word alone.

GEO. A. ZELLERS.

Elverson, Pennsylvania.

Too Academic

TO THE EDITOR OF THE CHURCHMAN:

Your last number gives encouragement to some of us who not only believe the League of Nations to be, as you state it, "a clear cut Christian issue" but also that it offers the greatest step in the progress of the Kingdom of God since the birth of Jesus of Nazareth. In view of this tremendous importance and Christian character of the issue, THE CHURCHMAN even now seems too detached and academic in its attitude for a leader of Christian thought and opinion. But we must be thankful for what we have. The writer is glad to find himself in accord with THE CHURCHMAN in wanting "not any sort of league" "but the best which the corporate Christian intelligence of the world can produce" and, like THE CHURCHMAN, I am disappointed by the limitations of the draft proposed.

But we are face to face with a condition and not a theory and I am tempted to remind THE CHURCHMAN of it's recent fling at "makers of millenniums." Mr. Wilson is something of an idealist himself and no intelligent person imagines that he and the other American commissioners have obtained in the proposed draft what they desire. But when a number of men of divergent ideals and ideas meet about a table to reach a common conclusion there must be compromises and, for one, I am disposed to believe that the determined, persistent President of the United States has not yielded more than the circumstances absolutely demanded. A half loaf is better than no bread, and the league proposed is immeasurably better than a return to isolation and detachment or a purely selfishly formed balance of power. One step in the right direction not only makes possible a second step but implies it. The first step toward the federation of the thirteen colonies was very limited and im-

perfect. Under the circumstances as they exist, and with the extremely limited time within which to procure amendments to the draft, it comes very near being a fact

(Continued on page 30)

Books by Dean Almon Abbott, of Cleveland

"The Man Outside the Church." This is a Volume of Sermons. The American Church Monthly says of this book: "Simple, practical, to the point in every instance, and readable as most sermons are not. They are the sort of thing that needs to be preached, and that when it is preached is likely to have effect not only on the man outside the Church, but the easy-going, casual worshipper in the pew." Price \$1.50 net.

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The New Books

Sermons

WHAT IT MEANS TO BE A CHRISTIAN. By Vernon F. Storr, M.A. Society for Promoting Christian Knowledge: London. The Macmillan Company. New York. 1918. \$1.00.

THE DELAYED VICTORY AND OTHER SERMONS. By F. Homes Dudden, D.D. Longmans, Green and Company. New York. 1918. \$1.50.

Mr. Storr's volume is one of seven sermons, originally preached in his own parish church in England, and deals with the fundamental moral and religious truths of the Christian faith; for example, the fact of Christ, the Holy Spirit, the Divine Fatherhood, the fact of sin and its remedy, the heavenly hope and the fellowship in Christ. Their purpose is to provide a practical philosophy of the Christian religion as it concerns daily life. They are designed to provide, in brief and somewhat popular form, the chief statements and first principles of revelation as related to faith and discipleship. While not new, the recasting of fundamentals is always refreshing.

Dr. Dudden's twelve sermons deal with a variety of themes, most of which have a definite application to the distressing times through which the people in London have been passing. As war sermons they are interesting studies of how the Anglican clergy stimulated and sustained their people in a trying hour. Several of them will have permanent value, no doubt, such as those on "The Cure for Trouble," "Thought Control," "Springtime" and the "Problem of Pain." There is an optimistic note dominant throughout the entire group of sermons which was very necessary at a time of an unusual tendency to deep pessimism. R. P. K.

Italians in America

SOCIAL AND RELIGIOUS LIFE OF ITALIANS IN AMERICA. By the Rev. Enrico C. Sartorio, A.M. Christopher Publishing House. Boston. 1918. \$1.00.

A dedication to Bishop Lawrence and a preface by Dean Hodges ought to be the beginning of a good book. Mr. Sartorio in September of 1914 took charge of the Italian congregation of Christ Church, Boston, and now under the City Mission, is in charge of the newly dedicated Chapel of St. Francis of Assisi, adjoining and in picturesque contrast to old Christ Church. Mr. Sartorio tells us what everyone wants to know, what is within the vivid life of our large Italian colonies, which Americans realize they are so outside of, but which for our own good, and for the sake of the future of us all, we wish we might penetrate. Within these colonies on the other hand are Italians who wish to know the real America. Sartorio says:

I thank God for the opportunity I have had to know America as it really is, and I wish that the Church would train more of my people in the best American institutions.

Later on he adds that America thus far has not found the way of making itself known to the foreigner. Americanization, he says, is making use of the best in the foreigner, by instilling in him a clear vision of the American nation, which was formed by men who had the same feelings that he has in his heart. The process should be one of slow and natural evolution. Races are not changed in one generation, and for this reason the second generation should be most carefully trained.

Speaking of the religion of Italians in this country, Mr. Sartorio says that large

numbers are free from the control of the Roman Church. He gives the number of Protestant churches and missions as about four hundred, with about twenty-five thousand members and says that as the future of the church is in its young people, so Italian work must prepare them to step into an American church as soon as they move away from the Italian colony. As their future lies in America so their religious future is in the American church. "To become an American churchman is as logical as to become an American citizen." Though Italian work for this reason may be regarded as temporary, at present, it is greatly needed.

In an interesting chapter on American leadership, he says:

You are Americans, sons of a democratic country, and you must represent Christianity in new ways.

The advice he gives in this chapter appears to be addressed to theological students, and is of value as giving the experience of an Italian pastor, with warning of pitfalls to others, especially to American clergymen. All that he says makes a reason for effort to every Christian, but in a summing up of the religious situation in this country as it affects us together with these newcomers, one great fact not brought out should have unending emphasis. The Italian is Catholic and wishes to remain so, while many Italians are prejudiced against the Roman Church. So much Mr. Sartorio tells us. The great fact for us as churchmen is this, we are a Church, Catholic and non-Roman, and to this opportunity God calls us.

LILLIAN M. SKINNER.

SONS OF ITALY. By the Rev. Antonio Mangano, Missionary Education Movement. New York. 1917. 60c.

Sons of Italy, prepared as a text book for mission study classes had its first use at Silver Bay, where the course was received with marked interest.

The author, the head of the Italian Theological Department of Colgate University, makes it clear that the experimental stage in Italian religious work in America is past, and that certain conclusions as to method have formulated themselves. The book is singularly just to all effort to deal with Italian religious problems.

Mr. Mangano came to America when he was seven years of age. At nineteen, he entered Colgate Academy, then passed to Brown University and to Union Theological Seminary. During these years he became an enthusiastic American, and it is just because no one doubts his Americanism that he is able to do most for his adopted country.

To give proper weight to his opinions in regard to methods in Italian work, it is necessary to dwell especially on the American training of the author. It is plain that he desires assimilation, but an assimilation of the best—in the character of both peoples. He therefore deprecates all external and false Americanization. He frankly says that the separation of the young people from the general life of the Italian congregation or mission is a mistake, and his reasons for this opinion are given. He believes that the character of the young is strengthened by becoming responsible for the religious development of others among his own people, and that the ultimate strength of the Protestant Italian movement in this country lies in the maintenance of this relation. This plan by no means precludes the use of the English language.

He rightly asks for far greater care in the selection and training of candidates for the ministry to Italians than has in most instances been given to this vital question, and makes clear the necessity of Italian leaders in work among Italians. He gives convincing reasons for the American training of these men, and shows why well trained Italians will promote rather than hinder true assimilation. He says, and most persons of experience will agree with him, that unless in exceptional instances, men trained in Italy or in other than Protestant surroundings, can have but limited value in the work of the Protestant Church.

Mr. Mangano is frequently criticized by Italians as too American, while some of his conclusions will lead Americans to call him too Italian. This opposition of view brings to light one of the necessities of Italian work. We must have as leaders men who have the courage to accept this challenge. Religious leaders must themselves enter as fully as possible into American life and thought, and on the other hand they must be ready to stand against the opinion of those Americans who believe that assimilation is a question of a day or of an announcement. The foreign born man who would do most for his people and for America must accept a singular isolation of spirit. He must be willing to hunger and thirst for fellowship! Only in rare instances will he find it! This fine courage Professor Mangano has, and when the story of religious work in the Italian colonies of America is finally written, the author of this book will be gratefully remembered.

FRANCESCO G. URBANO.

Meditations for Lent

THE INVITATIONS OF OUR LORD. By the Rev. J. G. H. Barry, D.D. Edwin S. Gorham, New York. 1919.

Dr. Barry has done the Church a real service in giving us this very interesting and valuable book. It consists of a series of nineteen meditations worked out in a very suggestive and helpful way. The precludes are simple but clear and vivid and create just the right atmosphere, while the whole treatment of the various subjects is all that one could wish. The book is admirable in every way. Designed especially for those who are striving to establish the habit of meditation and for those who have given up the habit because of its difficulty, it is certain to be of great assistance if faithfully used. It will be found a particularly helpful guide to the keeping of a holy Lent. At the request of his publishers Dr. Barry has prefixed an excellent paper entitled "How to Make a Meditation."

J. W. S.

Scientific Mysticism

THE RELATIONSHIP BETWEEN THE MYSTICAL AND THE SENSIBLE WORLDS. By Herbert N. G. Newlyn. George Allen and Unwin, Ltd., London, and The Macmillan Company, New York. 1918. \$1.75.

Mysticism, like misery, acquaints a man with strange bedfellows. The author of this book struggles painfully to urge the value of union with God and to explain its possibility and process. He has a labored air of scientific method and proof and a nomenclature which clouds rather than explains. God is identified with ether, and then named "Essence." His purpose is identified with Christ, the Word, and then called "The Cosmic Need."

This reality of divine Desire when found in materialized form will be referred to as the Cosmic Need. So that when the Essence is reduced to matter, the divine Desire becomes the Cosmic Need. As Essence and matter are in texture the same; so divine De-

March 29, 1919

sire and Cosmic Need are in texture identical: the difference in each case is due to the partial derangement of the Natural Motion of the constituent elements.

Chapter XI. "The Goal of the Cosmic Need" opens with these words:

In this chapter we leave the mere examination of the universe in its multitudinous aspect, and seek to gain an idea, if that be possible, of the end towards which the Cosmic Need is ever striving to bear it.

But that is evidently not possible, because we do not gain an idea of the Cosmic Need's striving or any other idea, and because, in Chapter XVIII, he confesses:

That a motive in creation does and must seem probable to man's intelligence is beyond dispute. But till the prevailing conditions of non-natural existence are far more intimately known than they are at present, it is certainly unreasonable to expect man to become aware of it. This is especially so since motive is invariably among the most deeply buried of all mysteries.

We have somewhat the same feeling regarding this book.

C. M. A.

Church Advertising

CHURCH ADVERTISING: ITS WHY AND HOW. By twenty authors. J. B. Lippincott Company. Philadelphia. 1918. \$1.00.

This book is unique and valuable. It consists of addresses delivered before the annual convention of the Associated Advertising Clubs of the World, whose maxim is *Truth*, held in Philadelphia in 1916. There then occurred the first national conference on church advertising.

These addresses are by ministers and laymen who understand both the methods of advertising and the needs of the modern church. As would be expected, they vary in ability and literary finish, but there are six among them which are of very great value, and all the others are worth reading. *Tempora mutantur et nos mutamur in illis*: Times are changing and we are changing with them. To the Christian worker whether clergyman or layman, who realizes that, and wishes to know how to avoid failure as well as how to cultivate success, this little book contains a great deal more than a dollar's worth.

G. T. D.

About the Prayer Book

PRIMITIVE WORSHIP AND THE PRAYER BOOK. By The Rev. Walker Gwynne, D.D., Longmans, Green and Company, New York, 1917. \$2.50.

Dr. Gwynne has written a very valuable and interesting treatise on the Prayer Book. It is not that he has discovered new material on the oft-written-about Prayer Book, but he has written more interestingly than other writers on the subject, and he here presents in a readable form matter which he has culled from wide study and research. The volume is not long, it has four hundred and twelve pages, but it is exhaustive without being exhausting. It is divided into two parts. The first part, dealing with the Rationale and History of the Prayer Book, is, of course, familiar to all students of the Liturgy, but old matter is well presented and brings together many valuable references.

The second part, "The Prayer Book and What It Teaches," is exceedingly fine, clear in its statement and definite in its teaching and carrying conviction to the

reader. Dr. Gwynne need not apologize for having written another volume on the Book of Common Prayer, for he has done the Church a real service. He has given the clergy a book which they can put into the hands of those inquiring about the ways and worship of the Church, and he has given to all who read his book a new sense of the value and beauty and truth of Church worship and Church teaching.

H. J. M.

Two Books by Jesse Brett

THE SCHOOL OF DIVINE LOVE. By the Rev. Jesse Brett, Longmans, Green and Company, New York, 1918. \$1.20.

This is a book of devotional reading by a well-known writer of devotional books. The sub-title of the book is "The Science of the Saints in Daily Life," but the book would seem to be very much removed from daily life, and one needs the perseverance as well as the science of the saints to read it through.

The saints would seem to need a more robust school than this to fit them for daily life.

H. J. M.

THE CROSS: Studies in the Sacred Passion of Our Lord. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints Hospital, Eastbourne. Longmans, Green and Company, New York and London, 1918. \$1.25.

These studies of the Passion of our Lord, grouped about two leading conceptions—the Foreshadows of the Passion in the ancient sacrificial rites of the Old Testament dispensation and the ministry of the Prophets, and in the conception of Jesus as King of Saints, the inspiration of heroic virtues, Faith, Hope, Love, and the rest—is at once expository and devotional. The aim is so to expound the doctrine of the Cross that the disciple will be inspired to devotion and by devotion to action in union with the Passion. Its particular value is as an aid to meditation by the devout soul.

L. G.

On Preaching

THE WORK OF PREACHING. By Arthur S. Hoyt, D.D., The Macmillan Company, New York, 1917. \$1.50.

Dr. Hoyt's *The Work of Preaching* is a revised and enlarged edition of a book originally published in 1905. It is the result of twenty-five years of experience as Professor of Homiletics in the Auburn Theological Seminary. Though primarily for the use of students, it will be found very helpful to many men who have been in the active ministry for years. It sets a high ideal of what a sermon ought to be, and gives concise and detailed instructions as to how that ideal may be attained.

D. N. A.

71st Annual Statement

The statement of the United States branch of The Liverpool and London and Globe Insurance Company, Ltd., a stock company that has been doing business in the United States for seventy-one years, as of December 31, 1918, shows total assets of \$17,084,397.38, with unearned premiums and other liabilities of \$12,203,190.21, leaving a surplus of \$4,881,207.17. The assets include \$1,194,000.00 in real estate, \$969,250 in first mortgages on real estate, \$3,518,626 in government, state, county and municipal bonds, \$5,932,844.76 in railroad and other bonds and stock, besides \$2,091,167.66 in cash in banks and offices.

1919

Atlantic Mutual Insurance Co.

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Chartered by the State of New York in 1842, was preceded by a stock company of a similar name. The latter company was liquidated and part of its capital, to the extent of \$100,000, was used, with consent of the stockholders, by the Atlantic Mutual Insurance Company and repaid with a bonus and interest at the expiration of two years.

During its existence the company has insured property to the value of \$31,728,420,851.00. Received premiums thereon to the extent of \$319,356,442.45. Paid losses during that period \$157,034,362.32. Issued certificates of profits to dealers \$100,230,470.00. Of which there have been redeemed \$94,086,050.00. Leaving outstanding at present time \$6,144,420.00. Interest paid on certificates amounts to \$24,838,024.95. On December 31, 1918, the assets of the company amounted to \$16,823,491.34.

The profits of the company revert to the assured and are divided annually upon the premiums terminated during the year, thereby reducing the cost of insurance. For such dividends, certificates are issued subject to dividends of interest until ordered to be redeemed, in accordance with the charter.

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CAPITAL, \$5,000,000.00
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Net Surplus, 8,428,339.65
Assets, 32,006,432.57

NOTE—The Security Valuations on which this statement is based are those fixed by the Insurance Commissioners.

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A notable fact in connection with the company is that its securities are placed in trust with influential American citizens for the satisfaction of the company's claimants in the United States. The directors or trustees of the United States branch are: John A. Stewart, of the United States Trust Company of New York; Walter C. Hubbard, of Hubbard Brothers & Co., of New York; Thatcher M. Brown, of Brown Bros. & Co. of New York, and William H. Wheelock, of Douglas Robinson, Charles S. Brown Co., New York.

The assets of the United States Branch of the Company are largely in excess of the liabilities.

Gustav Frank & Co., 505 Fifth Ave., are branch managers, and Carpenter & Baker, Agents, 3 South William St., are in charge of Inland Marine.

Open Forum

(Continued from page 27)

that he who is not for the proposed league is against it, and practically lines himself up, not only with classes two and three described in "Where we Stand," but with those others whose selfish motives forbid the extremest charity from calling them "patriots" and not traitors.

At any rate, in view of the shortness of time, it behooves those in positions of leadership, either in politics or journalism, to come down from the sky and without delay, submit definite and concrete amendments or additions to the present draft, in order that they may be considered and discussed. In the meantime it would be well for those who feel the imperative need of some league to make clear beyond a peradventure that they are heartily in favor for *this* league in default of something better, or else show definitely why no league is better than the proposed.

THOMAS L. COLE.

Hudson, New York.

The Omitted Hymns

TO THE EDITOR OF THE CHURCHMAN:

I read with interest the articles in THE CHURCHMAN of February 22, on the new church hymnal. Many good points were made, but I should like to take exception to the easy manner in which the Ven. J. G. Greig dismisses the hymns omitted from the new hymnal. Though he states that he is not familiar with the old hymnal he assumes that the omitted hymns will be "unmourned because unsung."

It is quite possible that this may be the case with many of these short and simple hymns in the larger cities where congregational singing has not been a conspicuous feature, but it seems to me that there has not been enough thought given to the needs of what may be termed "rural parishes." That is, the parish with an average attendance of thirty to forty and a volunteer choir of untrained voices. I do not believe that our local church is an exception and I find amongst the hymns with which we are most familiar and which are omitted from the new hymnal the following taken from the index:

No's 501, 80, 31, 371, 188, 283 (one of the few on the Holy Scripture), 71, 205 (an inspiring hymn for the New Year and certainly more attractive than the one in the new hymnal with its monotonous reiteration of the word "ring"), 644, 125, 647, 502, 602, 601, 482, 352, 611, and about 35 others.

Most of these are hymns in short meter or with only four lines to a verse, and are certainly more suitable for congregational singing than many of the new hymns or old ones retained. It seems especially noticeable that at least eleven easy lenten hymns have been omitted, also some excellent hymns for special occasions. I should suppose that in hundreds of churches hymn 197 has been used during the war; at least it has seemed to us here one of the most inspiring.

Also, if any hymns of the evangelistic style were to be retained, it is difficult to see why the compilers omitted, "I Need Thee Every Hour," "More Love to Thee, O Christ," "Work For the Night Is Com-

CHURCH ORGANIZATIONS

The Board of Missions

Correspondence is invited from those who wish to know:

What it does. What its work signifies. Why the work can be helped most effectively through the Board.

Address THE RT. REV. A. S. LLOYD, D.D.
President of the Board of Missions,
281 Fourth Avenue, New York.

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Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

ing," etc.

It is probably too late to have the revised hymnal revised at the next General Convention, but might it not be possible to have later editions contain an appendix of hymns suitable for congregational use in small parishes, the same to be made up of a selection of hymns which were regretably omitted from the old hymnal.

GEORGE H. JONES.

Independence, Iowa.

Meeting of G. F. S. Presidents

Miss Sibley, president of the Girls' Friendly Society of America, has received from Lady Cunliffe an invitation to attend a meeting of G. F. S. presidents, to be held in London in June, to consider the question of Central Rule III. Miss Sibley will be unable to attend, but hopes to send a representative.

English Church News

(Continued from page 25)

should be consecrated bishops. The Wesleyan Church would be recognized as a "society" within the Church of England, very much as the Jesuit order is recognized in the Church of Rome.

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for March

2. QUINQUAGESIMA.
5. ASH WEDNESDAY.
9. FIRST IN LENT.
16. SECOND IN LENT.
23. THIRD IN LENT.
30. FOURTH IN LENT.

Preachers for Next Sunday

FOURTH SUNDAY IN LENT

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Dean Bratcnahl; (4), Rev. George A. Oldham; (8) "Requiem."

GRACE CHURCH—Morning (11), The Rector; (8), Rev. S. DeLancey Townsend, D.D.

ST. STEPHEN'S CHURCH—Morning (11), The Rector; afternoon (4), The Rector.

CHURCH SERVICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street

Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week-day Services: 7:30 A.M. and 5 P.M. Daily.

Grace Church

Broadway and Tenth Street

THE REV. CHARLES LEWIS SLATTERY, D.D., Rector
Sunday Services: 8 and 11 A.M., 4 and 8 P.M.
Week-day Services: 9 A.M. and 12:30 NOON, daily

St. Stephen's Church

Sixty-ninth Street, near Broadway

THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Thomas's Church

Fifth Avenue and 53rd Street

THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

SS. Cathedral of Peter and Paul

Washington Boulevard and Peoria Street
Chicago

Sunday Services, Holy Communion, 7:30 A.M.-9:00 A.M.; Choral Eucharist, 11:00 A.M. Holy Communion daily, 7:00 A.M. in Chapel. Wednesdays in Lent, 4:00 P.M., Bishop Griswold. (Five minutes from Loop on Madison Street cars.)

All Angels' Church

West End Ave. and 81st St.

Addresses by the REV. CLIFTON MACON on "The Prayer Book: Its Structure, History and Use," every Tuesday in Lent at 5 P.M.

Addresses by the REV. STANLEY BROWN-SERMAN on "St. Paul the Mediator Between the Old World and the New," every Thursday in Lent at 5 P.M.

The real difficulty would be the transitional period. Some Wesleyan ministers would refuse episcopal ordination, and to make it easier for them the bishop proposes a "form of protestation" stating that their ordination does not deny the grace of their previous ministry, but merely provides an extended sphere for their future ministry. Anyone declining episcopal ordination could not minister at the altars of the Church of England. But otherwise the exchange of ministry would benefit us all. "Personally, I should love to take a Wesleyan service," said the bishop, "and many a Wesleyan minister might enjoy celebrating Holy Communion in one of our great parish churches." Finally, this union may lead to future reunion with other bodies.

JAMES CAIRNS.

Classified Advertising

HELP WANTED

MEN-WOMEN. Get Government Jobs. \$80-\$135 month. Write immediately for list positions now open. Franklin Institute, Dept. D128, Rochester, N. Y.

THE HOSPITAL OF ST. BARNABAS offers to young women a three years' course in general nursing. Applicants are required to have had one year of High School, and should be between 20 and 30 years of age. Address all inquiries to Supt. School of Nursing, Hospital of St. Barnabas, Newark, N. J.

WANTED—From June to September, a young man to read service on Sunday, work in garden during week, and assist in care of car. Salary small, but work light. References exchanged. Address, Mrs. George Breed, West Yarmouth, Cape Cod, Mass.

WANTED—A reliable girl for general housework. Good home and reasonable wages for right party. Address 1635 CHURCHMAN Office.

WANTED—A young unmarried Priest as Curate of St. Paul's, Akron, Ohio. Also, wanted a Deaconess. Address: The Rector.

GOVERNESS WANTED—Two children, six and eight. Farm. Address "Practical," CHURCHMAN Office.

DIED

KINGSBURY, Col. I. F., on March 16, 1919, in his 78th year. For many years under the rectorship of the late Professor Nash, senior warden of the Church of the Redeemer in Chestnut Hill, Massachusetts.
"Blessed are the pure in heart
for they shall see God."

ROUILLARD—Entered into Eternal Rest, Sunday, March 16, 1919, Elmer Hadley Rouillard, U. S. N., aged 31, son of Millicent Hadley Rouillard of Boston and the late Granville Rouillard, and brother of Rev. Irving G. Rouillard, rector of Bethesda Church, Saratoga Springs, N. Y.

BOOKS RECEIVED

Religion and Philosophy

THE INCREASE OF GOD. By A. H. McNeile, D.D. \$1.20 net, (Longmans, Green & Co.).

THE FAITH OF A MODERN CHURCHMAN. By M. G. Glazebrook, D.D. 3/6 net and cloth 2s. net. (John Murray, London.)

THE GENIUS OF THE ENGLISH CHURCH. By Alfred Fawkes. 3/6 net and cloth 2s. net, (John Murray, London.)

THE EVOLUTION OF THE CHRISTIAN MINISTRY. By J. R. Cohn. 3/6 net and cloth 2s. net. (John Murray, London.)

BAPTISM, CONFIRMATION AND THE EUCHARIST. By John Gamble. 3/6 net and cloth 2s. net. (John Murray, London.)

THEY WHO UNDERSTAND. By Lilian Whiting. \$1.25 net. (Little, Brown & Co., Boston.)

THE FOURTH GOSPEL IN RESEARCH AND DEBATE. By Benjamin Wisner Bacon, D.D., LL.D. (Yale University Press, New Haven.)

AMERICAN BIBLE SOCIETY. One Hundred and Second Annual Report, 1918.

CHRISTIANITY AND INDUSTRIAL PROBLEMS. The Report of the Archbishops' Fifth Committee of Inquiry. 50c. (S. F. C. K., London.)

DEMOCRATIC CHRISTIANITY. By Francis J. McConnell. 60c. (Macmillan Co., N. Y.)

THE COMING FREE CATHOLICISM. By the Rev. W. G. Peck. \$2.00. (Macmillan Co., N. Y.)

FAITH IN STORMY DAYS. By John Hunter. \$1.50. (Macmillan Co., N. Y.)

ST. DIONYSIUS OF ALEXANDRIA. (Letters and Treatises.) \$1.40 net. (Macmillan Co., New York.)

CHRISTIANITY'S UNIFYING FUNDAMENTAL. By Henry F. Warion, D.D. \$1.25 net. (George H. Doran Co., New York.)

THE WAR AND THE BIBLE. By H. G. Enelow. 60c. (Macmillan Co., New York.)

LIBERTY, EQUALITY, FRATERNITY. By Rev. Walter J. Carey. 2 shillings net. (George Allen & Unwin, Ltd., London.)

CHURCH AND PARISH

PIPE ORGANS—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Massachusetts. Price list on application. Address **SISTER IN CHARGE OF ALTAR BREAD.**

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EASTER CARDS

COPLEY CRAFT EASTER CARDS. Hand-colored, sent on approval. An exclusive line best known for its distinctive verses. Special rates for sales. Jessie H. MacNicol, 18 Huntington Ave., Boston, Mass.

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A spring morning
With its wild gladness minstrelsy of birds,
And its bright jewelry of flowers and dewdrops.
—Coteridge.

Oh, what a dawn of day!
How the March sun feels like May!
All is blue again
After last night's rain,
And the South dries the hawthorn-spray.
Only,—my friend's away!
—Browning.

Pause and breathe!
—Browning (Dominus Hyacinthus).
Homes and lands in the Mountains of the South. Charles E. Lyman, Asheville, North Carolina.

CHRISTOPHER. By Sir Oliver Lodge. \$2.00 net. (Doran Co., New York.)

THE PHILOSOPHY OF PLOTINUS. (2 Vols.) By W. R. Inge. \$9.00 net. (Longmans & Co., New York.)

Poems and Drama

CHILDREN'S PLAYS. By Eleanor L. Skinner, Ada M. Skinner. (D. Appleton & Co., London.)

IN FLANDERS FIELDS. By John McCrae. \$1.50 net. (G. P. Putnam's Sons, N. Y.)

LAFAYETTE COLUMBUS. By Alice Johnston Walker. \$1.35 net. (Henry Holt & Co., New York.)

SITUATIONS WANTED

ST. PAUL'S AMERICAN EPISCOPAL CHURCH, ROME, ITALY. The Organist-Choirmaster (age 35, married) desires position in the States where there is a good opening for energetic Church Musician. Expert Choir-trainer. Recitalist—over 300 pieces. Trained by Tertius Noble, York Minster, England, 1904-1910. Was his assistant there 1906-1910. Present post from 1910. Could commence duties about October. Address: Wm. Green, St. Paul's Rectory, Via Napoli 58, Rome, Italy.

WANTED—Change of position by organist and choir master of excellent training and wide experience. Boy or mixed choir. Communicant. Recitalist. References. Address: "Expert," CHURCHMAN Office.

Curate of New York City parish, experienced and successful, strong endorsements, seeks rectorship. Address, 1645 Churchman office.

EXPERIENCED organist and choirmaster, Churchman, A. A. G. O., excellent references, recently discharged from army, at liberty to accept position. Address A. A. G. O., 58 N. 5th Avenue, Long Branch, N. J.

WANTED—Position as nurse and companion. Salary, \$75.00 a month. Best reference. Personal interview if possible. Address 1644, CHURCHMAN Office.

CHOIRMASTER AND ORGANIST, honorably discharged from Army recently; 20 years' experience high grade parishes; 5 years in present large city church; desires similar position. Parish financially deteriorating. Mixed choir preferred. Exceptional references. Address "American Churchman," CHURCHMAN Office.

LADY wishes engagement as Secretary or Managing Housekeeper. Experienced. Able to take entire charge, keep accounts, etc. Any locality. References exchanged. Address 1646, CHURCHMAN Office.

WANTED by elderly churchwoman fine mending, in vicinity New York City. Best references. Address 1647, CHURCHMAN Office.

FOR SALE

SOLID SILVER private communion service, three pieces, sale to complete memorial to a deceased clergyman. Ten dollars. Address 1648, CHURCHMAN Office.

RETREAT

BROOKLYN—The annual retreat for the women of Long Island and Greater New York will be held on Friday, April 11th, from 10 A.M. to 4 P.M. in Saint Paul's Church, Clinton and Carroll Streets, Brooklyn, Conductor, the Reverend Father F. C. Powell, Provincial Superior S.S.J.E., of Boston. Tickets for luncheon will be forwarded free of charge upon application to the Secretary, Saint Andrew's House, 199 Carroll Street, Brooklyn. The church may be reached by Court Street car from Brooklyn Bridge, Manhattan, or from Borough Hall subway station, Brooklyn. It is one block west of Court Street on Carroll Street.

CLASSIFIED ADVERTISING RATES

4 cents for each word and initial including the address, Cash with Order. All Notices not exceeding 25 words, \$1.00. No Advertisement inserted for less than \$1.00 net. Discounts: 3 insertions, 10%; 6 insertions, 15%; 12 insertions, 20%. Thousands of people are watching these columns each week for Houses For Sale or to Rent, Board, Travel and Resorts, Exchanges, Housekeepers, Governesses, Companions, Tutors, Educational, etc. References should accompany advertisements. Orders and copy for Classified Advertisements must be received one week before the Saturday on which it is intended the advertisement shall first appear. Address Classified Advertising Department. **THE CHURCHMAN, 381 Fourth Avenue, New York City.**

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C.B.E. 2 vols. 28s. net. (John Murray,
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YASHA. My Life As Peasant Officer and
Exile. \$2.00 net. (Fred A. Stokes Co., N. Y.)
THEODORE ROOSEVELT. By James Mor-
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Religion


PEARLS OF GREAT PRICE. By Thomas A.
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Fiction

THE PEARL STORY BOOK. By Ada and Eleanor Skinner. \$1.75 net. (Duffield Co., New York.)	
THE CURIOUS QUEST. By E. Phillips Oppenheim. \$1.50 net. (Little Brown Co., Boston.)	
DANGER. By A. Conan Doyle. \$1.50 net. (Doran Co., New York.)	
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THE SONG OF THE SIRENS. By Edward Lucas White. \$1.90 net. (Dutton & Co., New York.)	
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IN THE MILL SETTLEMENTS

By E. S. Taylor

THE recent visit of Bishop Mikell to La Grange, Georgia, was marked by a very unusual occurrence. Besides the regular Confirmation at St. Mark's in the town, he consecrated two churches in the mill settlements. The Church of the Holy Comforter in the village of the Hillside Mill and the Church of the Good Shepherd in the village of the Unity Cotton Mills. These buildings were in connection with the work of the La Grange Settlement Training School. This work is pretty thoroughly known through the country—it was begun by the Rev. Henry Phillips and when he accepted a professorship in

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Sewanee, his brother, the Rev. R. L. Phillips, took his place.

The church people in Georgia are few in numbers, particularly so in the mill regions, but there were 150 at the Hillside service in the afternoon. The Sunday School children marched in the procession, singing "We march, we march to victory" and carrying their class banners—twelve of them continued on to the choir stalls, the rest being seated at the front of the church.

Many of the chancel furnishings have been donated, three complete sets of hangings have been given by the mission workers, a beautiful brass altar cross by the girls of the Sunday School and a hymn board by the boys. The litany desk is to be a memorial from the Hillside Mill office force to a former member, who was killed late in the war.

The night service in the Church of the Good Shepherd was made doubly interesting by the fact that the white robed choir was composed of nurses from the Hospital of the Good Shepherd. Other mission workers came down the aisle with them singing, "The Church's one foundation." As they reached the door, the bishop knocked, and it was opened to him by the rector and his assistant—all marched back to the chancel and concluded the service.

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The Open Forum

Redistributing the Rector's Salary

TO THE EDITOR OF THE CHURCHMAN:

I have just finished reading in the issue of March 15, Dr. Freeman's article, "A Supreme Hour For The Church," in which he quotes some leading business men in what we all know to be true: "That the most important agency in sight for the curing of present world problems is the Christian Church." And goes on himself to ask this question: "Will these great leaders look to the Church in vain?" He also states, and accurately, the condition of the Church in the West and Middle West. This condition is not local and includes whole dioceses and even provinces, and is due to three causes, lack of money, lack of men, and lack of proper leadership. Dr. Freeman suggests drastic measures and quick statesmanlike action; not only that the Church may fulfil her God-given mission, that of making the condition of the Church and nation better here and now, but to save her from further decline and disaster.

May I suggest what seems to me the only proper solution? This has been suggested a number of times before by others, but nothing has come of it. Perhaps because it seems so radical, but all over the world the impossible has been happening, and what at first seemed radical has often become the part of wisdom.

I would suggest that the various parishes and missions in any one diocese no longer call a rector because they want him, or think they want him, or he thinks he wants them, and receives the call through the recommendation of clerical friends, as is now the case in many instances to the detriment of the Church because of the fatal blunders that are made by connecting up the wrong rectors to the right parishes, or the right rectors to the wrong parishes. The average vestry fails in its judgments when calling a rector, and on the other hand most clergymen prefer the important or high-salaried parishes; this tendency results in the neglect of the smaller and weaker parishes and mission stations. Instead of this crude means of procedure, which has proven itself a failure, why not place in the hands of the bishop (if he be truly episcopal), or some one appointed for that purpose by him, the assigning of the right man to the right parish. For instance, if a parish is weak and in a disastrous condition and needs a vigorous and powerful man to build it up and put it on its feet, such a man could be placed there by the bishop, with untold benefits resulting therefrom, instead of that parish's having to accept some inferior man, or even a deacon (with all due respect to deacons), because such a man is the only one that can be induced to accept the call. Of course the powerful and vigorous man mentioned above, would have to be recompensed in a manner commensurate with his services, which would be an impossibility in the case of the weak parish. In order to counteract this difficulty, every parish and mission station in the diocese, should no longer pay each individual rector, and pay him in such a way that he is never apt to

become a vigorous powerful man in any sense of the word. Each parish and mission—the large parishes as well as the small—should send all funds (except necessary running expenses) i. e. all general and diocesan assessments and apportionments, including the rector's salary, which might be made in the form of an assessment, to the diocesan treasurer, or a treasurer appointed for that purpose, who in turn could distribute it in a more equitable manner to the various clergy at their respective stations, somewhat in the manner that the Board of Missions is now doing in its Missionary districts.

I believe that if some such plan as this were carried out it would prove a success and the right sort of man would be willing to go into the weak places, glorying in the hard work and in his ability, by the grace of God, to accomplish the desired result, secure in the knowledge that for his efforts he at least would be recompensed by a living.

Of course a plan of this sort must have the co-operation of the clergy and laity of every parish, and they must be willing to lay aside self-interest and personal aggrandizement, willing to make sacrifices for the good of the Church here and now. They must have a larger vision of the future and the possibilities of the Church's carrying on the work of the Master in and for this nation. If our system is hindering the effectiveness of the Christ's work, let us change it. This sort of plan might be enlarged to include the parishes of a whole province, or reduced to include only the parishes within a convocation.

The Roman Catholic Church has used with success a similar plan, and I believe the Methodist Church has a plan somewhat similar and has found it successful.

ROBERT S. FLOCKHART.

The Church of the Resurrection, Cincinnati, Ohio.

Why Not Buy the New Hymnal?

TO THE EDITOR OF THE CHURCHMAN:

I am amazed over the hesitation of rectors to get the new hymnals promptly into the pews of their churches.

And yet as I have had opportunity during the past few days to note plans which eight or nine parishes are using to secure the hymnals, I think that I understand. One rector of a most influential parish "hopes to have the new hymnals in the pew by Easter." Another for Holy Week, and still another has the hymnals in the church but cannot use them yet, as there is danger that there will not be enough for any given Sunday. In every instance where rectors and vestries and parishes wish the hymnals and still are without them, I have noted that there is at least one of the following three reasons why the hymnals are not yet in the pews: *First*, there is a hope that some generous giver will present all the hymnals to the local church. *Second*, the vestry is planning to buy a number of the hymnals but hesitates to buy so many. *Third*, an effort is being made to get individual worshipers to buy their own hymnals. Just as many

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April 5, 1919

worshippers own their Prayer Books, they will be asked to own their hymnals.

Large gifts of hymnals should certainly not be discouraged. But the real appeal should be made to the individual to buy a hymnal not for himself but for the church. Each individual worshiper must be encouraged to present a hymnal to his parish church. And on the inside cover of the hymnal should be a printed slip, stating that the hymnal is presented to the church, and the name and street address of the individual written or typewritten thereon. Here is a chance for each parish church to express its democratic spirit. Each individual will feel a sense of ownership in his parish. He has purchased a hymnal, and his name and address is written therein, not for his own individual use, not for himself, but for his church. Incidentally this will not hurt a man's desire to attend the service, for will he not want to come sometime, just to see what has become of that hymnal that he gave to his church?

Three months ago, for my small parish, I ordered three hundred new hymnals—fifty to sell for the homes and two hundred and fifty for the pews of our church. I felt rather nervous for awhile over the prospect of having so many books on hand, and yet as I inquired from my brethren in the Methodist, Baptist and Congregational churches of my town I found that they could afford to have as many hymnals with music as worshippers. So I refused to change the order. I determined that I should not compromise with my original plan to have as many musical hymnals in the pews as Prayer Books.

The hymnals reached Winthrop eight days ago. Today the three hundred have all been sold—two hundred and sixty for the church and forty for the homes of the parish. I am frankly amazed over the success of the simple plan that was used. It was so simple that I do not see why it could not be used in any parish. I had planned to do four things: *First*, to send to my people through the printed monthly calendar two brief write-ups of the hymnal. *Second*, as soon as the hymnal arrived to write personal letters to one-fifth of my representative families, asking for an immediate gift, so that the hymnal could be used at once. *Third*, to use the small number of hymnals at once, and then appeal for more. *Fourth*, to appoint a large committee to see each individual worshiper, if necessary, so that we should have all the hymnals we needed for the following Sunday. The fourth plan was never mentioned, nor carried out, for I have already secured more new hymnals than I asked for.

Here is the printed note that I put in my monthly calendar twice:

"GIVE A MUSICAL HYMNAL TO ST. JOHN'S CHURCH is the request which the rector makes of each worshiper in St. John's. We shall need two hundred and fifty musical hymnals for the congregation and choir. And a few more than this number would not be out of place. Some families are already planning to have a record of one hundred per cent by the fact that each member of that family will present a hymnal to St. John's. A small neatly printed slip will be pasted on the inner

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(Continued on page 34)

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Our Contributors

THE REV. H. S. BREWSTER, the author of the spirited paper which we publish this week on "The League—a Western Point of View," is the rector of Paul's Church, Winslow, Arizona. **THE REV. GEORGE PARKIN ATWATER** continues this week the discussion of "The Church and the New Era." Dr. Atwater is the rector of the Church of Our Saviour, Akron, Ohio. **LIEUTENANT HARVEY**, who won the D.C.M. as a lance-corporal in the Gloucestershire Regiment in 1915, was taken prisoner in the autumn of 1917, shortly after his return to the front and a few days before the appearance in England of his first book, *A Gloucestershire Lad*. The German authorities allowed later poems, from which we have quoted the beautiful poem "The Stranger," to be sent home from the prison camp where Lieutenant Harvey then was.

Theology is the only ungrateful science; she crushes her builders with the very stones they helped to pile.—Bigg.



In writing for designs mention The Churchman.

CHURCH VESTMENTS

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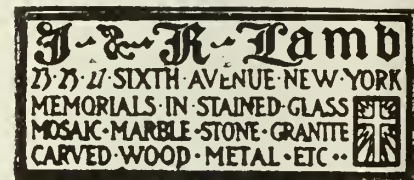
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FROM Toccoa comes an appreciation of the Christian Nurture series, from which much success and inspiration has been derived. "We are all in love with the reverend little service," they write, "the Sunday School room has been beautified by a cross on the table, a silver alms basin, flowers and lights. The processions with many banners, pictures and stories keep the children interested. For some time they have sent five dollars every month and a half to the Syrian and Armenian Relief. One mother remarked that she never saw a school that loved to give as this one did. It is the more surprising as Toccoa is a small town.

"Epiphany season was celebrated by a Twelfth Night party. The Sunday School marching with banners, singing, carrying their gifts, (Epiphany offerings) and each child holding a lighted candle, surrounded the table, with its cake on which were placed the twelve lighted candles, the story of the cake was given, and then the festivities began"

The Churchman

Saturday - April 5, 1919

THE LEAGUE AGAIN

THE liberal journals of America have now discovered that the draft of the covenant of the league which our President brought from Paris is not quite the league of nations upon which mankind had hungrily set its eyes, but that it is an alliance of the Entente, a continuing peace table. It has finally dawned upon the lovers of peace in the United States, England and France that this covenant is not likely to prevent war. We say this not in condemnation of the covenant, certainly not of those who labored to create it, but we remind our readers of this because the lovers of peace and those whose eyes are set upon a new world in diplomacy will have done their ideal a disservice if they fail to distinguish between the old order and the new at this searching crisis in the world's history.

THE CHURCHMAN was, so far as we know, the only liberal weekly religious journal in the United States that pointed out certain weaknesses and dangers in the covenant which Mr. Wilson submitted, six weeks ago, to the American people. In an editorial in our issue of February 22, we lamented the fact that what the nations were asked to accept was an alliance, not a league; that Article X of that covenant contains the seeds of future wars upon which America ought not to be asked to pledge herself to enter. Today nearly every liberal journal in the United States is taking precisely the position which THE CHURCHMAN took the week in which the twenty-six articles were first published to the world. If that draft of the covenant had been offered for criticism and not as a final document, as Mr. Wilson unfortunately led us to believe it was intended to be, there would have been less bitterness in the discussion of its merits.

Today we find such radicals as Walter Lippmann and William Hard saying in substance, but of course with more skilful precision and understanding, what THE CHURCHMAN modestly suggested six weeks ago. Today after weeks of mud throwing at those who presumed to attack the draft of the covenant, the *New Republic* has taken a right-about-face and now pronounces judgment that Article X must be defeated. We recall this not in any mood of complacency but because it enforces the lesson which we tried, when the draft was first published, to emphasize that "there is a broad distinction between an object to be attained and the means devised to attain it."

Ministers throughout the country are being asked to agitate for the acceptance of the league. This is an unreasonable request to make upon the clergy. What they ought to be asked to do is to stir up the consciences of men to strive for a league which shall establish and perpetuate the peace of the world. For until we know what will be the result of the peace conferences in Paris, until we know what settlement is made of the boundary disputes, we cannot conscientiously urge the acceptance of a contract that guarantees those boundaries. America

will not sign that blank cheque! It is not in the interest of international idealism to do so.

In Paris a ravenous battle for loot is in progress. Mr. Wilson is fighting valiantly for a just settlement but there are heavy odds against him. Some months ago we ventured to say in an editorial upon Mr. Wilson's going to Paris: "We wish him Godspeed in his difficult mission and we hope that he will fight with all his indomitable will and the gifts of his versatile mind for the greatest cause that ever hung upon the counsels of statesmen." A conservative correspondent criticized that remark because of its implication that there was anybody to combat among those altruistic allies of ours at the peace table. Well, it has appeared that the old diplomacy is not quite dead yet. Mr. Wilson has had a fight or two upon his hands even among his idealistic comrades in the work of peace making.

Before we know how that fight is coming out, before we know how far France and Italy shall have disarranged the map of Europe, America cannot pledge herself to guarantee to those nations the peaceful possession of the territory the title deeds of which they may happen to carry away from Paris. We are no more enthusiastic over the document which calls itself a league of nations than we were six weeks ago. We look for amendments and revision. Without such revision, the league of nations is only a travesty upon the great ideal towards which liberal men throughout the world have been eagerly bending their eyes and lifting up their hearts.

MARRIAGE AND DIVORCE

STATISTICS, recently published by the Bureau of the Census Department of Commerce, of divorces granted in our American courts show an alarming increase of the divorce evil in the United States. One divorce occurs for every nine marriages. The Church's attitude towards this problem has not been altogether commendable. We have made pronouncements about the sinfulness of divorce; we have said nothing about the wickedness of certain kinds of marriage. If the Church had, in the first place, refused to bless certain kinds of marriage, there, perhaps, might not have been so many divorces to condemn. The institution which makes marriage an indissoluble bond and sets its face condemningly against divorce ought to accept more responsibility than at present it is willing to accept in dictating what kind of marriage is fit to be blessed at the altars of our churches. We do not accept this responsibility. Rectors and bishops will marry any parishioner to anybody within the canon law, if they are asked to do so. They may know, as frequently they must have known, that many of the marriages which they perform ought never to take place. Divorce, scandal is not unlikely to follow such marriages. Social credentials are carefully scrutinized by mothers. It would be well if fathers insisted upon health certificates and moral credentials. A base commercialism plays

altogether too large a part in the marriage question so far as the Episcopal Church touches the problem. Would it not be wholesome for the clergy to preach occasional sermons about the marriages that ought not to take place as well as an occasional sermon against divorce? While parents and the Church have so low a moral standard in making marriages, divorce is the only escape from the bondage of the kind of marriage that certainly was not made in heaven.

IN the Easter number of THE CHURCHMAN there will appear four full pages of illustrations of the Cathedral of St. John the Divine in New York, accompanied by an article by Dr. Ralph Adams Cram. These sketches will be printed in sepia tone on India cameo paper. Orders for this number of THE CHURCHMAN should be placed in advance, as many of our readers may wish to secure additional copies for their friends.

THE WEEK

Chronicle and Comment on Current Events

IF THINE ENEMY HUNGER

IT is easy for people on the side lines to criticize the gentlemen who are trying to patch up the map of Europe and hold civilization together at the same time, but it is a large sized job which they have undertaken and we ought to take for granted that they are tackling it as expeditiously as they know how to do. But we can't help wishing that they would hurry a bit to get food into Central Europe. The statement which Mr. Villard has recently made shows conditions to be graver than we thought. There have been some pretty hard words spoken among perfectly reputable Christian people regarding the proper treatment of the enemy. Not one of the kind ladies who has expressed a wish to see Germany starved and annihilated could for a moment endure seeing "infants in Berlin and Dresden hospitals with shrunken limbs and swollen stomachs" dying of hunger. It is easy to be cruel when the victim of our hate is not before our eyes. Most of the inhumane sentiments uttered among us were not more than skin deep.

It is dastardly unchristian not to feed Germany if we have the means at our disposal for feeding her. It is, as Mr. Lodge and many another has pointed out, exceedingly bad policy not to feed her. If there were less hysteria about Bolshevism and more wisdom in using preventives the world would have a happier look at the present moment.

OUR SOLDIERS IN COBLENZ

THE *Living Age* published recently an interesting extract from a Coblenz journal on the manners of our troops. A good deal of missionary work needs doing in Germany along the line of good manners. We are glad that American privates are teaching chivalry in German cities.

These gentlemen from abroad appear to have resolved upon restoring some of the courtesies that have fallen into disuse during the course of the war. They stand up in the crowded electric cars and offer their seats to any women, even though they be peasant girls. This is a custom that surprises us, habituated as we are to the rough ways of war

time, like a memory from the ancient past. They make way for ladies on the sidewalks and step aside to let them enter the shops first. Indeed, the ladies in Coblenz have been much astonished at the excessive gallantry of the Yankees.

FORGETTING

IT was a stinging rebuke which Colonel Frank Billings, chief of the division of physical reconstruction of the office of the Surgeon-General, administered to the absentees at a meeting held last week in Carnegie Hall in the interest of rehabilitation. Experts from America and abroad were there to address the mass meeting on the care of the blind and maimed soldiers. Captain Edwin A. Baker, one of the first men to enlist from Canada, winner of the *Croix de Guerre*, blinded in battle, was there to tell what can be done for the blind, but a scant three hundred men and women out of Greater New York were present to consider these problems.

New York deserved this rebuke of Colonel Billings:

It behooves us now to keep up the morale of the wounded soldier—it behooves every one who has a grain of influence to encourage the wounded man to stay in the military hospital till he has received the education the Government is willing to give him, that will enable him to take a man's place among men. We aren't going to accomplish the rehabilitation of the wounded men easily. It isn't going to be done by turnouts like this—by one-tenth of the people who should be here coming to a meeting on a subject that should be near our hearts. I appeal for the support of all men and women for this work. Support the papers that are published in the military hospitals, take an interest in the reconstruction of those who have risked their lives and come back no longer whole. Don't be guilty of forgetting.

After all, people *do* like war. They will crowd the streets and the biggest hall in town to cheer a declaration of war. The cleaning up afterward is not so thrilling a task. But we have got the job to do, and it must be done with generous, Christian enthusiasm. No boy maimed in this war must beg people to listen to his needs. It will be an unspeakable shame if we forget.

CHURCH CONGRESS

A WIDE interest attaches to the Church Congress, which will be held in Synod Hall, New York, beginning Tuesday, April 29. We are publishing in this issue pictures of some of the speakers who are to take part in the discussions. The Church Congress is playing an important part in our church life. This is the Church's only open forum for the free handling of problems which lie near to the surface of contemporary life. All of the topics to be discussed at this Congress are "live" topics. There will be opportunity for churchmen not on the program to take part in the debate, so that the meetings are relieved of chill formality. The committee on publicity is especially desirous that people from out of town attend these meetings. The Church Congress belongs to the whole Church. It is not a local enterprise.

THE PERMANENT SECRETARIAT

MORE hope is to be placed upon the permanent secretariat which the league is to set up than upon any other feature of the document now being discussed. This secretariat will, we trust, keep light playing upon all the dark places in international relationships, thus preventing disease spots from which war may spring. This secretariat ought to become the eyes of the nations. Publicity is the cure for many ills. We have never had any

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international bureau of publicity. The league cannot enforce peace unless the nations desire peace, but the league can prevent war by "adding fresh links to the chain of international friendship, and by eliminating all accidental or artificial causes of hostility." Imagine, too, disinterested scientists, physicians, economic and educational experts sitting upon these international boards, freely offering their best brain not merely for the advantaging of their own countries but of the whole world. What a board of missions!

SEATS FOR THE LADIES

IT is worth noting as the reports of the diocesan conventions come in, how the voice of women is being heard more and more distinctly in these ecclesiastical councils. In dioceses where there are houses of churchwomen, the deliberations of that consultative body seem to command each year a larger share of attention. Frequently the house of churchwomen and the diocesan convention have at least one joint session. The number of dioceses where women are admitted to convention as deputies or where houses of churchwomen are established is slowly increasing. The synod of the Province of New England has made a departure from the ordinary use of synods by inviting two members of each diocesan organization of the Woman's Auxiliary, G. F. S. and Daughters of the King to have seats in the synod. Of course these delegates have no vote. We understand that there was a good deal of opposition to even this emasculated form of representation; those in the opposition feared, and probably not without good reason, that the next step would be to offer votes as well as seats. But, as one of the members of the synod said, it is not quite chivalrous to invite the ladies to the synod and then not to ask them to sit down! A still more radical departure is the action taken by the Board of Missions at their recent meeting in which they approved the proposed national organization of the Woman's Auxiliary including the much debated sixth article which provides for women members of the board. The Board of Missions is ready to welcome the ladies just as soon as the ladies themselves express a desire to come. It will be interesting to watch developments in Detroit next October.

PUNISHING THE GUILTY

THE peace conference has a good deal to attend to. Everybody is helping out with suggestions. We don't press the matter, but we sincerely hope that time will be found to bring to trial the gentlemen who are primarily responsible for turning the world upside down. Nothing will serve better to put a stigma upon war and to make militarists see themselves as others see them than making it a crime to conspire to murder whole populations by war. That is what Potsdam is guilty of having done.

A SUGGESTION FOR A THANK-OFFERING

IN a letter received at THE CHURCHMAN office the other day, there came the following proposal, to which we are glad to give space in our columns:

Will you please see that the enclosed check, a small thank-offering for a safe return from France, be put in the proper channel. Just by way of suggestion, could this not be made general in helping the Board of Missions out in meeting its obligations? I am sending a similar check to them today. Many devoted members of the Church, fathers and mothers

and others, and even the men themselves who return, would be happy to follow out this suggestion, I firmly believe.

Perhaps the best test of the sincerity of gratitude is the method we pursue to express our thankfulness. "A safe return from France"—how many heartfelt prayers have been offered to God for that blessing! How fine it would be if every such prayer should find practical expression in an offering to missions. Those who went to France offered themselves for the preservation of their country and the safety of the world. In Arthur Russell Taylor's *Mr. Squem and Some Male Triangles* occurs this touching good-bye from Mr. Smiley to his small Samuel, as the father takes leave of his home for the army: "Good-bye" said Mr. Smiley to the small Samuel. "I don't know how I'm going to stand for it, old chum, I sure don't. I just couldn't go if it wasn't for one thing: we are going to make 'em stop taking their daddies away from little tads like you."

After all, that is what lay beneath the fierce patriotism of this war. Can we hope to do away with war unless we inform the world with a new spirit, the spirit of Christ Jesus? The Board of Missions is in charge of a diplomacy which is preaching peace to them that are far off and to them that are nigh. Let us make our thank-offering a gift to spread the Gospel!

REFORMED MOTHERS' MEETINGS

THE name might be misconstrued, but most of us would agree that mothers' meetings need reformation pretty badly and the expression "Reformed Mothers' Meetings" is taken directly from the title page of a little book recently published in London which seems to set one's feet on the direct path to possible improvement. The book is called *Studies and Discussions for the Women's Fellowship and Reformed Mothers' Meeting* (by Elma K. Paget, Longmans, Green and Co. 60c.) and consists of outline notes which illustrate certain big principles: *first*, that the whole of life can be taught as a spiritual object; *second*, that we begin to grow old only when we cease to learn; *third*, that the best way to raise low or dulled ideals is to give new interests and new visions. Accordingly talks for mothers' meetings are outlined on the history and organization of the Church, the primary object of which is to make the household of faith, its officers and its organization, understood by the people. Lessons on morality, talks on the factory acts, lessons on the food supply, are suggested in which social responsibility is related to the Christian profession.

The suggestion implied in these *Studies and Discussions* is a good one. Guild meetings, especially the meetings of guilds designed for the social and spiritual uplift of the less privileged members of a parish, are often sadly frittered away by unskilful leaders. The hour a week at the parish house can be made to serve a more constructive purpose if sewing, talk and tea be supplemented by definite teaching designed to help the members of the guild interpret their Christian faith in the daily contacts of home and factory and shop. Instructions in the duties of heavenly citizenship need to be supplemented by instructions in the heavenly duties of earthly citizenship. A year ago in New York a number of classes on civic responsibility were conducted in the city parishes under the auspices of a club of churchwomen. The most responsive groups proved to be those composed of members of mothers' meetings.

SATURDAY NIGHT SERMON

Using the Usual

BY THE REV. GEORGE THOMAS DOWLING, D.D.

The wise man's eyes are in his head, but the fool walketh in darkness. Ecclesiastes, II-14.

AND he would walk in darkness, if he had as many eyes as a fly; because he has no eyes behind his eyes; he sees without seeing; he has sight but not insight. He only sees; he never observes.

I want to speak to you to-night of *Using the Usual, or Chances Where You are*.

Recall one of Jesus' parables. Dives in perdition is praying for his brethren, whom he now knows to be on their way to the same place. He wants to see them arrested in their course; and so he asks Abraham that there may be injected into their lives some unusual opportunity. And Abraham says "No; the man who fails to learn the meaning of his life in the midst of that which is common would find the uncommon of very little value." . . . "Abraham saith unto him, they have Moses and the Prophets; let them hear them. And he said, Nay, Father Abraham: But if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

This is what I mean, in the selection of this topic: That if you can not make a success of life just where you are, all the probability is that you could not make a success of it anywhere nor anyhow. If the inspirations all around you, the inspirations and the opportunities at your right hand, are not enough to make you the kind of man or woman you ought to be, neither would you be persuaded though one rose from the dead.

Let us consider a few propositions; and the first is this: *A man's best things are nearest to him*. The most important thing you can have is air, and you do not have to seek it, it is seeking you. The same is true of sunlight, and of water. For many millions of years electric energy continued to say to men in every lightning's flash: "I will carry your burdens for you. I will do your drudgery. I will make life a thousand times richer in every way." And all that time they were doubtless wishing for some great and miraculous intervention of Providence to improve their lives; and it is less than a hundred years ago that they began to suspect how rich they were. The most wonderful thing about the modern application of electricity is that it is modern.

In one of George Macdonald's stories he tells of an old man who, with his son, lived in an ancient castle. They were very poor. They could not sell the castle, and they were starving. And all the time, inside the walls, were lying many precious jewels which long before had been placed there by one of their ancestors for just such an hour of need. They were rich beyond their dreams, and their riches were just within their grasp, but they never knew it. Our best things are nearest to us.

Here is another proposition: *The world's successful men have not been those who have wasted their time in dreaming of the future, but who, while keeping their eyes upon what lay beyond, have been most intent in faithfully performing the duty of the hour*.

There is nothing more interesting than the study of the origin of inventions. You will find, in almost every in-

stance, that these came, not to those who were searching for them, but as a by-product of a man's daily work; and yet they came to one who had learned to see; to him who not only had sight, but insight; to the "wise man," whose eyes were in his head, not to the "fool," who, though he had just as many eyes, continued to walk in darkness.

Every one of us is living to-day face to face with some opportunity which could create for us a fortune if we could only see it. We are prone to fancy that if we could but travel to some far distant country, or have some miraculous vision rise from the dead to point the way, we would find our chance. And all the time our chance is doing the best it can to find us. Let me explain what I mean.

One of my friends, the Rev. Russell Conwell, D.D., of Philadelphia, one of the most brilliant and helpful preachers in the United States—a man who for thirty years has by his lectures made an annual income of ten thousand dollars, and given every penny of it to God—was years ago speaking in New Britain, Connecticut.

He said, "Your wealth is too near you. You are looking right over it." A lady sat in the audience with her husband, and that night she attempted to take off her collar, and after considerable tugging and pulling on her part the collar button broke. She threw it away with impatience and exclaimed, "Why doesn't somebody make a decent collar button?" And her husband answered, "Why don't you?" Conwell said tonight that wherever there is a need there is a fortune. If you feel that need, you may be sure a great many other people feel it just as badly. Invent a collar button, and get rich." And she did. She invented the snap-button with which we are all familiar, or were a few years ago, made in two pieces. And from it she got rich; very rich. For twenty years she had been carrying that fortune right under her nose, and she never saw it. *It was too near.*

Now, all through those years it was just as near to us as it was to her. The only difference between her and the rest of us who afterward bought what she thought, was that her eyes were in her head, while we walked in darkness. *And it is not impossible that the next invention which shall reap a fortune is just as near to you as it is to the man who will reap it.* He is using the usual to attain the unusual. You are using it to throw it away, with no thought of its meaning.

I want to remind you that this is true not only of our temporal prosperity, but of our mental serenity. You wish to be happy. If you cannot be happy where you are, I doubt whether you could anywhere. I once heard the Rev. Charles Spurgeon, in his London Tabernacle, tell of his grandfather looking everywhere for his spectacles, and then he found them on his head, where he had pushed them. You look for happiness, but you look too far. It is closer to you than you think.

And that is true, also, of spiritual opportunities. Old John Bunyan tells us that Christian, on his way to the Celestial City, found himself shut up in the dungeon of Giant Despair. For a time he thought that all was lost. And when he escaped, *it was with the key which he found in his own breast: the "key of the promises,"* which he had forgotten to use. I do not care what your troubles may be to-day, a Christian life of peace and usefulness and happiness is possible to you just where you are, if you only use the God-granted chances that are constantly at your door.

THE RED CROSS CHAPLAIN

BY THE RT. REV. JAMES DE WOLF PERRY, D.D.

THE organization of medical units in the spring and summer of 1917 included the chaplain as a matter of tradition and of course. Former wars were not so long ago, the battle lines in France not so far distant, that the place of the padre in the hospital could be entirely overlooked. Therefore, not always as a matter of vital necessity, not infrequently by way of compliment to a friendly parson, the chaplain appeared in the lists of official personnel submitted to the Government for militarization. When the tables of commissioned officers were published the chaplain was excluded. No general notice was taken of the omission. The business of war was not yet comprehended in terms of common suffering. The casualty list had not yet touched the imagination of an elated public,—much less the official mind. Hospitalization was a matter of efficient functioning by the medical profession, and with this what had the chaplain to do? Many medical officers knew what he had to do with the morale of a unit, and ultimately with service in the wards. This is a lesson learned in the bitter experience of every war, but the first chapter is and ever has been a story of indifference. Thus it happened that the militarization of the hospital chaplain was "disapproved." No restriction was placed upon his service with the unit; he was simply left in his original status as a Red Cross volunteer without military rank.

But the volunteer spirit seemed to be quickened rather than discouraged by the adverse decision. Picked men of many denominations left positions of responsibility to accept appointments for overseas service in medical units. With the first hospitals to arrive in France were bishops, rectors of large city parishes, teachers and young men in the first flush of a successful ministry. Others appeared in the medical training camps at Oglethorpe and elsewhere, awaiting the order for transportation. In the first winter of the war, hospitals at the American ports of entry in France and at several bases in the interior had included in their schedule regular church services and daily ministrations in the wards, conducted by their own chaplains. Four of these were serving in the British zone (Étaples, Boulogne, Trèport and Rouen), one in the French, others in the Red Cross hospitals near Paris,—the base hospital at Chaumont, at Dijon, Savenay, Vittel, Contrexeville, and in the vicinities of Bordeaux, St. Nazaire and Brest. As yet no central organization directed their assignments and their work. The office of senior chaplain at army headquarters, created by the commander-in-chief and filled by his appointment of Bishop Brent, was calling order out of chaos in the service of troop chaplains, but not yet functioning in any but field hospitals. In the Red Cross offices at 4 Place de la Concorde there was gradually taking shape the immense system into which the welfare activities at all the hospitals were soon to be incorporated.

This was the situation in February, 1918, when the

In this article Bishop Perry, who has been serving as Chief of the Red Cross Chaplains in France, gives to The Churchman readers the first published story of the Red Cross Chaplains. The account, embodying Bishop Perry's experience in the war zone, will be continued in succeeding issues of The Churchman.—Editor.

commissioner for France, Colonel James M. Perkins, requested the Bishop of Western Michigan, the Rt. Rev. John N. McCormick, then in Paris representing the War Commission of the Episcopal Church, to organize the Red Cross Chaplains' Bureau and

serve as chief with rank of major for the assignment and supervision of chaplains at base, evacuation and mobile hospitals. Bishop McCormick accepted the appointment on the understanding that the new bureau should work in close liason with G. H. Q. chaplains' office. With him were associated, as members of the official staff, Father William A. Hemmick of the Roman Catholic Diocese of Washington, D. C., and the Rev. Robert Davis, pastor of the Presbyterian Church in Englewood, New Jersey.

The first matter of importance to engage the attention of the bureau was an increase in the number of available chaplains. Until this time no recruits had been called for assignment. Appointments had been made only before invitation by commanding officers. There were now arriving every week, and moving to their bases, hospitals to which no chaplains were attached. Evacuation and mobile units were being organized and sent to positions in the Vosges, where the American troops were going into the line, as Evacuation No. 1 at Toul, No. 2 at Baccarat, and later No. 39 at Allnois in Lorraine.

A cable was sent through Red Cross headquarters at Washington, calling for volunteers, the first six available for immediate transportation,—thereafter twenty a month until vacancies should be filled. Church commissions were notified and recruiting began. No attempt was made to distribute the appointments among denominations by allotment. The work required haste, and the machinery by which the quotas of army chaplains were filled on a basis of proportions had caused provoking and serious delay. For Red Cross service the Roman Catholic Chaplains' Board, the War-Time Commission of the Churches, and the Episcopal War Commission were requested to send names of applicants who could qualify for immediate enrollment. So it happened that the large majority of the first two groups were Episcopalians. Later appointments were more evenly divided. Before the end of March five applicants had qualified and were on the way. In another eight weeks twenty-four were added, representing the Roman Catholic, Methodist, Presbyterian, Baptist, Congregational, Christian and Dutch Reformed Churches. On their arrival there was a waiting time of a few days in Paris, while the indispensable red "worker's cards" were prepared under the watchful eye of the French Government. Then they went out either singly or, when conditions required and numbers permitted, in pairs to report to their commanding officers, announce their services, take their allotted duties with their units and their daily rounds in the wards.

Strangely varied in manner of life and in environment were the conditions which awaited them. At Mont-

pont, among the hills east of Bordeaux, an ancient monastery harbored Base No. 3, while No. 1 luxuriated in the group of fashionable hotels and turned its convalescent patients out to bask in the parks and promenades of Vichy. Other resorts among the hills of Puy de Dome at Royat and Châtel Guyon, or in the Vosges at Vittel and Contrexeville, offered alluring retreats in terraced gardens, spacious courts and groves. In cruel contrast with these were the flat plains of deep dust in summer and unspeakable mud through the numberless other unnamed seasons of France, where cities of frame or concrete hospital barracks sprang and spread like some rank growth to challenge the unfailing skill and discipline of the official staff. Under the shadow of St. Denys' Cathedral the stately though cold columned buildings of Napoleon's school for the daughters of the Legion of Honor were warmed by the gracious hospitality of the officers of the University of Virginia. Groups of dingy French hospital buildings at Nantes and Bordeaux were expanded and transformed by the magical touch of the units from the Philadelphia Episcopal Hospital and the Massachusetts General; while the Cleveland unit and Base No. 202 made themselves at home in the cathedral cities of Rouen and Orleans. Far to the east, like outposts defying the menace of adjacent hostile lines, and suffering the terrors of unheralded air raids by day and night, were the evacuation hospitals—No. 1 spreading over the flat plains of Sebastopol just north of Toul, Nos. 6 and 7 following hard upon the heels of battle from Château Thierry to Souilly, where through the late summer and autumn they were to gather the human wreckage from the struggles of St. Mihiel and the Argonne.

A few miles farther to the north and east, Evacuation No. 8 and Mobiles No. 1 and No. 2 stood near Verdun.

At every one of these and many another the chaplain found, for the most part, the same opportunities and the same problems. The personnel, consisting of the medical staff, the nurses and the orderlies, constituted his parish. They were not always parochially inclined, nor usually predisposed to his mission. He had to make his way against pre-occupation, often against prejudice. As he went in and out among them from day to day, sharing their hardships, gaining their confidence, he became known as the friend, pastor, priest of the unit. Somewhere in the hospital lie had his altar. It might be in a tiny office chapel, where a very few would gather in the early morning, or if space permitted in an ample building appointed as a church. Here or in a Red Cross hut or mess hall the congregations met for Sunday services, a marked event in the program of the week. At certain well favored points, as at Vittel, Royat, Contrexeville and Châtel Guyon, little English chapels were given over to the chaplains who became by common consent ministers in residence for whole communities. Services in wards were of necessity restricted to a minimum. On Sunday morning a chaplain would go from ward to ward, holding in each a service of four minutes while doctors and nurses suspended work. There would be a few brief collects, a single passage for a lesson, a two minute sermon and the benediction. Forty wards in our hospitals where this order was followed every week left the impress of Sunday on the patients—and on the chaplains.

S. S. Lapland, March 2, 1919.

(To be continued)

THE LEAGUE: A WESTERN POINT OF VIEW

BY THE REV. HAROLD S. BREWSTER

WHEN the President of the United States is so severely attacked for trying to express the feeling of the American people, it is the height of presumption for a missionary, in an obscure town on the Pacific slope, to attempt to give the feeling of the West in regard to the League of Nations. The fact that a man has lived in some region does not give him the rare qualities which enable him to interpret the life of which he has been a part: and the following impression is given only at the request of one for whom his friends would undertake almost any task.

But while the interpretative ability herein represented is not of a high order, the writer's associations have been such as to make it impossible not to discover a great deal with regard to the feelings of the various sorts and conditions of men who make this western civilization the fascinating study that it is. For, after all, when once the ice is broken and one has been received into the good-fellowship which gathers regularly in the "Brewery Gulch" establishments where Bevo and buttermilk formerly did not play the leading rôles, it is not difficult to know what the intelligent miner says to his mate as together they eat their noonday meal in the uncertain light of the carbide "bug." Nor is it any more difficult, if he has Union credentials in some legitimate organization, to know what the train crews are saying as, in journeying

from mission to mission, he mingles with the pure democracy of the caboose. What these men say, moreover, is little different from the views of the "homesteader" wrestling with an exacting soil under a trying sun or those of the cowboys on the range: for all these groups incline to think and act together.

In the downright frankness of the West they are clearly distinguished in character and aspirations from the so-called "big men" whose consuming aim seems to them to be to exploit the western resources and people, amass a fabulous fortune, and build a palace on Fifth Avenue. These men in their insatiable greed for undeserved concessions are believed always to be polluting the springs of government and corrupting the administration of the law. They are everywhere supposed to have obtained control of the daily press in such a way that pure journalism has not even a clever imitation on the Pacific slope.

Thus, in this region, sharp social and political distinctions stand out as clearly as the details of the landscape in our crystal sunlight. We have here, obviously, that same phenomenon which has appeared everywhere abroad. That major element of humanity which greeted our great war President at the wharves of Brest and thronged the thoroughfares of Paris, London and Rome, shouting their admiration for him and sharing his saving

vision of a better day, is found here in all its vigor. Our proletariat may be more fortunate in its material conditions than that of Europe but it has the same clear consciousness that democracy is at its supreme crisis—that now is the psychological moment for making a long stride toward real democracy by raising humanitarianism above the commercialism which is its mortal enemy. Now if ever must be struck the blow that shall redeem us from our bondage to an unpicturesque, anti-idealistic, bourgeois aristocracy; and out here on the desert you will frequently hear from the most unlikely sources the expression of the opinion that, if we are not freed through the strong gentleness of one disciplined to the highest point of refinement by the humanities, we shall see a reckless dash toward freedom by an angry multitude developed by inhumanities.

For, in the West, the opposition to the League of Nations is clearly seen to be bound up with commercialism. We know (what the East seems to ignore) that those who are deriving vast fortunes through metal production do not want armaments to diminish and wars to cease. In the past few months I have heard, personally, numerous conversations between mine owners and managers in which the beneficent effects of war were so extolled that one almost regretted that wars had to cease even temporarily. One of the leading attorneys for the dominant mining corporation of Arizona has seldom made a speech during the last four years without devoting some of his time to a demonstration of the untold good that war accomplishes.

For those familiar with these facts it is impossible not to be suspicious when the most violent attack upon the League of Nations is begun by a senator from a mining state who is high in favor with the mining corporations. The case of his colleague from a state on the Mexican border is more patent. This man, whose sense of senatorial dignity has to be judged by his refusal to dine at the White House for honest discussion, has confessed publicly that he has financial interests in Mexico: and he is, undoubtedly, heart and soul behind the hideous movement now appearing in the Southwest "to settle Mexico's affairs for her own good," which is a euphemism for displaying our Teutonic inheritance in looting a sister nation. His bitter and intense dislike for the President is largely due to Mr. Wilson's masterly defeat of the jingoes in their former designs upon Mexico.

For a similar reason that high priest of all jingoes, Mr. Hearst, takes his proper place in the opposition. No more is he reviled by the élite as unpatriotic, and his advocacy of government ownership, which is the real cause of the virulence with which he has lately been treated, is now forgotten in his service against the league. He has never been very severe against Teutonic rapacity, and the Hearst interests in Mexico will soon demand a recourse to militarism. His interests are one with those of the munitions combine in regard to the suppression of all pacific tendencies in America.

The Hearst element in the opposition is not exceptional but characteristic of the entire movement. Good men, no doubt, oppose the league in all sincerity: but those in political life whose reputations are most unsavory are loudest in opposition.

The first reason, then, why the common people of the West advocate the League of Nations is the nature of the opposition to it. We would not deny that sincere men

in the Senate may oppose the league because they fear that it will embroil us in too many future struggles. But we know that, in this region at least, it is most violently fought by those who are afraid that it will prevent too many conflicts. We know of no better argument for the league than that, to a man, the militarists and munitions profiteers are against it.

We are no more impressed by the ostensible fear of European embroilments than we are impressed by the ghastly cynicism of that group of senators which, in making a resolution against the league, affirmed, with carefully composed faces, their desire for world peace. We remember that those papers which are now loudest in the maudlin hue and cry about the President's compromising the Monroe Doctrine were, only yesterday, branding him as infamous because he did not urge war the moment Belgian soil was invaded.

Our papers would not give the impression that we feel as we do. But our papers, thank God, are not ourselves. They do guide us but they guide us in the opposite direction from that to which they point. When our "subsidized press" urges anything we usually vote against it: and the best known paper in California almost invariably defeats the candidates whom it supports.

But there are more constructive reasons why we favor the league. We like to think that our western country is big-hearted and large-minded. So that the West naturally takes it for granted that, in entering a league of nations, our own nation must make concessions. Such concessions are, obviously, the absolute prerequisite of world peace. The West instinctively believes in the square deal and is sincere enough in that belief to carry it into international relations. We westerners may not all be so versed in the New Testament as to carry with us the continual consciousness, which is the first element of the Christian faith, that he that loseth his life shall find it, but the obvious lesson of Prussia that the nation which exalteth itself shall be abased has not escaped us; and many of us feel that a nation which in the presence of what the Holy Spirit is now saying to all men of goodwill, would think only of military, naval and commercial supremacy, is, if there be any justice in heaven, a damned nation.

But the West is also large-minded. It has not as yet attained a high degree of culture but it has far less than the East of the illiterate bourgeois prejudice against letting men profoundly learned in political questions handle political issues. This anti-cultural prejudice is, to all who are capable of refinement, the most ominous symptom with regard to the future development of America. Clever writers in the *Atlantic Monthly* have for several years been bewailing our American lack of culture and attributing our best selling novels and their parallel bad art and bad music to advancing democracy. With regard to the symptoms these writers are accurate but they have mistaken utterly the disease. Democracy has not been advancing and the evils which they rightly decry are the necessary outcome of the triumph of mercantile-bourgeois aristocracy, the inevitable goal of which is plutocracy. The certain indication of a tendency in this direction is a permeating contempt for idealism.

The mind of the West has not yet so shrunk as not to admit of a saving idealism. That is why the West is doing big things, for it is only in the mind large enough for great ideals that great practical projects can be con-

ceived. Because Jefferson was big enough to give the nation its democratic ideals, he was big enough to make the Louisiana Purchase. Lincoln who saved Jeffersonian idealism to the nation and gave that idealism its classic expression, was so practical that we are now beginning to realize that many of the worst mistakes of the Civil War would have been avoided if his advice had not been rejected. We do not make the clodhopper distinction between idealism and practicality.

For there is one belief held by the overwhelming majority of common men in the West whether they be

Democrats or Republicans; and that is that the consensus of the world's opinion, outside of the United States, with regard to the President is fully justified. That section of the country which aims to accept a man on nothing but his intrinsic worth feels that the God who prepared and provided Washington's genius for the issues of his day, and who gave Lincoln for the crisis through which he guided our fathers, has again visited His people with a genius, inspired through laborious preparation, for a service that shall make all men hereafter rise up and call him blessed.

THE LEAGUE OF NATIONS—A SYMPOSIUM

A FORTNIGHT ago THE CHURCHMAN telegraphed to several of our bishops in the West for an expression of opinion on the draft covenant of the League of Nations which Mr. Wilson presented to the Paris conference. Owing to the delay in the mails, we have just heard from Bishop Johnson, Bishop Nichols and Bishop Faber.—EDITOR.

The Rt. Rev. Irving P. Johnson, D.D.—The League of Nations as conceived by Mr. Wilson and put forth by the peace conference is a program for the future understanding between nations. It has the limitations that any program has which contemplates something new under the sun. And it is impossible to say how practical it is before it is attempted. It is a tremendous forward step from the Hague Conference. It is a tremendous improvement upon the iniquities of secret diplomacy. It is an effort for the nations of the earth to get together and work out the problems of internationalism without bloodshed. It is opposed, like the efforts at church unity by partisan prejudice, by vested interests, and by conscientious objectors. In its details it may prove very faulty, but no living man has the wisdom to foretell how it will work or fail to work. It is a sin and a shame that men are not big enough to consider a question propounded not only by President Wilson, but by the leading statesmen of France and England, which is a question of universal importance on other than petty grounds, because of a personal dislike for Mr. Wilson, or a fear of its effect on local politics, or a narrow vision of national responsibility. If it was our duty to interfere in Europe in the time of war, the difficulties and dangers which confront Europe and the United States are just as great today as they were in 1917 or 1918, and those who cried for war then, are not the ones today to urge a policy of non-intervention. Bolshevism is a far more universal danger than Prussianism, and one cannot hide behind the Monroe Doctrine to save us from its dangers.

I would not say that it was unchristian to oppose the League of Nations, because I believe that the Gospel of Christ does not deal with international politics, but I would say that it is a consummation devoutly to be hoped for and to block its progress at this stage is a piece of reactionary stupidity, for it is an attempt to block a plan of universal action which may be faulty as to its details, but which is comprehensive enough to serve as a working hypothesis to protect the world from militarism, Bolshevism and political chauvinism.

The Rt. Rev. William Frederic Faber, D.D.—My earnest feeling about the proposed League of Nations has been expressed for me, much better than I could express it myself, by Archdeacon Greig in his cathedral sermon recently printed by you. But why speak of it as "Mr. Wilson's draft?" It is the unanimous report of the representatives of fourteen nations; it would be assuming rather more than the most devoted admirer of our President would be prepared to claim for him, that the representatives of thirteen other nations meekly affixed their signatures to a document drawn up by him! He was the chairman of the commission, but the covenant is the result of much discussion and careful deliberation on the part of all its members. To my mind the opposition to this draft is largely due to personal antagonism to the President. Had it been totally different from what it is, the fury of those who hate Mr. Wilson would have been poured out upon it just the same.

"Is one un-Christian if he oppose this plan?" Well, that would depend entirely upon why he opposed it. If upon impartial and non-partisan grounds, upon reasoned grounds, convinced that the great good desired by every Christian soul can be secured by a better plan—and by a practicable plan—then, "No." But if opposed on grounds of chauvinism, of political or commercial selfishness in the guise of patriotism,—then, "Yes." Or if because of inert or timid conservatism,—"Yes" again. Christianity is essentially international and missionary, therefore demands constant sacrifice, and that vision and faith which ever press on to newer, better things.

But this covenant is not more bitterly assailed than was the Constitution of the United States in 1787. Of it, as of that, may be said in the words of George Washington, "Let us raise a standard to which the wise and honest can repair. The event is in the hand of God." And the Constitution required ten amendments in the first two years. How imperfect the first draft!

The Rt. Rev. William F. Nichols, D.D.—The "Holy Alliance" of sinister record, but of dexter interest on the part of some of its framers at any rate, has been called more of a creed than a treaty. It began in the name of the undivided Trinity. It professed the principles of the Sermon on the Mount. It seemed to commit the world of 1815 to the coruscation of a new Christian era. But those visioning the ideal were not those actually making history. And those making the history were not those who formulated the vision. Metternich "of

adroit diplomacy" was by no means Czar Alexander I. with his "religious emotionalism."

From the outside at this distance it would seem that those sitting around the Paris peace table of 1919 had something of the same sort of diversity of *projet*. Some articulate a creed of human progress. Others are intent upon practical policies. All agree upon a league of nations, but some accept its theory but are not prepared to try to carry it into effect either as it was or is. The query is: Will the two blend their energies? The complexion of the peace commission of 1919 is by no means the same as that of 1815 as the articles of the League of Nations are in form and spirit far different from the text of the Holy Alliance.

THE IDEAL IS SECURE

In the Holy Alliance the practical policies that were to prevail were dissembled, the promoters of them treating the vision of it as visionnaire and negligible. Though any explicit recognition of God's agency in the history making present and future is conspicuous by its absence in the twenty-six articles of the modern League of Nations, we may hope that it really animates in large measure those who have framed it. The League of the Nations is implicit where the Holy Alliance was explicit in the profession of a reliance upon the Prince of Peace. The real backing of the league is explicit in its reputed standing for the righteousness of God where the manipulators of the alliance were not even implicit. The running criticism of the league is not directed against its sincerity but against its security. The ideal of world federation is secure as distinct from any passing phraseology. If the actual deal of the nations has to wait awhile yet, we remember that even the ideal has had to wait several centuries before reaching its present vogue. Let us thank God and take courage.

The Very Rev. Howard C. Robbins, D.D.: The league originates not in Utopia, but in the Congress of Versailles. In essence it is a continuation of the peace conference. The five great powers which ultimately control the conference will exert a preponderating influence in the league. The problems with which the league will deal are foreshadowed by the problems with which the conference is dealing.

These facts indicate both the limitations of the covenant, and its strength. The league does not begin as an all-inclusive society of nations, and by excluding Russia and the Central Powers it risks the danger of a Teuton-Slav combination. But this unavoidable risk has been minimized by Article VII which offers to the excluded powers the hope of ultimate admission. The incentive to qualify for admission would be strengthened if provision were also made for their ultimate representation upon the executive council. Like the congress, the covenant is backward in dealing with economic barriers. Provision might well be made for a greater degree of popular representation. In default of democratic control, Article X, with its territorial guarantees, might become exceedingly dangerous.

These defects can be remedied by the growth of democratic feeling and control. In the meanwhile the league, by greatly lessening the danger of war, will enable the peaceful growth of the sentiments which will ultimately control it. Its strength lies in its political realism. It solidifies the union of the nations associated in the defense and maintenance of public right, and it perpetuates their co-operation. It lifts the world out of international anarchy. It provides an organ of the human conscience to which every government on earth becomes answerable. All things considered, it is the most promising effort ever made to organize the major political forces of the world in the interests of justice and of peace.

THE STRANGER

BY F. W. HARVEY

IT happened in a blood-red hell ringed round with golden weather;
Walking in khaki through a trench he came,
When life was death, and wounded men and great shells
screamed together:
I did not know his name.

But so white-faced and wan, we talked a little while together
Amongst dead men, and timbers black with flame.
"What would you do with life again," asks he, "if one
could give it?"
"No use to talk when life is done," I say.
"But, by the living God, if He should grant me life I'd
live it
Kinder to man, truer to God each day."

Flame and the noise of doom devoured the words, and
for a while
Senseless I lay. . . . Then,
Oh, then as in a dream I saw the stranger with a smile
Moving towards me over the dead men.

Red, red were his hands and feet and a great hole in his
side,
Yet glory seemed to blaze about his head;
"Kinder to man, truer to God," he whispered, and then
died;
Falling down, arms outspread.
Ere darkness fell upon me with the faintness and the pain,
I saw a mangled body lying prone
Upon the earth beside me. But what I can't explain
Is—*The stretcher-bearers found me quite alone.*

But, howsoever it happened, it matters not at last,
Since God's dear Son came down to earth and died
In bloodshed, and the darkness of clouds that groaned
aghast;
With pierced hands and a great wound in His side.

It is not in my heart to hate the pleasant sins I leave.
Earth's passion flames within me fierce and strong.
But this is like a shadow ever rising up to thief
Sin's pleasures, and the lure of every pattern lust can
weave,
And charm of all things that can do Him wrong.

THE CHURCH AND THE NEW ERA—II

BY THE REV. GEORGE PARKIN ATWATER, D.D.

THE first question that this Church must seriously ask itself is this: What is its particular and peculiar religious contribution to American life? I hope you will not think that I am unaware of its historic ministry or its sacramental system, and its orderly worship, when I ask this question. These are its *possessions*. I am asking whether these powers in it are functioning so that its possessions become its *contributions*. When a vestryman passes the plate he is often aware of the fact that the contribution of the man in the pew is often quite incommensurate with his possessions. I believe others have commented, from time to time, on this fact. Our Church possesses certain distinctive values. Do we contribute them? If not, why do we fail? Is it because we are uncertain about them? Is it because we do not know how? Or is it because we are too complacent about them, and say that if people want them let them come for them? Or is it because the people do not want them? Are we failing to learn the method of stimulating the demand? Any observer of our national life will see that even the most necessary and useful commodities must be *attractively* presented to the people.

It is perhaps a difficult matter for us to agree on our peculiar values. Individuals would determine them differently. But from our whole body of diverse opinion one great conviction arises. Our Church possesses a body of truth that more completely satisfies the intellectual hunger, more completely frees man's spirit from narrow traditions or superstitions, more adequately adjusts his whole being to the best elements in his environment, more courageously encourages him to moral freedom with moral responsibility, more satisfactorily opens to him proper recreations, and more abundantly permits him to fulfill his own personal destiny, more completely consecrates his own material labors as a part of the service of the Kingdom, and more closely unites him with the spiritual sources of strength to do all these things, than does any Church of our continent. That is our charter.

But I fear that we are content to possess these things. We have ten thousand books on our library shelves which establish the fact beyond peradventure. They are like bonds in a strong box. But do we contribute them? Frankly, we do not share them with the American people. We contemplate our possessions, we fringe them about with canons and rubrics, we ornament them with gorgeous temples and we write about them.

We try to share them. Yes, indeed. Hundreds of clergy with self-sacrificing effort attempt to bring them to the people. The efforts are heroic. The laity, too, share in the effort. Somehow the efforts fail. I am an optimist. I believe that this Church holds the future in the hollow of its hand. But I believe that the future will never be ours until we find the right methods. Any temporary successes are but futile if they are only the result of enthusiasm under high pressure. There must be a calm and deliberate and seasoned and well-organized method for contributing our possessions.

Why do we not face the facts with reference to our

condition? I know men who wrap themselves in the garments of delusion, and because their particular bed of pansies has a few blossoms they see the whole land covered with flowers.

The facts are these. We have a few outstanding places where local strength brings local success, or unusual leadership accomplishes wonders.

Our failures are apparent. They are relative, of course, and must be measured by our claims and by our opportunities. Let me but state a few:

Our ministry is almost numerically stationary, although geographically agile.

We have but 1583 parishes of over 200 communicants, and some of them, all know, are on the ragged edge. Nearly two-thirds of these parishes are within the borders of five states.

Over one-half of our communicants are within the borders of five states.

Our mission stations are sick with the fever of alternating hope and hopelessness.

Of our million communicants probably 200,000 are "padding."

Something is amiss. We feel it but it has been considered bad form for the clergy to refer to it. We sometimes feel that the laity are indifferent. I believe that our best policy is to take the laymen into our confidence. Instead of the clergy *blaming* the laity for their apparent lack of interest and their apparent failures, it is time for the clergy to consult the laity. The laity have accomplished wonders in the realm of industry, education and social reform. May we not invite their attention to the Church and ask them to apply the gifts of leadership so clearly manifested in other fields of effort.

The great weakness in administration in our Church is that we have a decapitated federal organization. We have a body without an active and powerful administrative head. Our noble and beloved presiding bishop, with his heroic spirit, does not occupy an office within whose jurisdiction lies any determination of national administrative policy. The policy of action and administration in each of our ninety dioceses and missionary jurisdictions is largely in the hands of its own bishop. He propels the work in his diocese according to his own individual judgment.

This system is a modified but multitudinous papacy. Our bishops have been steadfast and untiring. But bishops are humans as well as divines. They differ in wisdom, temperament, and capacity, to say nothing of that elusive quality which is apparently of so much consequence to us, but of so little apparent importance to the unchurched, churchmanship. As spiritual pastors and chief shepherds our bishops must find their guidance and motive power in Almighty God. But bishops are more than chief shepherds. They are administrative officers, with the highly complex work of relating their diocesan efforts to the progress of the Church as a nation-wide institution. To whom shall they look for guidance in the united, consolidated, strategic movement that alone will prevent unco-ordinated diocesan activities from meeting defeat?

One person of whom this question was asked, replied, "To the General Convention, of course."

In what situation would our nation have been in this war if the land had depended on Congress to carry out its program? Our General Convention corresponds to Congress. Its executive functions are tardily and haltingly expressed in cumbersome commissions, who report, at length, if at all, three years later. The General Convention is not the final expression of the federal government which we need. It has indeed created a few departments which are doing national service. The Board of Missions, the General Board of Religious Education, the Social Service Commission, are doing splendid things. But they are not co-ordinated under a higher command.

There is no man or group of executives commissioned to think and act nationally on every matter affecting the life of the Church. We need a council that will be concerned with every phase of the Church's life and will co-ordinate all the independent thinking and acting that now expends itself in grooves. We have outgrown the principle of local, diocesan or even provincial determination of issues that affect our national life.

Now I am not suggesting a papacy. The war has punctured that bubble. The papacy may meet the fate of the Holy Roman Empire, which expired even as a title in 1806, with the death of Francis II. I mean a great executive council, in which every important interest of our Church shall be represented, and which will co-ordinate the various interests instead of allowing them to struggle for the attention of the Church. I mean a council of men constantly in session and constantly at work, who will do for every interest of the Church what Bishop Lawrence, given a fair field, did for the Pension Fund. The value of such a council would be enormous, without in any way affecting the independence of dioceses, or of organizations already in existence. The mind of the Church is confused by the multitude of unco-ordinated general agencies. Our mails are filled with appeals for the support of various projects. We have not caught the national view of the Church.

We are entering upon the uncharted sea of a new era of democracy. Enormous problems face us. If each diocese sets sail under its own captain with only its journal of the General Convention as its guide, the craft will soon be scattered over the broad ocean. We must sail as a unit under some supreme command.

This supreme command ought to be representative indeed of the Church at large, and it ought to be empowered to act. If it were merely a council of advice or strategy alone, it would result in a symposium, no doubt interesting, but somewhat ornamental. It must have qualities of leadership and ability for performance. The men composing it must give all their time and energy to this supreme task. They must be generously paid and wholeheartedly supported by the enthusiasm of the Church.

Such a national council, with a chief executive who ought to be the strongest man the Church can summon to the task, would find an enormous field of work. I am not concerned as to the title of such an officer, and would vote impartially for either archbishop, patriarch, chairman or cardinal, if we had a man who preferably did not know himself what his title was, but did know what

his task was. I am not concerned about the personnel of the council; they might be bishops, priests, or laymen, if they loved this Church and knew how to propel it with national vision.

Such a council would have no concern with questions of Faith and Order, of course. The General Convention alone has that responsibility.

What practical things could such a federal council do? They are almost countless. Inasmuch as I was asked to present this matter in a practical way I shall venture to suggest a program.

(1) Such a federal council could create a great foundation to propel this Church. The Methodists are about to raise \$80,000,000 and the Presbyterians \$75,000,000. With all the wealth of this Church we ought to raise \$200,000,000. It would take time, but I have been assured by a man who knows as much about the financial strength of this Church, probably, as any man in America, that it could be done if the program were big enough to justify the foundation, and if leaders equal to achieving the program were secured. But someone will object, "Of course, we could all do wonders if we had money. Every bishop would have a model diocese if he could get the money to upbuild it." I doubt it. There are so many projects that need co-operative national effort before the result can be seen in diocesan strength, that money used distributively, not collectively, would but exaggerate conditions that are unhappy enough now. A central foundation would make it possible for us to affect the roots of our difficulty. Such a foundation would attract bequests which often now go toward projects which do not stimulate the growth of the Church.

(To be continued)

FOR FAITH

O HIDDEN God, grant that Thy inscrutable presence may at last shine forth in us in all the glory of Thy divine life, which Thou hast willed us to attain, that meanwhile its fruit may abound, and we become the blessed instruments of Thy will, the manifestation of Thy mind, in our day even as Thou hast ordained for us. *Amen.*

REQUIEM

BY LAURA SIMMONS

FOR Love alone my tired feet would return
For cheer withheld—for tender words unsaid;
This only do we learn by being dead:
"Love was the blessed thing!"

I cannot stray
Back to old paths; but Oh, Lord Judge, I pray
Wherever rides my soul, let me discern
New lands, new sunrise, and a morn untried—
With such old wisdom as shall help me compensate
For all I grudged of service ere I died!
Oh, knight me now beneath Thy flaming sword—
Armored for others' sorrows!

Lord Most Great,
I ask not to retrace—but on some shore
Lavish life's good; spill all my prudent hoard
Of joy, in measures pressed and running o'er!

THE SIXTH WORD

"It is finished."

WHAT was finished? Our Lord's life? Did He mean that death was close upon Him? Or that the work His Father had given Him was finished?

We understand our Lord's words in this latter sense. And yet, in His case there does not seem to be a great difference between the two interpretations. For our Lord's work was of such a sort that it could not be finished so long as life remained.

There are some men with whom it is otherwise. Their work is some concrete task which they may complete at some moment before their death, and afterwards we say of them that they are only waiting now for death, that their work is done. It was so with Washington when he retired from the presidency in 1797. The two more years at Mt. Vernon counted in his life, but hardly in his work. Or a man may have to leave his work unfinished, as William Wilberforce had to retire from the fight for the emancipation of English slaves before it was won. But our Lord's work was of such a sort that it could not be finished before His death. Therefore when He said "It is finished," though it was His work He meant, His life was included in the declaration.

For our Lord's work was the revelation of God. We said that the heart of the message from Calvary is that God loves man; that God hates sin; that God will go any length to raise man from his sin; that in spite of all that bids us think the contrary, man is not the child of the devil, but the son of God. To bring us that truth; to fill us with love and confidence and aspiration by convincing us of that truth; to make us victors over sin by its strength; to glorify God by making us see and acknowledge that God is our loving Father:—this was Christ's work.

And this was no task like the spanning of a river or the writing of a book. It was not something at which He could work so many hours a day, and then lay it aside. For this blessed truth could only be brought to us in one way, by being lived. Of course, Jesus taught His message in words, too. We have His parables, and the Sermon on the Mount, and many another saying of His to help us understand. Nevertheless, words alone were absolutely incapable of conveying the truth. So far as we can see there was only one way in which the revelation could be made:—if the fulness of the beauty of the righteousness of God could make its abode in the heart of a man, and the man live his whole life in obedience to that spirit. Only as God lives the life of a man can we understand what God is, or what man may be. That was Christ's work:—so to live that He could truly say "He that hath seen Me hath seen the Father."

And that work could not be finished until His life was finished. Any ceasing to live the divine life, the coming of any moment when to see Him would not have been to see the Father, would have undone, would it not? all that had gone before. The victory over temptation in the wilderness, and the victory over those who wanted to make Him an earthly king, would have been barren unless He had won the victory at Gethsemane also. If

the cup was to give life to mankind, He must drink it to the very bottom. So long as He had life, therefore, so long there was work for Him to do. He could not say "It is finished" until He knew His life had reached its close.

We might turn our words around the other way, and say that as His work could not be finished before His death, so neither could it be unfinished at whatever moment death might have come, and still express a truth. His work was to reveal God, to reveal God in human life. That did not mean He was to bring into human life something beside or outside of true humanity. As Dr. DuBose has said, "The thing to be explained in Jesus is not something beside or outside of His true humanity, but the perfection of the power of that humanity to realize or fulfill itself; and not only to fulfill itself, but to be the principle and power of all other humanity to fulfill itself." If you want to see how divine Jesus was, don't begin by asking, How was He divine? Begin by asking, How was He such a man? And how has He helped others to be such men? Try to explain that, and you will soon learn to call Him divine! You will find the sign of His divinity in the perfect thing which He made of humanity. But humanity is not the same at all ages. The perfect child is as perfect as the perfect man, but not the same. The one develops from the other. Now, at whatever moment our Lord had died, in one sense His work would have been finished. So far as He had gone on the journey of human life, so far the divine revelation would have been complete. Still, we can see that if Christ had died too soon, we might have been unable to receive the revelation, just as the world may fail to recognize a great poet in some youth cut down before his time, though all his verses may have been such as a great poet would write at that age. The world must see the finished work of the mature man. And we can see how Christ might have died before His great white soul had shone out in all its purity by coming close against the blackness of human sin, and so we might have failed to realize how white it was. I think Christ felt that He might die too soon. He felt He must live until the light from His life was strong enough to be seen. That was why He would not let them take Him sooner. "His hour was not yet come."

But now it is here. The revelation is made. From the cradle, through youth to manhood, He has lived God's life in human life. He has won every battle, conquered every temptation, "he that looketh upon Him shall see the Father." "It is finished."

THE ANGELUS

On "Lac du Saint Sacrement" (Lake George, New York)

BY LOUISE MARSHALL HAYNES

ACROSS the sun-set mirrored lake
Our bark canoe floats on the crest
Of waters once forever blessed,
Now ruffled by our paddles' wake.

A thrush sings from a nearby hill, —
The clear tone of an old French bell
Echoes and floats its holy knell:—
Our paddles pause—and all is still.

PROPOSALS TOWARDS: UNITY SOME OPINIONS

THE CHURCHMAN will present to its readers during the coming weeks the opinions of some laymen, presbyters and bishops in the Church upon the Proposals for an Approach Towards Unity which was published in our last issue. We hope also to publish the opinions of leading ministers in the Congregational Church.—EDITOR.

The Rt. Rev. Edwin S. Lines, D.D.—The proposed canon concerning the ordination of ministers of other communions than our own gives me great satisfaction. It appears to me a very reasonable proposition, marking a much needed advance from discussion to action. It is my sincere hope that the course proposed may commend itself to our own Church and may have favorable consideration by other Christian brethren. The demand for action looking to church unity is very persistent and it is a great satisfaction to see the names attached to the fine statement which accompanies the proposed canon.

The Rev. Floyd W. Tomkins, D.D.—I am very much impressed by the Proposals for An Approach Towards Unity. It seems to me to present an opportunity, which, if seized, may bring about wonderful changes. I quite agree with the proposed canon, and I am more than glad that there is courage enough to plan a presentation of it at the next General Convention. Undoubtedly there will be a contest, but nothing is ever gained save through contest. May God bless the undertaking.

The Rt. Rev. Thomas F. Davies, D.D.—The proposed canon seems to me to be a step in the right direction. Some years ago a proposition like it came up in the Diocese of Western Massachusetts. I then decided, and I think rightly, that it was not possible to carry it out without canonical action. With the proposed canonical action, it appears to be a putting into effect of the Chicago-Lambeth Quadrilateral. It would extend and complete ministries already valuable and fruitful. I wish it might be made perfectly plain that all those to whom the Holy Communion is to be administered by ministers of such ordination, shall be baptized persons. In some non-conformist bodies in England, I understand that this is not always the case. In regard to Confirmation, I should expect that a minister who himself sought and received it at the hands of a bishop, would desire the same blessing for his people. And there it would likewise strengthen and complete church-membership already living. That the plan would lead to some confusion and to some difficult situations, I do not doubt; but, on the whole, it appears to me to be in accordance with our Lord's will. Practically (and important as it is, I put this last), I can think of certain conditions in which it would very greatly simplify the religious and ecclesiastical situation.

The Rt. Rev. Arthur C. A. Hall, D.D.—"Intercommunion in particular instances seems to me an impossible line. A sort of appendix to the Episcopal Church would be formed which would be distinctly liable to appendicitis. And this appendix would (in these democratic days) consist only of ministers. The people, to whom

the ministers who had received supplementary episcopal ordination would minister, would be in no relation to the bishop. They would sometimes receive the Sacraments from an ordained minister, sometimes from one not so ordained. The plan gives an entirely new and restricted (one might say exclusive) sense to the description of a bishop as *pastor pastorum—sed tamen ovium vel agnorum nullo modo*—but of no sheep or lambs, in the appendix.

There are other important questions suggested, as for instance, concerning the possible celebration of the Holy Communion without any explicit prayer for the consecration of the elements. (See paragraph III. of the proposed canon). There would seem to be an almost superstitious reliance on the mere repetition of "the words and acts of our Lord in the institution of the Sacrament"; as there is an almost superstitious regard of an episcopal ordination by a bishop whose authority is not recognized by the congregation over whom the minister is appointed. Can this be the "tactical succession" which one used to hear denounced and derided? A germ of apostolic succession is to be more or less stealthily introduced into the Congregational (or Methodist) system, with the hope apparently that by degrees the whole will be catholicized. The result may prove to be the entire protestantizing of the cautiously infecting body.

Among minor questions one would like to be definitely and authoritatively informed (1) what ordination does a Congregational minister necessarily receive, on which "the supplementary ordination" would be superimposed; (2) what is the "ecclesiastical authority" to which a Congregational minister is subject; (3) and, finally, would a supplementarily ordained minister, on becoming "for all purposes a minister of the Church," (being elected, say, an assistant in Trinity Parish) cease to be a member and minister of the other communion to which he still belonged after receiving ordination from the bishop? (See paragraphs I. and V. of the proposed canon).

How some of the signatories reconcile these "proposals" with the principles for which they have hitherto been supposed to stand, is a puzzle. Doubtless they are actuated by the highest motives; but is the situation so desperate that the historic principles and traditions of the Church are to be abandoned for so slight "an approach towards unity?" Foremost advocates of a world conference to consider and discuss questions of faith and order propose to anticipate the conference and the discussion by a device which will certainly involve fresh questions of both faith and order.

DR. ORCHARD ON UNITY

FORTUNATELY we have passed the stage when there will be any attempt to unite the Church on the basis of each denomination surrendering its distinctive elements and agreeing on a sort of minimum; a proposal that would leave us with a religion reduced to its lowest and least interesting features. It is the elements for which the defenders of each system are prepared to die that have to be understood, represented, and fused together in one Church.

THE NEW YORK CHURCH CONGRESS

THE REV.
CHARLES
LEWIS
SLATTERY, D.D.
CHAIRMAN
OF THE
CHURCH
CONGRESS



DR. SLATTERY
WILL PRESIDE
AND ADDRESS
THE
CONGRESS
ON
PRAYER BOOK
REVISION



THE REV. JOHN HOWARD
MELISH

(At the left) will speak on "The
Functions of the Episcopate in a
Democracy"

THE VERY REV. H. E. W.
FOSBROKE, D.D.

(At the right) will speak on "Shall
We Retain the Old Testament in the
Lectionary and the Sunday School"

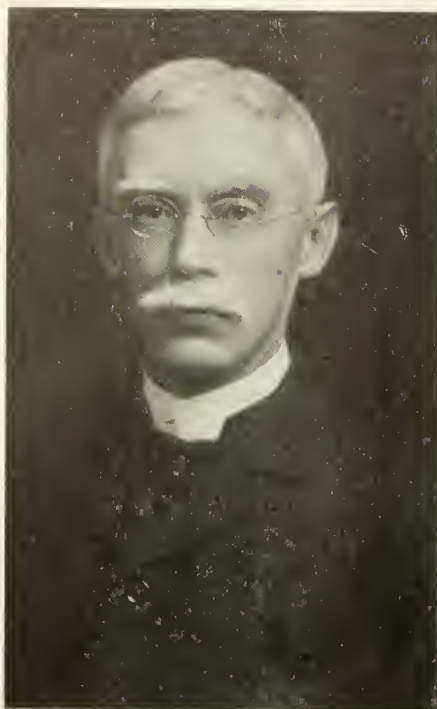




MARY KINGSBURY SIMKHOVITCH

Mrs. Simkhovitch, who is the head worker of Greenwich House, is the only woman speaker at the Church Congress.
Her subject is: "The Need of an American Labor Party"

CHURCH CONGRESS, APRIL 29 TO MAY 2



REV. E. S. DROWN, D.D.
Will speak on "Necessary Readjustments
in the Training of the Ministry"



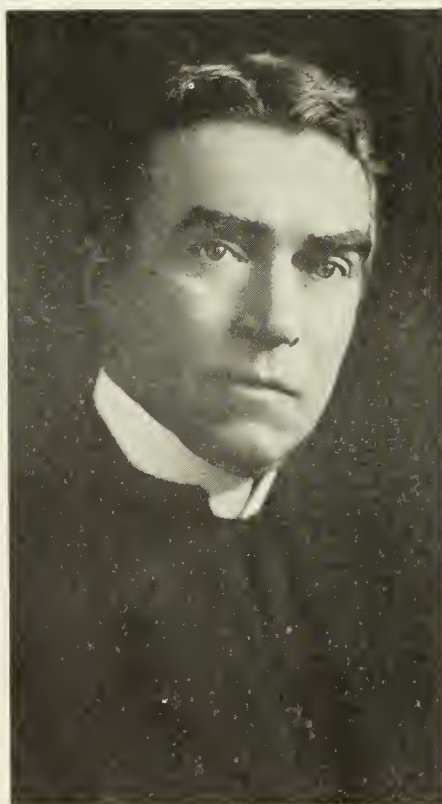
DR. TALCOTT WILLIAMS
Who will discuss the topic "The Obligations of the Church to Support a League of Nations"



RT. REV. I. P. JOHNSTON, D.D.
Will discuss the topic "The Functions of
the Episcopate in a Democracy"



REV. HARRY P. NICHOLS, D.D.
Will discuss "Necessary Readjustments in
the Training of the Ministry"



REV. PERCY S. GRANT, D.D.
Who will speak on "The Need of an
American Labor Party"



REV. BERNARD I. BELL
Will speak on the topic "The Functions
of the Episcopate in a Democracy"

NEWS OF THE CHURCH

GENERAL SEMINARY PLANS HUNDRETH ANNIVERSARY

Bishop Tuttle, Class of '62, to Preach May First

On April 30 and May 1 the General Theological Seminary will celebrate the hundredth anniversary of its founding. It was on the Feast of St. Philip and St. James, May 1, 1819, that a group of six students under the guidance of two professors entered upon their theological studies in a room in St. Paul's Chapel put at their disposal by Trinity Parish.

The celebration of this anniversary will be simple, but it is hoped that many of the alumni will be able to return to take part in the services and the meetings that have been arranged. With the alumni particularly in mind, a meeting in St. Peter's Church has been arranged for the afternoon of April 30. Bishop Greer will preside and the speakers will be Mr. Keppel, Assistant Secretary of War and former Dean of Columbia University, Bishop Rhinelander and Chancellor Brown of the University of New York. That evening there will be an alumni dinner with a program arranged by the executive committee of the Alumni Association.

There will be a choral celebration of the Holy Communion in the chapel at eight o'clock on the morning of April 30; this will be the service of thanksgiving for the hundred years of the life of the seminary. On May first there will be a commemorative service in the chapel with a sermon by Bishop Tuttle, who is a member of the class of 1862 and who is keeping the fifty-second anniversary of his consecration to the episcopate.

On April 30 and May 1 the seminary will keep open-house and those in charge confidently look for such a home-coming of the alumni as Chelsea Square has never before seen.

At the direction of the Board of Trustees the following, representing the trustees, the alumni, and the faculty, have been appointed a committee to take charge of the arrangements for the centennial: the Bishop of Newark, the Bishop of New York, Dr. Manning, George Zabriskie, Esq., Dr. Hester, the Rev. George A. Oldam, the Rev. C. Malcolm Douglas and the Rev. Professors Denslow, Shepard and Jenks.

CITY MISSION CONFERENCE CALLED FOR EASTER WEEK

The Joint Commission on Social Service together with the superintendents of the City Missions in Philadelphia, Boston and New York, has issued an invitation to the superintending officers of the city mission societies for a conference to be held at the Church Missions House on Tuesday and Wednesday in Easter Week. This conference was originally planned by Dr. Jefferys of Philadelphia, Dr. Dennen of Boston and Dr. Tinker of New York for last autumn, but was postponed on account of the influenza. The field secretary of the Joint Commission, the Rev. Augustine

Elmendorf, now has charge of the conference. The conference will probably be of the roundtable variety without set addresses.

A questionnaire dealing with the organization, methods, and work carried on by the various societies has been sent to the superintendents whose names are known to Canon Elmendorf. He is, however, anxious to hear from any others who would be interested in attending this conference which will welcome anyone interested in the work of city missions.

BISHOP GREER ENDORSES CHURCH CONGRESS MEETING

Vital Questions of the Times Will Be Discussed

An official announcement of the Church Congress meeting to be held April 29 to May 2 inclusive at Synod Hall, New York, has been sent out to the clergy of the Diocese of New York by the Rev. Charles Lewis Slattery, general chairman of the congress, carrying with it an endorsement by Bishop Greer. The announcement reads in part as follows:

"The executive committee has prepared a programme which it is hoped will express the varied thought within the Church concerning vital questions of the times, and concerning certain problems which will come before the General Convention for decision next October. Busy men have pledged themselves to speak upon these subjects; and we desire your voice in the discussions after the formal papers."

"Owing to the difficulty of securing rooms in hotels, it has been suggested that the clergy in the city may be glad to invite their friends who are rectors of country parishes to be their guests for the days of the congress."

In his endorsement Bishop Greer writes: "Referring to the above letter of the general chairman of the Church Congress, let me say, I hope that the sessions of the congress, which are free and open to all, will be largely attended. The topics proposed for consideration, as Dr. Slattery says, are timely and interesting, and ought to engage the earnest attention of all thoughtful clergymen and laymen, which I trust they will receive."

UNITY PLAN ANNOUNCED

New York Church Club First to Hear Proposals Towards Unity

The first public announcement of the Proposals for an Approach Towards Unity published in last week's CHURCHMAN, was made at a meeting of the New York Church Club held at the club rooms on Wednesday evening, March 26. Dr. Manning and Mr. George Zabriskie, two of the signers of the document, were the speakers. Dr. Manning told of his experiences in practical co-operation with the clergy of other religious bodies during his service at Camp Upton last year, and kept the audience laughing with his amusing stories.

BROTHERHOOD DECLARES AGAINST CLASS PRIVILEGE

"We Shall Be Ashamed to Live Off Incomes We Have Not Earned"

PHILADELPHIA, PENNSYLVANIA.—A statement as to its future policy has been issued by the National Council of the Brotherhood of St. Andrew, which met in this city on March 15, in which it declares that there must be unity among Christians if the world is to be won for Christianity, that it supports the purpose of America to join a league of nations, and that it commends the statement of the Joint Commission on Social Service called "A Peace Message." On the matter of class relations the Brotherhood makes the following statement:

"We also believe that we must apply conscientiously and honestly each for himself the principles of Christianity in our everyday life. When the world does this we believe that class distinctions and differences will disappear and in their place the consciousness of the mass will appear; that we will be tolerant of each other's opinions, and questions of free speech and free press need no longer be controlled by an iron hand; that we will not be happy or content in spending our incomes so long as it is impossible for some to secure the bare necessities of life; that labor will be elevated to its proper place and be given its just share of the profits of production and a proportionate share in its control and management; that we shall be ashamed to live off incomes which we have not earned, without rendering an equivalent in the performance of our share of the world's work; that the privileged will voluntarily give up their undeserved special privileges; that we will co-operate one with another in a spirit of mutual helpfulness, and not compete to the discredit of our neighbors, but rather vie with each other in rendering service to our fellow men; that we will scrutinize our investments and not become part owners in any business that is exploiting our fellow citizens, be they men, women or children, and whether it be by the non-payment of living wages, maintaining unsanitary or unnecessarily dangerous places for work, or employment of child labor or the like; that each one of us will endeavor to do his uttermost to bring about a Christian social order, and to that end will give himself in Christ's name to that form of social service in his respective community best suited to his ability and opportunity."

He then outlined the plan proposed by members of the Congregational and Episcopal Churches. Mr. Zabriskie gave an historical sketch of the progress of church unity, and read the document and the appended schedule to the club, commenting upon it in an illuminating way.

The most significant thing said in the course of the evening was Dr. Manning's closing sentence. Dr. Manning said:—"There is risk involved in this plan. But the danger of taking this risk is not so great as the danger of doing nothing."

ROMAN PRIEST ASKED TO OFFICIATE AT CATHEDRAL

Bishop Greer Gives N. Y. Tribune Interview on Unity

In an interview given to the *New York Tribune* Bishop Greer this week discussed his invitation to a Roman Catholic priest through Archbishop Hayes, to conduct one of the Holy Week services at the Cathedral of St. John the Divine, as well as the general move toward church unity.

"I think the movement is excellent," he asserted in reference to the proposed canon, which is to be freely discussed at the General Convention. This provides that ministers of the Congregational, Presbyterian, Methodist, Baptist and other sects shall receive episcopal ordination in addition to that of their own denomination.

"My signature was not affixed to the canon at the time it was drawn up because I was ill, but I have given the matter careful consideration and am very much in sympathy with the movement.

"What we need in these times is organic union in the Churches," continued Bishop Greer. "If all denominations, Catholic and Protestant, combined and became one, we would then have a great universal church, instead of the divided and scattered forces of the present time. In England the war has broken down some of the barriers between the Episcopalian and the Non-conformist Churches and in Canada partial union exists between the Methodist and Presbyterian denominations, so that the United States is not alone in her movement toward greater unity.

"I don't know how we are going to reconcile Catholicism and Protestantism, but I believe it can be done. The three Episcopal bishops who have gone to Rome to see Pope Benedict XV will try to arrange for an international conference on the subject of unity.

"Personally I have asked that a Roman Catholic should conduct one of the afternoon services in the Cathedral of St. John the Divine during Holy Week. These are special devotional services and it is my right as a bishop to invite whom I like to conduct them. I would welcome a Roman Catholic to take one of these services in the cathedral. I feel friendly toward all the orthodox denominations and believe that broad and generous sympathy should prevail throughout the Church.

"I don't believe in breaking down the barriers of the Church, but neither do I believe that they should be so high that you can't get them down or climb over them."

"Wouldn't the proposed canon tend to destroy the individuality of the various Churches and give a certain precedence to the Episcopal Church?"

"Certainly not," affirmed Bishop Greer. "None of the Churches would lose its individuality. Precedence would be given to the episcopate—not to the Episcopal Church. It would mean the universal recognition of a historic order dating back to apostolic times. Most of the Churches throughout the world, including the Greek and Roman, are episcopalian, in that ordination is conferred by bishops.

"Other communions in this country,

besides the Episcopal and Congregational Churches, have expressed their sympathy for the movement. It is all tentative at present, but it will be fully discussed at our triennial meeting and the possibilities of united missionary work and fuller coöperation in the home field will be thoroughly investigated."

BISHOP McCORMICK SAILS FOR FRANCE ON MARCH 29

Will Carry on War Commission Work Until Army Returns

At a meeting of the executive committee of the War Commission held on March 19, it was voted that Bishop McCormick be sent abroad immediately. This action was taken in response to a recommendation from Bishop Perry, recently returned from France, and in response to a cable from the War Commission office in Paris to the effect that a bishop was needed for visitations. The executive committee considers it of the utmost importance that the war work of the Church should be maintained at full power until the opportunity for service is over.

Bishop McCormick sailed on Saturday, March 29, on the White Star liner, *Baltic*.

While in England, he will confer with the Archbishop of Canterbury and the Bishop of London in regard to American military conditions in England and will then proceed immediately to Paris. All communications of an overseas character should be directed to him in care of Morgan, Harjes & Company, 31 Boulevard Haussmann, Paris. Bishop McCormick will also act as the representative of Bishop Williams in the episcopal oversight of European churches.

The War Commission is continuing its work at full strength. There are many civilian chaplains still in the service. There are at least 90 commissioned chaplains overseas. There are many parishes in the neighborhood of camps which are still being financed, and from time to time new parishes are being assisted in their work among the soldiers.

Bishop Reese has returned to his diocese and will be at the commission hereafter only for a few days each month. Bishop Perry left Paris about the middle of February and has been in this country since March 2.

The War Commission will continue its active work until General Convention next October.

Dr. Empringham in New Work

The Federal Council of Churches, which controls the National Temperance Society, an organization dating back to Civil War times, has chosen the Rev. James Empringham to be general superintendent of the society, and made him editor of the *National Advocate*, the society's organ. The Church Temperance Society announces that the step does not mean an end to its organization, but expresses the hope that some form of co-operation will be brought about, and new life put into the venerable organ of Civil War antecedents. The Rev. Dr. Empringham succeeds the late Rev. Dr. Hopkins, long famous in temperance advocacy.

OPIUM BALLS AT \$6,000 APIECE THROWN INTO FIRE

Missionaries Take Part in Destruction of Shanghai Opium Stock

By John W. Nichols

SHANGHAI, CHINA.—The foreshore opposite the Shanghai waterfront was interesting during the last two weeks of January on account of four columns of pale white smoke issuing from the same number of tomb-like ovens. The smoke represented the vanishing of the last stock of legally imported opium in China, and a notable step in freeing China from the opium curse. The anti-opium forces scored their first real success in 1906 when an Imperial Order commanded the suppression of the traffic, by a gradual process extending over a period of ten years. The British government did its share by agreeing to reduce the trade from India in corresponding steps. The result of this gradual suppression was a tremendous increase in value of the stocks in China, the remainder of which the Chinese government bought up in 1918 at the cost of several millions of dollars. This was bought for purposes of destruction, but the temptation to "realize" became too great and a scheme was launched for putting it on the market in Kiangsu and three adjacent provinces. Missionary and Christian opposition to the scheme immediately became very active and found solid backing everywhere among the Chinese, so that the government finally found it impossible to sell. One or two men who had agreed to handle the business were socially and financially ostracized with that effectiveness in which the Chinese have no equals. The scheme having failed, the actual destruction was finally arranged and carried out as has been indicated. The actual value was about \$1,500,000; the salable value in China was estimated to be at least \$25,000,000. Most elaborate precautions were taken to ensure that there should be no fraud or substitution. The burning was open to the public, and several members of the mission shared in this manifestation of the progress of China's welfare, being permitted to throw one or two balls of opium into the oven. Each throw was worth about \$6,000!

Defends the Y. M. C. A.

PHILADELPHIA, PENNSYLVANIA.—Coming to the defence of the Y. M. C. A., the Army and Navy Department of the Brotherhood of St. Andrew of the Episcopal Church, have issued a statement through its executive secretary, F. S. Titsworth, frankly acknowledging that mistakes were made by the association, but declaring that in spite of them the Y. M. C. A. "did a tremendous job in a magnificent way."

No Coadjutor in Minneapolis

DULUTH, MINNESOTA.—Bishop Morrisoi has withdrawn his request made last June for a bishop coadjutor, feeling that for another year at least, he will be able to accomplish the necessary work in his diocese.

On Tuesday the Feast of the Annunciation, the bishop of the Diocese of Duluth inducted into the office of dean of Trinity Cathedral the Rev. Everett Wilson Couper

AN ANGLICAN CHURCH AND NONCONFORMISTS UNITE?

This and Question of Church Reform Much Discussed

By James Cairns

LONDON, ENGLAND.—The two questions of the day here are: Can the Church reform itself, and can it unite with non-conformists? Now the Bishop of London knows what he is about. He has come to the conclusion, apparently, that reunion in general will be best promoted by beginning the process along the line of least resistance, instead of waiting for a comprehensive scheme which would include all nonconformity, the Scottish Presbyterians, and even Roman Catholics.

Of course his scheme is criticised on that very ground, as, for instance, by the Rev. J. Scott Lidgett. While he approves the bishop's plan, as one which cannot be opposed on principle, he evidently thinks it premature. As one of the signatories of the "Faith and Order" report, he urges that the bishops should unite in a movement to advocate reunion throughout all the dioceses of England, the Free Church leaders doing the same. In this way he hopes to "create an atmosphere." To which the Bishop of London would probably reply that the object-lesson of at least one accomplished union would do more than anything else to hasten the general movement. And, besides, as the Rev. Vernon Staley points out, our Church does owe something in the way of an *amende honorable* to the Wesleyans for behaving so coldly to their first enthusiasm that they were compelled to worship outside of the Church of England. Mr. Staley is a well-known Catholic leader, and he declares that the Bishop of London has done nothing finer in his whole episcopate than this scheme for reunion, which goes to the utmost limit of concession, and does not betray any Catholic principle. Dr. Darrell Stone of Pusey House, Oxford, who is a competent writer and lecturer on theology, blesses it likewise, though he foresees certain difficulties.

But what do the Wesleyans themselves think? Those who listened to the bishop's address approved. One would like to think that that well-known minister, the Rev. H. T. Hooper, speaks for them all. Mr. Hooper is indeed singing his *Te Deum*. He pictures what Wesley would have said about such a proposal from a bishop of London. One Wesleyan newspaper, indeed, does attempt to boycott the proposal, but that paper, says Mr. Hooper, is now discredited, whereas the other Methodist paper, the *Methodist Times*, has pledged itself to support reunion: it is "in the hands of younger men, and it is the younger men who count."

But besides expressing himself thus in a letter to the *Guardian*, Mr. Hooper has had a larger opportunity given to him by the editor, and he contributes a signed leading article, in which he discusses how the scheme would work out. He takes a typical town, Whitby, where there is besides the parish church, the services at which are of the "unlabeled" type, four other churches under the control of the rector, presenting respectively the Mod-

erate, the Evangelical, the Catholic, and the "mission" types of service. Now, what would it matter in principle if a fifth type, the Wesleyan, were added to this comprehensiveness? There would be one more building for occasional exchange of ministration, such as at present takes place between the priests of the four "daughter churches." Again, it often happens in country districts that the Wesleyan church is at a distance from the parish church, and thus conveniently placed for becoming a mission in connection with it. In fact, Mr. Hooper argues, the Wesleyans would no more lose their identity than the banks do, when several of them amalgamate. The old buildings and staffs continue, and are represented on the central management.

WIDESPREAD INTEREST IN BROTHERHOOD PLAN

War Camp Community Service Help- ing to Establish Welcome Committees

PHILADELPHIA, PENNSYLVANIA.—A Church Welcome Committee in every church to help returning soldiers and sailors fit themselves into the industrial, social and religious life of their respective communities, which is the basis of a campaign launched by the Army and Navy Department of the Brotherhood of St. Andrew, has been taken up by the War Camp Community Service in its six hundred centers throughout the country.

The War Camp Community Service is issuing a special edition of the Brotherhood booklet, "When the Boys Come Home," for distribution in parishes of the centers it touches.

The Brotherhood plan has won widespread commendation from welfare workers since it was launched the first week in March. "It is a movement which I hope will be universally adopted," says J. Byron Deacon, director general of the Red Cross Department of Civilian Relief. "I wish the Brotherhood all success in propagating this movement and I am confident that the American Red Cross will do all in its power to assure its success."

CELEBRATES 102D BIRTHDAY

Seven Sovereigns on English Throne During Her Lifetime

ST. LOUIS, MISSOURI.—Friends and neighbors gathered recently at the home of A. S. Mann, in the parish of St. Philip the Apostle, in this city, to celebrate the 102d birthday of Mrs. Miriam Sparks Banister, the mother of Mrs. Mann.

Mrs. Banister still retains most of her faculties and takes a lively interest in the topics of the time. She was born in Sidmouth, Devonshire, England. Seven sovereigns have ascended the English throne during her lifetime. The first funeral she remembers seeing was that of Queen Victoria's father.

When Mrs. Banister was a child stage coaches were the only public mode of conveyance. The postal rate on a letter from Sidmouth to Bristol, a distance of 120 miles, was the equivalent of twenty-two cents. Mrs. Banister has three children, all living in St. Louis.

SERVICES HAVE DEVICES FOR WASTING PEOPLE'S TIME

Says Bishop of Connecticut in Urging Changes for Lent

HARTFORD, CONNECTICUT.—The morning and evening prayers of the children, the formation of junior communicants' leagues, keeping churches open for private prayer, bringing all anthems within the full comprehension of the congregations, and stripping the services of some traditional devices for wasting the people's time and scattering their thoughts, are some of the topics taken up by the bishop in his lenten letters to his clergy and people.

He asks the clergy to see that services are begun promptly. "If there is an organ voluntary, see that the organist begins it early and concludes it not after, but before, the hour appointed for the service. If there be a procession of the choir, let it start not a moment later than the appointed time. Then let the service not drag, but proceed without pauses and with unflagging movement and spirit. The former practice of reading the hymn through has gone. Why retain the practice of playing over a familiar tune, taking time to play what every one knows by heart? If only the opening bars be struck, the singing is likely to be more spirited. . . . Above all, it is not necessary for me to ask you to appoint more frequent opportunities for the Divine Service of Holy Communion."

To the clergy and laity he writes: "We stand upon the threshold of what, in many respects, will be a new world. A new time brings new and unwonted demands. The Church must be awake, alert, and all alive to these demands of a new time. The Church means, not 'they,' but you and me. If ever life meant anything, surely it is in these tremendous days. This is an epoch of revolutions. It ought to mean for men and women a moral revolution, a changed attitude toward life, a new appreciation of the privilege and purposes of living, a reaction from shallowness and superficiality, the entrance into a deeper life. . . . Accordingly I am proposing what might be called an Every Member Lent . . . to get each member to endeavor to make it, as never before, a Lent of reality." He closes by recommending prayer and the Holy Communion, the breath and the bread of life. With his letter the bishop enclosed a folder of thoughts for each day with readings chiefly from the New Testament and apt quotations from a broad range of sources, and a card of prayers for children. For these there has been a lively demand in the churches.

Venerable Churchman Dies

PORTSMOUTH, OHIO.—Samuel R. Ross died here on March 20. He was born in Oxford, New York, on April 8, 1919, and for many months his family had been planning to celebrate his one hundredth birthday. For seventy-two years he was a regular communicant of All Saints' Church here and much of that time warden and vestryman. He was delegate to the diocesan convention; he frequently entertained visiting bishops and other clergy in his own home, and rarely missed a service until within two weeks of his death. His children and grandchildren are active in church work.

PHILADELPHIA CATHEDRAL PROJECT IS UNDER WAY

Installation Service Is Occasion for Outlining Plans for Building

PHILADELPHIA, PENNSYLVANIA.—The installation service of the Rev. George L. Richardson as vicar, and the Rev. Samuel B. Booth as assistant, of the new Diocesan Church of Saint Mary which took place on Tuesday afternoon, the Feast of the Annunciation, marked the first step toward a cathedral for the diocese. A large and representative congregation gathered for the service. Following the choir in the procession came the newly organized vestry, consisting of the Messrs. Charles Biddle, Sidney L. Wright who is treasurer, Wm. Ellis Scull the secretary, Eli Kirk Price, J. J. Collier, Andrew Wheeler, Benjamin Rush, John S. Newbold, H. S. French, C. L. Borie, Jr., M. F. Roberts, and H. W. Watson.

The Rev. Dr. Hodge, rector *emcritus*, read the opening sentences; Bishop Garland read the lessons; the Rev. Dr. Perry, president of the Standing Committee of the diocese, read the creed and collects. The Rev. Elliot White, of St. Mark's, was the bishop's chaplain.

After the installation of the two clergy to their office and place in the diocesan church, Bishop Rhineland made an eloquent and forceful plea for this beginning of a cathedral foundation so begun.

"In the purified and regenerated city that is to come, Philadelphia must have a cathedral as a symbol of her regeneration. The Church must have a strong spiritual centre, from which its influence must radiate. At present the Church cannot and does not reach the community as a whole; this is not the work of parishes. We need a central pulpit for the clear teaching of Christian truth, and its application to the conditions of the community as those conditions now are."

The bishop made a special plea for an addition to the staff of clergy at the diocesan church of a man whose special work would be among college students in the city.

The diocesan church, he said, was to be a power house for social service, addressing itself to the eradication of social sores. But chiefly it is to be a central sanctuary, a house of prayer for all, open to all at all times.

All of this that has been so wisely planned, was said to be realizable only in a genuine cathedral; Bishop Rhineland hoped that the diocese might not wait too long for that.

The offering at this service was for the projected cathedral. The sum of \$100,000 left by Mrs. H. W. Watson is to be used for the enlargement and improvement of the diocesan church of St. Mary. Already ground and buildings adjoining have been bought to make room for needed enlargement.

More than 100 men and women met at the residence of Mr. and Mrs. Alexander Van Rensselaer on the following afternoon and heard Bishop Rhineland outline his plans for the cathedral.

As a result of the conference a Cathedral League will be organized to push the project to a successful completion. Bishop

Rhineland will appoint a committee to arrange for the organization.

Many of Philadelphia's best known families were represented in the group which discussed the cathedral project. William Ellis Scull, vestryman of St. Mary's Diocesan Church, presided, and in addition to the bishop's address there were addresses by Bishop Garland and the Rev. Dr. George Lynde Richardson.

It was announced that \$34,000 was pledged to the Cathedral fund prior to this meeting. Six prominent laymen are said to have given \$5,000 each.

CLERGY OF RHODE ISLAND FAVOR LEAGUE OF NATIONS

PROVIDENCE, RHODE ISLAND.—At a meeting attended by all but three of the clergy of the Diocese of Rhode Island, the following resolution, favoring a league of nations, was passed unanimously:

WHEREAS, The Christian Church is pledged to a civilization by service, and upholds the ideal of a citizenship without national selfishness; and

WHEREAS, We discern in a league of nations an idealism in public life that in freedom and peace will enable all nations to bring their glory and honor into the Kingdom of God; therefore, be it

Resolved: That we, the bishop and clergy of the Episcopal Church of the Diocese of Rhode Island, advocate the establishment of a league of nations, for the purposes set forth in the Paris Conference; and be it further

Resolved: That we favor the entrance of the United States into such a league as shall be adequate to safeguard the peace that has been won, and the security and orderly development of all self-determining peoples; and be it further

Resolved: That copies of this resolution be sent to the President of the United States, to the Senators representing Rhode Island at Washington, and to the Providence daily newspapers.

WAR COMMISSION GIVES OUT FEBRUARY STATEMENT

The following statement shows the distribution of funds of the War Commission during the month of February: Chaplains' salaries, \$3,304.46; chaplains' expenses, \$4,022.74; chaplains' equipment, (equipment, \$519.23; portable altars, \$393.29) \$912.52; army chaplains' training school, \$300; foreign work, \$3,811.35; Brotherhood of St. Andrew, \$10,000; stationery, postage and printing, \$1,132.61; appropriations for special work, \$2,759.33; U. S. certificates of indebtedness, \$50,523.97. Total expenditures, month of February, 1919, \$77,757.28.

Three Editions Exhausted

Indications from all over the country point to a greater interest in the Lenten Offering number of the *Spirit of Missions* than ever before. Despite the absence of many of our clergy on the other side of the water and the unsettled condition caused by the influenza epidemic, three editions have been exhausted and a large number of schools have sent in second and third orders for copies.

BISHOP TUTTLE WARNS THE CLERGY AGAINST FRAUD

Person with "Desperately Sick Friend" Operating in Middle West

ST. LOUIS, MISSOURI.—Bishop Tuttle has sent out the following warning to the clergy:

"A game of fraud is being worked upon us out here. Someone at the phone personates Dean Davis and asks some clergyman to care for a person desperately sick, saying that Bishop Tuttle has wired or will wire a hundred dollars, and so forth. We know of two clergymen applied to. One in Wilmington, Delaware, advanced fifty dollars on receipt of the spurious message. The other, at Syracuse, New York, was cautious and would advance nothing till after plain eyesight of the patient, and so saved himself. Let the clergy be very careful about telephone messages asking help."

CHURCHES HAVE PUBLISHED SOCIAL SERVICE BULLETIN

MIDDLETOWN, CONNECTICUT.—The Social Service Committee of the Connecticut Federation of Churches, of which Dean Ladd, of the Berkeley Divinity School, is chairman, has published a "Survey of Proposed Social Legislation in the State" which has been widely circulated. The purpose of the bulletin is to inform the clergy of acts introduced in the legislature which have to do with social reform, and the present issue treats of bills for widows' pensions, child welfare, the minimum wage, shortened working hours and Sunday observance. The clergy are urged to attend hearings at the capitol on the questions, to interview their local representative or senator, and, in the case of the passage of a bad bill, to appeal to the Governor for his veto. In this way a practical movement is started to align the religious and moral force of the Church in the support of moral reform through legislation.

An interesting and influential Conference on Social Service was held at Berkeley Divinity School, Middletown, on March 3 and 4, under the direction of the Committee of the Federation. There was a large attendance of clergy of all denominations from all parts of the state, our own clergy being well represented. Bishop Brewster presided at the luncheon, at which one of the speakers was Bishop Brewster, of Maine, and Bishop Acheson took part in the public meeting on the first evening, which was held in Holy Trinity Church. A series of valuable conferences was held on such topics as, the aims of labor, substitutes for the saloon, etc.

Bishop Greer's Gift

Accompanying the gold watch presented to Bishop Greer on the occasion of his 75th birthday by the clergy of his diocese, an account of which appeared in THE CHURCHMAN recently, was a silk fob, with a gold ornament on which was engraved the seal of the diocese. The gift of the fob was a part of the original plan for the gift, and should have been mentioned last week.

Our Weekly News Letters

NEWARK

Dedications and Ordinations at Cathedral—The third Sunday in Lent was marked in Trinity Cathedral, Newark, by the dedication of a memorial window placed back of the chancel and the ordination to the priesthood of the Rev. Charles Judson Child of Woodcliff and the Rev. Hugh W. Dickinson of Wortendyke. Bishop Lines officiated at both services.

Rev. R. C. Ormsbee to Serve in France—The Rev. Roland C. Ormsbee, formerly rector of St. Paul's Church, Newark, has sailed for France to serve as chaplain under the National War Work Council of the Y. M. C. A. in connection with its reconstruction work. Mr. Ormsbee resigned his rectorship for war service, for which he prepared at the Officers' Training School at Camp Zachary Taylor in Louisville, Kentucky.

Daily Self-Denial Asked of Parishioners—Members of St. George's Church, Maplewood, the Rev. F. W. Richey, rector, have been asked to maintain during Lent a daily self-denial fund of from five to ten cents, and in this way to aid in the raising of a fund for the erection of a new church edifice. Children are included in the plan, and it has been pointed out that with 400 persons in the parish and the number increasing rapidly it would be quite possible to have an Easter offering of \$1,500, given as a thank offering for the mercies vouchsafed by God during the last year.

Death of Mrs. Randolph Rodman—Mrs. Caroline Louise Townsend Rodman, widow of Randolph Rodman, of 577 Hamilton Road, South Orange, died March 20 in St. Luke's Hospital, New York, following an illness of two months and an operation. Mrs. Rodman was born fifty-six years ago in New York City, and had been a resident of South Orange during the last sixteen years. In addition to her parish activities in St. Andrew's Church, she exerted a marked influence in the work of the diocesan Woman's Auxiliary, particularly in the effort made to further the interests of the American Church Institute for Negroes. Archdeacon Frederick B. Carter, acting rector of St. Andrew's Church, officiated at the funeral service.

GRACE MCKINNEY.

NEW YORK

Bishop Thomas Coming for Conference—Bishop Thomas has telegraphed the ladies who are arranging for the conference luncheon at the Hotel Biltmore on April 7 that he will come from Cheyenne especially to present the call of the Church to the war workers expected to attend this important gathering. Dr. Manning, chairman of the advisory council, will preside and will speak on "The Challenge of the Church," and the Rev. Mr. Henshaw of Rye, lately returned from France, will be the third speaker. A canteen supper with recruiting stations for enlistment in various forms of church work will be held at St. Thomas' community centre under the direction of the same group of women.

Chaplain Returns—Chaplain Fell of the 102nd Engineers has returned to his parish, St. Alban's in the Bronx, and preached for the first time since his return on Sunday, March 23.

Seven Days' Mission—A seven days' mission from March 30 to April 6 has been planned for St. Stephen's Church. The Rev. Cyrus Townsend Brady, LL.D., is the missionary. The general theme of the addresses is "The Mind of Christ." Services are being held every night at eight o'clock.

Tablet to Bishop Courtney Dedicated—Immediately after the second lesson at Morning Prayer last Sunday a tablet was dedicated to the memory of the late Bishop Courtney, for eleven years the rector of St. James' Church. The tablet, which is the gift of Miss Mabel C. Courtney, has been placed on the south wall of the church. It is in the form of a bas relief, representing Bishop Courtney preaching the gospel, the chief and characteristic work of his long, distinguished and fruitful life.

Anniversary of the Church of the Transfiguration—The Parish of the Transfiguration was formed in 1848, the church was built a year later and consecrated on mid-Lent Sunday, 1850. The sixty-ninth anniversary of the consecration and first service held in the newly built church was accordingly celebrated last Sunday. The Rev. Shirley C. Hughson, superior of the Order of the Holy Cross, was the preacher. There was special music and an address by Miss Edith M. Hadley, president of the Girls' Friendly Society of the diocese in the afternoon when candidates of the Girls' Friendly Society were admitted to full membership. The parish has just presented to the National League for Woman's Service an ambulance, which was used on Tuesday for the first time and carried wounded soldiers to view the great welcome to the Twenty-seventh Division.

Preachers for the Week—Dr. Crowder and Dr. Silver were the preachers at the noonday services last week at Trinity Church. Dr. Manning preached Sunday afternoon at St. Paul's Chapel, Columbia University. "The Theatre and Democracy" was the subject of a meeting held at St. Mark's-in-the-Bouwerie on Sunday. The speakers and topics: "From Macbeth to Ole Bull," Charles D. Coburn, of the Coburn Players; "The Noh—the Aristocratic Lyrical Drama of Japan," Miss Catherine Dupont; "Is the Drama League Worth While?" Montrose J. Moses.

MARGARETTA MILLER.

BOSTON

Diocesan Convention Date Changed—The bishop of the diocese has given notice that the date for the annual meeting of convention has been changed from May 7 to Thursday, May 1.

Cathedral Neighborhood Kitchen—Dean Rousmaniere writes as follows to the head of the Cathedral Neighborhood Kitchen—"I visited the Neighborhood Kitchen yesterday at the noon hour when

the children were there for their dinner. It seemed to me such a real contribution to the welfare and the chances of those little forlorn children, and of such value as an experiment, that I cannot refrain from writing you about it. The results for good to each child which are so undoubted, seem to me only one feature of what the noon dinners are doing. I believe the data obtained over a considerable period of time will be invaluable in convincing people of the importance of seeing to it that little children must not be allowed to grow up under-nourished and with all their faculties below par."

Massachusetts Clerical Association—At the monthly luncheon, Monday, April 7, at the City Club, the Rev. J. H. Greig, B. D., Archdeacon of Worcester, England, will address the association.

Bishop Fiske at the Cathedral—The Rt. Rev. Charles Fiske will be the special preacher at the noon-day services at the cathedral this week.

Incorporation Amended—On February 20th, there was signed by the Governor of Massachusetts a bill amending the Act of Incorporation of St. James' Parish, Roxbury, in such a way as to permit the corporation to increase or otherwise regulate its membership in any way it might think best. This law was formally accepted by the proprietors at a meeting held on March 7. A joint-committee of the proprietors and vestry is now at work preparing a set of new by-laws to be acted upon by the proprietors at an early date. The principal motive in these proposed changes is to give to the rank and file of the active bona-fide parishioners official membership in the corporation of the parish, so that the vestrymen and other officers shall in the future be elected by the parish as a whole.

The taking of this action was initiated by the little group of pew-owners, who are at present the only members of the corporation, because they felt that the time had come for the parish to be more democratically organized and for the parishioners as a whole to take the ultimate authority and responsibility into their own hands. To this end they introduced the bill into the State Legislature which has now become law.

Knights of Washington Initiated—Recently the charter members of the new company of the Knights of Washington in St. Paul's Parish, Peabody, with the rector, the Rev. Francis L. Beal, D.D., went to St. Luke's Church, Chelsea, and were initiated by the company there under the direction of the Rev. George A. Barrow, Ph.D., the rector, and one of the general officers of the order. The new company will be formally installed soon after Easter.

A Gift of New Hymns—St. James' Church, West Somerville, Massachusetts, the Rev. William H. Pettus, rector, has been presented with one hundred and fifty copies of *The New Hymnal*, by Mr. Henry E. Crowley, a communicant of the parish, in memory of his father, the late Mr. John Crowley.

CHARLES CHASE WILSON.

SHANGHAI

Dr. Wood in Shanghai—Dr. Wood of the Board of Missions reached Shanghai January 1 and spent his first week

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with Bishop Graves, getting his China bearings and adding considerably to his clothing equipment in preparation for the chillier journeys of the next two months. The change from the "summer" of Manila to February and March in China is apt to be trying. Dr. Wood has now gone on to the Anking and Hankow dioceses, whence he will return to Shanghai about April 15, and go on to Japan a month later.

Feeling Between China and Japan—

The ill-feeling between China and Japan has not been decreased by the apparent effort of the Japanese to coerce the Chinese representatives at the peace conference in Paris. One could wish that the element friendly to China which undoubtedly exists in Japan, could become something more than an ineffective minority. There is work to be done, too, in bringing the Christian communities in China and Japan into closer touch. Certainly the Christian communities ought to be the most hopeful points of friendly contact. Chinese Christianity hardly sees this as yet. It has been necessary in a land of no patriotism to teach it as a Christian duty. This teaching has been successful. Chinese Christianity—at least the Protestant type—is patriotic to a high degree. But patriotism in itself is apt to have an anti-other-national bias, and emphasis, and Chinese Christians have not entirely escaped this evil. The complete ideal of the Christian brotherhood as a super-national thing needs and awaits further emphasis.

Mr. Littell Ill—The many friends of the Rev. S. H. Littell will be sorry to hear that he had a severe attack of pneumonia in January. I am glad to be able to report that he is now on the road to recovery.

JOHN W. NICHOLS.

HANKOW

Death of Mr. Nieh—The Rev. T. C. Nieh, priest of this diocese, died in Wuchang on February 7. Since the spring of 1917 he has been retired from active service. The Rev. Mr. Nieh was educated at Boone School and St. John's College; was ordained deacon in 1888 by the second Bishop Boone, and priest in 1902 by Bishop Ingle. He served at St. James' Chapel (Tsan Lei Tsz Hong), Hankow, from 1888-1893; from then until 1909 at Hanchuan in a position of some isolation and much responsibility. He was then moved to Sinti, where he remained until impaired health led to his retirement. His work was that of a faithful servant of our Lord and of His Church.

Graduations—Three women graduated on January 25 from St. Phoebe's School for church workers, all having completed the course provided for those preparing to be deaconesses. One of these goes to the District of Shanghai. Of the two, Miss Liao will work in Changsha and Miss Han at St. John's Church, Hankow.

The closing exercises of the Catechetical School were held on January 16 and certificates were given to six men.

Four men were graduated from St. Paul's Divinity School of Boone University on January 17. Of these, three belong to the District of Anking. The fourth will work at the Church General Hospital.

Spiritual Leadership—Signs not a few are visible on the ecclesiastical horizon of Canada, indicating the return of the Church to a sounder basis of leadership than has been in evidence for some time. The attitude of the general public towards the Church during the war was a revelation. It seemed to be taken as a convenient medium for promoting war activities of every sort and description, from recruiting, to the sale of rags and bottles for the Red Cross. Its place as a spiritual centre of instruction and inspiration was largely overlooked, due to the aggressive non-Anglican sentiment that seems to busy itself, chiefly, with subjects of the moment. For several years there has been a decided tendency in the Anglican Church to follow,—reluctantly it is true,—the public desire for the Church to "do something," to "practice rather than to preach," to magnify "deeds and not words." This found expression in the adoption of certain fads and fancies that had their day and were discarded. To-day the preaching and teaching functions of the Church are being restored to their former place. It isn't by bread alone that man lives. Neither is it by doing things that he progresses. The chart and compass are still essential to the navigator, and ideals and motives are still essential to fruitful lives. There are wholesome signs that the Church is turning to the business of setting forth truth in its comprehensive fullness as the motive power of all life. In this conception of its functions the Church is becoming the most vital and most practical force in national development.

Death of Archbishop Hamilton—The death of Archbishop Hamilton, which occurred recently in California removes one of the sweetest characters and best loved sons of the Church in Canada. He was born in Quebec and came of an old and wealthy family that has long taken a prominent place in the upbuilding of the country. He was educated at Oxford, but all his ministerial life was spent in the country he loved and called his own. His outstanding characteristics were, simplicity, fidelity, an overmastering love for his Master and His Church, an unfailing courtesy to everyone,—for to him all were Christ's brethren,—an open handed but withal modest generosity for every need and every worthy cause. From curate to archbishop, in the tenement and on the avenue, he was the same gentlemanly priest, always about his Master's business.

In the year 1914 he was convinced that his advanced years and growing infirmity unfitted him for the adequate performance of the exacting duties of his office and he voluntarily retired to make place for a younger man. He was a convinced and consistent disciple of the catholic school of theology, but he was the trusted and revered father of all his diocese. Both in and out of the Church, Charles Ottawa, drew to himself friends of the most diverse intellectual and social types. In the fullness of years and service his passing was as the sun going down at evening or the tide going out at its appointed time.

Halifax Churches Join in Keeping Lent

—The city of Halifax, that has always been one of the historic spots in Canada, came into special prominence during the recent war as one of the great shipping ports of the world. When that war was at its height the eyes and sympathies of the world were called down upon it by reason of a disastrous explosion that laid a large portion of it in ruins and claimed hundreds of innocent victims. The immediate and generous help of Americans will never be forgotten.

Public interest in this remarkable city has been aroused in still another way. At the beginning of Lent a joint pastoral signed by the Roman Catholic archbishop, the Anglican archbishop, the presiding clergy of the Presbyterian, Baptist, Methodist, Disciples, and Lutheran communion, has been sent out to all citizens. This document calls for the special observance of Lent by services in all churches on Wednesdays and Fridays and daily services throughout Holy Week. It is arranged that the subjects of the sermons or addresses on Fridays shall be identical in every church in the city.

The pastoral states—"There is no desire to limit or direct what each church shall do. It is only an effort to lead the community to acknowledge their allegiance to our Lord and Saviour Jesus Christ, and to seek through their churches the power to serve Him and to take their part in the development of true citizenship on the best and surest foundation." This probably has never been attempted before in our country and manifests a spirit that ought to be impressive and fruitful for good in the community. The public is growing accustomed to speak in general terms of "the Church" even when it criticizes the vagaries of some one communion. The loss of confidence in the methods or teaching of one, causes all to suffer. An experiment such as is in operation in Halifax may have an important stabilizing influence upon the whole ecclesiastical body and greatly augment its influence among men.

The Toronto Cathedral—The Church in Toronto has a cathedral problem of long standing. A former bishop dissatisfied with an edifice that was part cathedral and largely a parish church began a building that was to be a cathedral pure and simple, after the English model. In his venture he didn't carry the approval of the great body of the laity of his diocese, and as a consequence he got no further than the chancel which for nearly a quarter of a century has been an eye sore and reproach to the Church of a great diocese. Quite recently a most generous offer to the bishop was made by the executive officers of the Mother Church of St. James, the former cathedral, contingent on the restoration of the episcopal throne thereto. The financial resources of St. James' have grown with the growth of the city and are such that it may undertake vast enterprises. Public sentiment is still lukewarm towards the newer venture and the decision is a serious one. However, it has gone so far

that the present bishop doesn't feel justified in abandoning it, and presumably in due time it will be completed. There is this to be said in its favor that Toronto, a city of commerce and of churches, notably lacks one great outstanding ecclesiastical edifice of architectural and devotional impressiveness that is called for in the midst of triumphant industry. Some of these days, possibly, the objections that have so long stood in the way of the completion of St. Alban's the Martyr, may be swept away and a structure of stately proportions, eloquent of devotion, adequately symbolizing the faith of our people, may be an accomplished fact.

LEXINGTON.

ALASKA

Fairbanks, February 15—In yesterday's mail a letter was received from Vaughn Taylor, who is in service in France, stating that he had been promoted from the rank of acting major to that of major. Vaughn is one of the first Alaskans to complete the course of training at West Point.

Alaskan Knitters—The Tanana Valley chapter of the Red Cross reports that three of the mission stations which have had supplies, have already turned in finished articles. Under direction of the teachers, the pupils in these three missions are knitting industriously. From Fort Yukon, with Deaconess Pick in charge, have come two consignments of socks to Fairbanks, a dozen pairs in each package. These twenty-four pairs were unusually well made, correct as to measurement, firmly knit, and with the Kitchener toe. Holy Cross Mission, away down on the Yukon, secures its yarn from Ruby, and contributed sixteen pairs of socks and one sweater to the last shipment of the Ruby branch. Best of all, they sent to Ruby voluntarily for the yarn, and are enthusiastic knitters. Stephen's Village is also knitting, but owing to its isolation has had no opportunity to ship completed garments. Thus the Indian is showing his patriotism; in addition to knitting, they have sent in donations of money and moccasins, etc.

Influenza at Salchaket—The winter has been beautifully mild, with only four weeks of severe weather, and that not to compare with the past four years. The Indians have been staying out in the hills this year, fearing the influenza, which they call the "bad sickness." It has crept up the trail to within a hundred miles, but the quarantine is strict, and we hope for immunity. Some of the Indians get a little panicky, but Old Selina showed her faith when she told the missionary in charge that she would not leave her alone; "I not afraid of God, I think I stay by you." Selina, who is far from young, still likes to dance and walks many miles hunting her porcupines! There is a new gold strike up the Salchaket, and a rush is expected this spring.

The mission was very much run down when it was re-opened last summer; but after cleaning and kalsomining, it was better. This mission station, like all others up here, is severely handicapped by lack of materials.

GUY H. MADARA.

MEXICO

At Guadalajara—St. Andrew's Seminary, Rev. Efraim Salinas, principal, was re-opened in January of last year. Owing to the unsafe conditions in the suburban colony where our St. Andrew's School and farm are located it has been necessary during the past year to occupy a temporary home in the city with only the young men who are preparing for the ministry as students. The buildings on the Church's property have been badly damaged and looted but are now being repaired and Mr. Salinas hopes to move back early in June and resume the boys' department with the seminary students as teachers.

During the suspension of English services in Guadalajara the native congregation has been worshipping in St. Mark's Church. This congregation is unusual in that it is made up of professional men and their families, lawyers, doctors, teachers, school inspectors, etc. These accessions from the more intelligent class are due largely to a "class of singing" which the Rev. Mr. Salinas is conducting for men who have drifted away from their old moorings of Christian faith and are looking for a safe haven for themselves and their families.

At San Sebastian—The Rev. Josue Diaz, deacon, has a very flourishing mission at San Sebastian, an Indian town about twenty miles from Guadalajara. This is a remarkable work due to the faithful ministrations of Mr. Diaz. Although only a year old this congregation has now almost one hundred communicants and a good Sunday School. On Sunday morning while the children are being taught in the chapel Mr. Diaz conducts a class of some thirty-seven grown people out under the trees. The course being pursued is on the Thirty-Nine Articles and the Church Catechism, with the Bible for authority and reference. Mr. Diaz also has a well trained choir of a dozen voices and a band of five pieces with a leader!

Bishop Aves makes his home in Guadalajara and it is through a late letter from him that we have obtained the above notes. T. MCKNIGHT.

PHILADELPHIA

World Week in Every Member Campaign—The Every Member Campaign in the diocese has progressed from parish week, when local opportunities were set forth in every parish. Then came the diocesan week, when all the parishes in each district gathered at a common centre to be told of the relief, rescue, educational and missionary work that can only be done by all the parishes as they are joined together in the diocese.

Sunday, March 23, began the last stage of the campaign; in every parish the wider mission of the Church to the whole world was set forth. On afternoons and evenings an educational and inspirational conference has been held in the following centres:—At St. Matthew's on Girard Avenue, under the leadership of the Rev. Dr. Milton of Wilmington, North Carolina. At the Good Shepherd, at Roscmont, the Rev. Dr. Parrish, of New Brunswick, is leading the people of the main line churches. At Holy Trinity, Lansdale,

the Rev. H. W. Stowell, who is also instructing the people of Bristol. In Norristown the Rev. F. J. Clark of the Board of Missions. At Phoenixville and Pottstown the Rev. Dr. Wood. In the Church of the Savior in West Philadelphia the Rev. Dr. Yellott. In Kensington the Rev. Philip Cook of Baltimore. At Holy Trinity in the city the Rev. Dr. Patton is the leader. In Germantown and Chestnut Hill the Rev. Dr. La Mothe of Baltimore is conducting the meetings of great gatherings of people. The Every Member Campaign is to be made on Sunday, March 30. IRVING A. MCGREW.

LONG ISLAND

Activities at Trinity Church, Roslyn—About six hundred school text books have been sent from Trinity Parish, Roslyn, to Liberia for needed educational work there; they have twenty-five candidates to the G. F. S. who meet on Thursdays during Lent to make quilts for the Belgian babies, and on Tuesday evenings to make surgical dressings for mission hospital work in Raleigh, North Carolina; the parish gave in 1918, \$110.29 to the archdeaconry as against \$37.17 for the previous year. This church became an independent parish in 1869, the year that the Diocese of Long Island separated from the Diocese of New York. The Rev. Clifton H. Brewer is the rector.

Dolls—One Hundred Wanted—The rector of St. Mary's Church, Brooklyn, appeals to his people for one hundred dolls for the little girls of the Appalachian Mountains. "Did you ever," he asks, "have the pleasure of giving a doll to a keen and eager little girl who has seldom seen one, and never owned one?" He is providing a big box, and will put six dolls in it himself. This is the result of a talk given by Mrs. Hughson at a recent missionary meeting.

Record Confirmation Class—St. Ann's Church, Brooklyn, is rejoicing in the fact that on Sunday, March 30, a class of thirty-seven (twenty-one adults, including seven men, and sixteen children,) was confirmed. This is double the number confirmed a year ago, and the class the largest in many years.

The Rev. Mr. Oldham preached at the 4 o'clock service Sunday in the Cathedral of St. John the Divine, in New York City. The evening preacher at St. Ann's was the Rev. Stuart L. Tyson, D.D., of Princeton, New Jersey.

One Million Dollars to Be Raised—One million dollars is the amount planned to be raised at the Church Charity Foundation drive, April 5-16.

This money will be used to rebuild the orphanage destroyed by fire three years ago, to pay up all indebtedness, and build a new hospital.

Mr. William M. Baldwin is chairman of the men's committee, and Mrs. John Anderson of the women's committee.

Memorial Community House—In memory of the four boys of their parish who

made the supreme sacrifice, the Men's Club of St. Bartholomew's Church, Brooklyn, the Rev. F. M. Towmley, rector, has undertaken to raise \$35,000 with which to build a community house.

Much of the money has been raised and plans have been drawn, but owing to the high cost of materials and labor work will not be started until 1920.

Thirtieth Anniversary — St. Paul's Church, Flatbush, had its thirtieth anniversary, Sunday, March 30. On this Sunday thirty years ago their present rector, the Rev. Townsend G. Jackson, D.D., came and has the distinction of being the rector longest in active service in the whole diocese, beside being chancellor of the cathedral at Garden City.

This parish has 1800 communicants, ten organizations, besides a men's club of 100 members, and a very strong branch of the Woman's Auxiliary.

MARY E. SMYTH.

CHICAGO

Confirmation at St. Peter's Church—On the evening of March 25 Bishop Griswold confirmed a class of forty-five at St. Peter's Church. After the service all the members of the parish who had been confirmed within the last three years, together with the vestry, gathered in the parish house, where they welcomed the newly confirmed class into the full privileges of the Church.

The Rev. Frederick G. Budlong, rector of the parish, observed the third anniversary of his coming to St. Peter's Church in February. At that time he summed up the record of the work that had been done since his coming in 1915. Besides numerous additions and improvements to the buildings, and an increase of the staff to three priests, a deaconess, and a paid director of religious education, he reported 178 persons baptized, 129 confirmed, and a total of 456 added to the parish roll in the last three years. On December 31, 1918, there were 1642 communicants, and 2277 baptized persons belonging to the parish.

Corporate Communion of the Deaconesses—The deaconesses of the Diocese of Chicago held their annual corporate Communion on Tuesday, March 25, the Feast of the Annunciation, at St. Simon's Church. Bishop Griswold was the celebrant. The seven deaconesses who are at work in the diocese were present at the service.

Work at the Cathedral—Under the leadership of Mr. Edwin B. Clark, a group of laymen at the cathedral have been carrying on a church attendance campaign during Lent, in order to increase the attendance at the Sunday morning service. Their efforts have been very successful. On Sunday, March 30, the Rev. Bernard Iddings Bell, Church chaplain at the Great Lakes Naval Training Station, was the preacher, and there were in the church at that time almost double the number that made up the Sunday morning congregation before the beginning of Lent. On Wednesday afternoons during Lent

Bishop Griswold is giving a series of meditations in the chapel at the cathedral.

CHARLES L. STREET.

ALBANY

The Rev. Dr. Stires in the Cathedral—

The Rev. Dr. Stires, rector of St. Thomas' Church, New York City, was the preacher at the lenten Thursday evening united service, March 20. The large audience, filling the cathedral, heard one of the stronger sermons of the course. The Very Rev. Hugh E. W. Fosbroke, D.D., dean of the General Theological Seminary, was the preacher on March 27. The Rev. Floyd Tomkins of Philadelphia will follow, preaching on April 3.

Deaf Mute Work—The *Mission Leaflet*, the organ of the Commission for Deaf Mute Work in the Dioceses of Albany, Central and Western New York and Vermont, is to be revived as a quarterly. The missionary, the Rev. H. VanAllen, is the editor.

Archdeacon Greig at Amsterdam—The Venerable J. H. Greig, Archdeacon of Worcester, England, conducted a mission in St. Ann's Church, Amsterdam, the Rev. E. T. Carroll, D.D., rector, from March 21 to 25, speaking three times daily. On Sunday night, at an additional service he spoke on the League of Nations in its relationship to the teachings of the Christian Church. The Sunday midday sermon was upon the effect of the war on the religious life in England.

J. N. MARVIN.

SAN JOAQUIN

Well Attended Retreat—A retreat for the clergy was conducted by the bishop in the Chapel of the Holy Spirit, Fresno, March 17-18, all but three of the clergy in the district being present. Four conferences were held on the subject: "The priest training his parish (1) in worship, (2) in giving, (3) in study and (4) in good works."

Death of the Rev. F. M. Baum—The Rev. Frank M. Baum, missionary at Madera, died in Fabiola Hospital, Alameda, March 8. Mr. Baum suffered a stroke of apoplexy in December from which he only partially rallied. Though connected with this district but one year, he had endeared himself to his congregation and his fellow clergy by his singular devotion to his work and the gentleness and strength of his character, and has perpetuated his influence by leaving his books as the nucleus of a diocesan library. His ministry had been spent almost wholly in the Eighth Province, and a wide circle of friends in Washington, Idaho and Oregon will gratefully cherish his memory.

Visitors from Alaska—The visit of the Rev. A. R. Hoare of Point Hope and the Rev. George J. Zinn of Valdez has increased the interest of our parishes and missions in the Alaska Mission. Messrs. Hoare and Zinn toured the San Joaquin Valley by automobile the third week in March, speaking to congregations and

branches of the Woman's Auxiliary at ten different points, and exhibiting interesting stereopticon views of missionary work in the north. At Fresno, besides speaking to large congregations in the church, Mr. Hoare addressed the students at the State Normal School.

Lecture on "The Christian Year"—A series of lectures on "The Christian Year" is being given by the bishop weekly in St. John's Parish, Stockton.

L. C. SANFORD.

MAINE

Death of a Clergyman—St. Paul's Church, Portland, has suffered a severe loss in the death of the Rev. Joseph Battell Shepherd who died at the rectory on Sunday, March 23, after declining health for about a year. But he was able to fulfill his ordinary duties up to within a few weeks of his death.

Mr. Shepherd was the oldest resident clergyman in the city, and he was widely known and greatly respected. Apart from the claims of his vocation, he was keenly alert to the value of social and civic interests.

It was, no doubt, a supreme joy to himself, his people, and friends that on January 6 of this year he celebrated the twenty-fifth anniversary of his own rectorship, and the fiftieth anniversary of the laying of the corner stone of the church building.

Mr. Shepherd was born in New York City seventy-two years ago, and entered Wesleyan University in 1874, graduating with honors. He was one year at Harvard Theological Seminary, and took a post-graduate course at Yale University. He was ordained into the ministry of the Methodist Episcopal Church, remaining in that ministry for five years when he undertook a careful preparation for the ministry of the Episcopal Church. Mr. Shepherd was married to Miss Emma Irene Smith of Vernon, Connecticut, in 1875, and she survives him together with her mother.

The funeral service was conducted at St. Paul's Church on March 26, beginning with a celebration of the Holy Communion at 7 A. M., the Rt. Rev. Benjamin Brewster, D.D., being the celebrant, assisted by the Rev. Canon R. W. Plant, rector of Christ Church, Gardiner, and the Rev. Ernest A. Pressey, rector of Trinity Church, Portland, after which the Masonic Body maintained a guard of honor in the church until the hour of the burial service at 2:30 p. m., which was taken by the bishop of the diocese, assisted by the Very Rev. Frank L. Vernon, D.D., of St. Luke's Cathedral. The vested choir of the Cathedral Church of St. Luke was also in attendance. The interment was at Evergreen Cemetery, Portland.

President Sills on League of Nations—With the purpose of gaining further knowledge of the League of Nations plan the Democratic League of Portland met for a symposium on the subject, March 18, when an illuminating presentation of the matter was given by Kenneth C. M. Sills, LL.D., president of Bowdoin Col-

ge, who is a loyal son of the Church. In an address, also, was given by the Rev. Ernest A. Pressey, rector of Trinity Church, Portland, upon "Moral Evolution and the League of Nations."

Death of a Prominent Church Woman—On the death of Mrs. George K. Boutelle, St. Mark's Church, Waterville, has incurred a great loss. She died after a long period of illness and was buried March 5, Bishop Brewster officiating, assisted by the Rev. George Bruce Nicholson, D.D., of Somerville, Massachusetts.

Return of Rector from France—St. Mark's Church, Augusta, is looking forward to the return of the Rev. Victor O. Anderson from his long sojourn in France for the Red Cross. The rector expects to be with his people at the Easter services.

ERNEST A. PRESSEY.

INDIANAPOLIS

Confirmation at St. Paul's, New Albany—Bishop Francis administered the rite of confirmation on the morning of the Third Sunday in Lent, the rector, the Rev. Dr. J. Mallett, presenting a class of fourteen, the majority being men and boys. In the afternoon the bishop gave an address at a mass-meeting of the Community Welfare League at St. Paul's. The same week special-lenten preachers in this church were the Rev. John S. Douglas, rector of St. Andrew's, Louisville, Kentucky, and the Rev. J. Reginald Mallett, priest-in-charge of the Church of the Messiah, Mayodan, North Carolina.

NORTH CAROLINA

Welcoming the Soldiers—Raleigh gave a wonderful welcome to the soldiers of the 3th Field Artillery on Monday, March 4. The soldiers arrived in the city Sunday evening, and were entertained in the private homes of the people. Monday there was a great parade and a splendid dinner for the soldiers. The welcome which the governor of the state gave the returned heroes was a real gem. The diocese of North Carolina is proud to claim him as a member of the Episcopal church.

M. A. BARBER.

WEST VIRGINIA

Enthusiastic Meeting.—An enthusiastic meeting of the men of St. John's Parish, Charleston, the Rev. A. N. Slayton, rector, was held in the parish house March 21 in the interest of the campaign for missions and looking forward to the greater development of local religious work. George Laidley, city superintendent of schools, acted as chairman of meeting. He spoke of the work of parish for the last fifteen years and on the splendid spirit evidenced by the men in attendance. The Rev. Franklin J. Clark, New York, forward movement secretary of the Board of Missions, was the visiting speaker. After excellent talks from prominent men of Charleston the bishop referred to the possibilities and prospects for the community general and the congregation in particular.

It is hoped these campaigns for missions will become contagious throughout the diocese.

JAMES BARNES.

ATLANTA

A Business Woman's Organization—The Business Woman's Auxiliary of the Cathedral of St. Philip, Atlanta, which was organized about four years ago, is one of the liveliest branches in the diocese. Their meetings are held after business hours at half-past six, once a month. Supper is served at the reasonable price of fifteen cents by the Woman's Auxiliary. This is followed by the business session, study class, lecture, or whatever the program committee has arranged for.

At the last meeting, Dean Johnston, who has recently returned from France, gave a lecture for them in the chapter house. The free-will offering taken at the door netted for missions \$57.00. These women have a benefit fund by which they help members who have lost their positions or are sick. One of the latter, who is their special care, has been for five years an inmate of a tuberculosis sanitarium.

Atlanta Noon-Day Preachers—The preachers at the noon-day services at Atlanta, Georgia, during Lent are as follows: First week, Archdeacon Webber; second week, the Rev. William Way; third week, Dean Johnston; fourth week, Bishop Reese; fifth week, the Rev. P. A. Pugh; sixth week, the Rev. R. E. Campbell, O. H. C. E. S. TAYLOR.

RHODE ISLAND

Dr. Locke's Death—The death of the Rev. George L. Locke, D.D., rector of St. Michael's Church, Bristol, on Sunday morning, March 23, announced in THE CHURCHMAN last week, has brought widespread grief. Dr. Locke has been rector of old St. Michael's for fifty-two years. During that time he had so grown into the life of the town as to be known and loved by the entire community, and was without question its leading citizen. In the course of the years he had filled many and various offices in town affairs. He was secretary of the Rogers Free Library for thirty years; and had served on the School Committee. He had been a prominent member of the State Board of Health for twenty-five years. In the diocese he was always a notable figure, and though shunning prominence gained it by his scholarly instincts and irresistible charm. He was for many years an examining chaplain of the diocese and a member of the ecclesiastical court. He has been the presiding officer at several annual sessions of the diocesan convention. His pastoral relations to his people, who included many of the old Bristol families, were near and tender, and gathered rich meaning with the years. At the time of his death, in his eighty-fourth year, he was the ranking presbyter of the diocese.

On Wednesday afternoon, March 26, the parish church was filled with parishioners and townspeople, when the burial service was read by Bishop Perry, assisted by the Rev. Anson B. Howard, assistant minister. Many of the clergy were present. The Holy Communion had been celebrated in the morning. Interment was at Juniper Hill Cemetery.

Lent in Pawtucket—The churches in Pawtucket and Central Falls are following out a long-standing custom of uniting in a Wednesday evening service the several churches. The following are preachers for the evening services: April 2, Trinity Church, the Rev. W. B. Hawk; April 9, Church of the Good Shepherd, the Rev. A. J. Watson. The Three Hour Service on Good Friday will be held this year at Trinity Church.

Congratulations to Dr. Goodwin—At a conference of the clergy of the diocese recently a letter of congratulation was sent to the Rev. Daniel Goodwin, D.D., of East Greenwich, on reaching his eighty-fourth birthday. Dr. Goodwin has been connected with the diocese since 1879, and is the oldest presbyter. He has been for many years the recognized authority in local ecclesiastical history.

Processional Cross—Emmanuel Church, Newport, has received a processional cross of dark oak, decorated in dull gold with the *Angus Dei* and the symbols of the four evangelists. It is the gift of three members of the parish as a thank offering for victory; and is designed by Ralph Adams Cram. JOSEPH M. HOBBS.

CONNECTICUT

Archdeacon Greig's Visit—Archdeacon Greig, of Worcester England, conducted a quiet day for the clergy of Hartford and vicinity, and preached in the evening at the united-parishes service at Christ Church, on March 20.

Crowd Sees Play—An overcrowded parish house and later a full town hall saw the new play, *The Adz-Head*, an episode in the life of St. Patrick, in West Hartford. The play gives the reason for missions as well as its lesson in history. On the evening at the town hall, Miss Mary Beach spoke on "With General Allenby on the way to the Capture of Jerusalem," with some beautiful pictures on the screen.

JOHN STOCKTON LITTELL.

CENTRAL NEW YORK

Opportunity for Clergy—A delightful summer home, spacious and attractively situated in the village of Cleveland, on the shore of Oneida Lake, has been loaned to the bishops of the diocese by the owner, Mr. Bertram G. Foster, formerly of Cleveland, and now of Washington. The bishops have decided to use it as a summer rest house for the clergy of the diocese and their families during the present summer. An opportunity will be given the clergy and their families to spend one or two weeks in the house without charge between June and October, assignments to be made according to priority of application.

Clergyman Reveals Knowledge of Mining—The Rev. Theodore J. Dewees, of Christ Church, Binghamton, recently addressed the Men's Club of the Church of

the Good Shepherd, Binghamton, on "The Mining and Preparation of Anthracite." The lecture was illustrated with lantern slides loaned by the Philadelphia and Reading Coal and Iron Co.

Musical Services—The choir of Christ Church, Binghamton, is presenting a series of sacred compositions on Sunday evenings. On Sexagesima Sunday, Mendelssohn's *Lauda Zion* was given; on the First Sunday in Lent, Gounod's *Gallia*, and on the Fourth Sunday in Lent, Tozer's *Way of the Cross*. Stainer's *Crucifixion* will be given on Wednesday in Holy Week.

Clerical Changes—The Rev. M. P. Bowie has resigned Christ Church, Sackett Harbor, and removed from the diocese. Pending a permanent appointment the archdeacon will have charge assisted by lay readers.

A Correction—The Rev. L. A. Davison has not resigned Trinity Church, Camden, as has been reported, but has a three months' leave of absence.

Great Interest Aroused in Rome—So much interest has been aroused by the discussion of Atwater's book *The Episcopal Church and Its Message to Men of To-Day* by the men of Zion Church, Rome, that it has been found advisable to form two further groups. One of these is for men and women in the church on Sunday night. The third is a woman's group meeting under the auspices of the Woman's Auxiliary of the parish. One of the group explains certain features about the plot of the book, and the discussion is introduced in the form of a conversation, four women of the parish assuming the parts of the rector, major, judge and physician of the book. One of the clergy answers any questions that arise. The lenten illustrated lectures for children have been largely attended. There were 168 present the first day, and the number has increased to 250, taxing the capacity of the parish hall.

New Parish Purchases Property—The congregation of St. Alban's, Syracuse, will purchase a residence property at 238 Strong Avenue. Title will not be obtained until June 1, but in the meantime the work of converting the first floor into an auditorium will be done. A committee have been nominated to the bishop to represent the congregation in business matters, and St. Alban's Guild has been organized under the presidency of H. W. Antley. The Rev. Dr. W. DeLancey Wilson is priest in charge.

Noon-Day Preacher at Syracuse—The Rev. David Stuart Hamilton of St. Paul's, Paterson, New Jersey, was the noon-day preacher at St. Paul's, Syracuse, March 25-27. Paterson has been the scene of many labor disturbances and it is a community tribute to his character for fairness that he has been repeatedly called in as arbiter and succeeded in settling differences to the satisfaction of all concerned.

THEODORE HAYDN.

WESTERN MICHIGAN

New Life in Petoskey—Emmanuel Church, Petoskey, has just completed a canvass for subscriptions preparatory to calling a rector, with the result that more money has been pledged than ever before in the history of the parish. Friends of the parish have also promised to paint the church and rectory. Petoskey is an important point for church work in the north and the vestry is trying to get in touch with a clergyman who will realize its possibilities. The new life is the outcome of the wise and energetic efforts of the new archdeacon.

F. O. GRANNIS.

MISSOURI

Rector Will Remain—The members of Grace parish, Jefferson City, and the people of the community in general are rejoicing over the decision of the rector, the Rev. George L. Barnes, which he has announced declining a very flattering invitation to become the rector of St. John's Church in the city of St. Louis. Mr. Barnes has been the rector of Jefferson City for two and a half years, coming here from a curacy in big St. John's Church, Waterbury, Connecticut, which is Mr. Barnes's home.

During his rectorship great gains have been made in things spiritual and there are indications of a wider financial outlook and new zeal for missionary work. Jefferson City is the capital of the state, where a new two million dollar state house has recently been completed, a place of great importance from the point of view of the Church's influence. Great affection and sympathy are being poured out to Mr. and Mrs. Barnes in the loss of their little baby boy, who was born in St. Luke's Hospital, St. Louis, March 9, and died after ten days.

Rector Home—The people of the Church of the Holy Communion are rejoicing in the return to home and to parish duties of the Rev. John Boden, the rector, who has been sojourning for a number of weeks in the south, following a surgical operation in St. Luke's Hospital.

HARRINGTON ROGERS.

ARIZONA

Women To Meet During Convocation—The annual meetings of the Woman's Auxiliary and the Girls' Friendly Society of Arizona are to take place this year at Grace Church, Tucson, at the same time as convocation, the last two days of April and the first day of May. Tuesday, April 29, is to be set aside for W. A. meetings in particular, these to be preceded by a class in personal religion, to be led by Dean Scarlett of Phoenix. The G. F. S. meetings are to be held on Wednesday, April 30, the joint session of convocation, the W. A. and G. F. S. occurring at four on Wednesday. Earlier in the day a "quiet hour" will be held.

Raising Money For Pledges—The W. A. of Grace Church, Tucson, hit upon a very pleasantly successful way of raising

the money for various pledges made to missions in Alaska, China, Northern Arizona, etc. It has a membership of about thirty women. These by the selection process common in children's games were grouped in two divisions each under the direction of a captain. It was decided to hold two luncheons in the rectory, giving to them the atmosphere as much as possible of private social functions.

At the first one group was to collect the food, cook and serve it at one large and a number of little tables scattered around the large lower rooms of the rectory. The other half of the members were each to pay for her own lunch and to bring one guest along who was to pay for hers. At the second lunch the order was to be reversed. It was to be a real luncheon each time, prettily set with flowers on the tables and really good things to eat, to be followed by a short musical program, so a dollar a head was to be charged. Twenty-eight was considered the capacity of the house at the first luncheon, but the number was increased to forty at the next. The result was not only the getting of a nice sum of money to help towards the Christianization in some tiny way of the heathen world; but the enjoyment of those who came the first time was so great that for the second it was impossible to accommodate nearly all of those who wished the privilege of paying their dollar and attending.

Scattered Missions—There are many scattered groups of people around Arizona which give occasion for a number of scattered missions. One of these at Fort Lowell—a place of interest to the stranger from East or West because of the picturesque adobe ruins which mark the site of a very early army post built when protection was necessary from the warlike Indians about. There a rather remarkable layman, a churchman and a lay-reader of the Episcopal Church has developed an interesting union mission, where for the Sunday service he uses the Prayer Book and wears the cassock and surplice of our Church. Those who live at Fort Lowell are almost all tubercular, here in the hope that Arizona's sunshine will restore to them their old-time health; and time frequently hangs heavy upon these men's and women's hands. The girls of the Girls' Friendly Society have adopted these "... given—to suffer for God's sake" as their occasional care. A party of bright chattering boys and girls drove out the other night and gave to these suffering ones of their brightness. They sang and recited and even danced for them.

Across the desert in another direction is a sanatorium for tubercular people of very limited means. As yet only men have been taken in. Now and then the G. F. S. girls bring of their brightness and cheer to these unfortunates also.

LAURA F. M. DIXON.

PITTSBURGH

Meeting of Convention—The fifty-fourth annual convention of the Diocese of Pittsburgh will take place at Trinity Church, Pittsburgh, on Tuesday and Wednesday, April 22 and 23.

Clerical Union—The March meeting of the Clerical Union took place on the 7th, at the Church of the Holy Cross, Pittsburgh, beginning with a celebration of the Holy Communion, and followed by a conference between the bishop and the members of the union with regard to plans for the approaching convention in Easter Week. This was the first gathering of the sort that Bishop Whitehead had been able to attend for six months, and he met with an enthusiastic welcome. There was a large attendance, and a most excellent luncheon was furnished by the ladies of the congregation. In the afternoon the Rev. David Vincent Gray, of St. Mark's, Pittsburgh, read a paper on the subject, "What is the matter with us?"

After an absence of well nigh half a year, Bishop Whitehead has resumed his office hours at the Church Rooms, and has also begun a round of visitations in the city and near neighborhood.

JANE CUDDY.

SAN FRANCISCO

Services at Church of the Advent—The services of the Church of the Advent, San Francisco, are being conducted by the Rev. Jay Scott Budlong, superintendent of San Francisco Protestant Orphan Asylum, until the coming of the new rector, who is expected to begin his duties on Passion Sunday. The children from the orphanage attend the church school at the Church of the Advent every Sunday morning, and a number of the older children attend the services of the church.

MICHIGAN CITY

Beautifying Church Property — St. John's Church, Elkhart, has a special fund for buying plants, shrubs and flowers for the church property. Many gifts have been made to this fund indicating that the people of the parish desire to beautify the outside of the church as well as the inside.

Lenten Study Classes—The women of Gethsemane Church, Marion, are having study classes once every week during Lent, under the leadership of Miss Edna Johnson. Mrs. Wm. Wesley Daup is conducting a study class every Thursday afternoon of Lent for the women of St. John's Church, Elkhart. The young women of the St. Mary's Guild of St. James' Church, South Bend, have a study class every Monday evening of Lent. Assignments have been made and there is a different leader for each meeting.

St. James' Chapel Center of Howe Life—Howe School and the boys in attendance there were ever dear to the hearts of all the Howe family. As it was their desire that the Church and its life should be the dominating influence for the boys, St. James' Chapel has grown to be the center of school life. It has been the wish of each member of the Howe family that after death their remains might rest in the crypt of St. James' Chapel. On Feb. 5, Mrs. Mary Houghton Blake, of Boston, passed into Life Eternal. It has been but a few weeks since the death of her hus-

English Church News

The "Church Assembly"—When I said that the Representative Council was concerned about its transformation into a kind of grand committee it had not yet been apparent that its name is itself likely to disappear. It might have adopted the American use and called itself a "convention," but possibly because it had a good working example of an authoritative body closer at hand, namely in Scotland, the word "assembly" seems to be the more probable. "Council" as the *Church Times* remarks, might have indicated synodal functions, and is therefore best avoided.

The Hope of an "Enabling Act"—But shall we get Parliament to consent? For four days the council debated details, and at the end it adopted the scheme with certain modifications, the sole dissident being the Bishop of Hereford. There were other critics and malcontents, but they did not vote *contra*. The masterly summing up by the Archbishop of Canterbury has at least had one immediate effect: it has half converted the *Times*. I notice that the *Church Family Newspaper* declares the conversion to be complete, but the leading article hardly warrants so much. At least, however, our leading newspaper has dropped its advocacy of a Royal Commission and its support of the Bishop of Hereford. It sees that there is something after all in the idea of a kind of grand committee which should prepare schemes of reform, with the authority of church opinion behind them, and should submit these to Parliament. Nothing can be abated of

Parliamentary control, so long as the connection between Church and state exists.

The Franchise—Another decision which makes popular consent more possible is the decision of the council to have the widest conceivable franchise for the new assembly. Very many of us have been eating our words in this matter, your correspondent included. It seemed so reasonable to claim that Confirmation was the only logical basis of membership, as seems to be generally the case in the Anglican Communion. But the council, remembering all that has been said on the subject, and possibly just a trifle influenced by the desire to make things easier in Parliament, has adopted the widest franchise, that of Baptism, which, however, is to be coupled with a declaration that the voter is a member of the Church of England, and is not in communion with any other religious body. Even the *Church Times* is reconciled to this change of front: "some may slip in who ought to be excluded, but not in numbers to nullify the representative character of the assembly."

Death of Dean Beeching—Space will permit only the briefest reference to the loss to the Church and to Literature occasioned by the death of Dr. Beeching, Dean of Norwich. In his days at Westminster Abbey, he was beloved by the intellectuals of London. A poet with many friends, he was a great success in his own sphere. But almost unexpectedly he was an equal success in the very different environment of Norwich Deanery.

JAMES CAIRNS.

band, Dr. Clarence John Blake, a nephew of Mr. and Mrs. James Howe, and a most loyal and devoted trustee of Howe School. The remains of Dr. and Mrs. Blake have been cremated and their ashes were mingled and consigned to a resting place in the crypt of St. James Chapel. This was the wish of the deceased. Mrs. Loy and Miss Houghton of Boston, sisters of Mrs. Blake, were present at the ceremony of interment.

GRACE EVERETT.

HARRISBURG

An Every Member Canvass—A very successful every member canvass was carried on in St. John's Parish, York, on a recent Sunday. The results were: Offerings increased 130% over 1918 and 100% above the previous high record, the number of contributors increased 140%, many members enrolled in various parochial activities, many children added to the Sunday School, which now stands at its highest record as to enrollment and attendance.

During the past three months the rectory has been completely renovated. A modern heating plant has been installed, a handsome fireplace built and indirect electric lighting placed throughout the house. Im-

provements are also being made to the extensive rectory grounds under the direction of the Wm. H. Moon Company, of Morrisville, Landscape Gardeners.

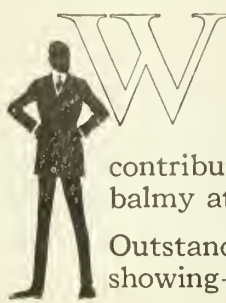
The Men's Club has been reorganized and has assumed responsibility for several parochial activities. As results may be mentioned the facts that the attendance at the evening services is larger than it has been for several years and a men's Bible Class has been organized in the Sunday school. A girl's choir of thirty voices has been formed which will sing at the lenten services and assist the regular choir at the Sunday evening services.

A Social Service Club—A meeting of those interested or actively engaged in social work in York was recently held and a social service club was organized, modeled on similar clubs in other cities. Meetings are held monthly which are addressed by various speakers engaged in social service throughout the country. The rector of St. John's, the Rev. Paul S. Atkins, was elected president.

Out of Debt—St. Paul's Church, Wellsboro, is reported out of debt for the first time since 1902.

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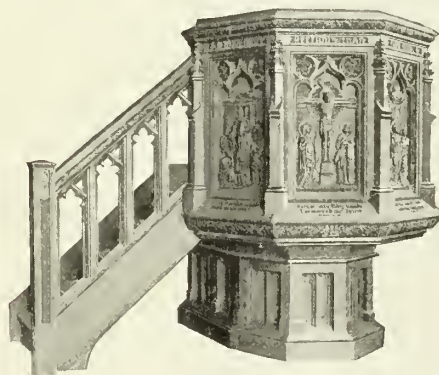
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"The Supreme Sacrifice." Devotional Addresses at the Good Friday "Three Hours' Service." Many periodicals have spoken highly of this book, as being a modern presentation of The Sufferings of our Blessed Lord. The sale of this book has necessitated a reprint. Price 75 cents net.

"The Religion of the Tommy." The Boston Transcript says of this book: "After all, it is the religion of the average man that pulls us up and pulls us together. This Book represents a nation's output in faith, hope and charity. Written by an American, this reveals as well as anything that we have seen the soldier's feelings about religious matters, and discusses suggestively the lessons for the churches. It is full of striking and quotable material."

St. Andrew's Cross says: "It is fruitful of the most reasonable philosophy, and the most wholesome, helpful thoughts on the problems facing the individual, the church and the world. On the whole, we should class this among the most uplifting and thoroughly enjoyable books on the war." Price \$1.00 net.

These Books may be procured from the Publishers, The Morningside Publishing Co., 454 Milwaukee Street, Milwaukee, Wis., or from the author, 2021 East 22d Street, Cleveland, Ohio.

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Books Received

Economics and Sociology

THE SOCIETY OF NATIONS. By T. J. Lawrence, LL.D., J.P. \$1.50 net. (Oxford University Press, American Branch, N. Y.)
THE LITTLE TOWN. By Harlan Paul Douglass. \$1.50 (Macmillan Co., N. Y.)
THE FARMER AND THE NEW DAY. By Keynon L. Butterfield. \$2.00. (Macmillan Co., N. Y.)

The Open Forum

(Continued from page 5)

in the pews until individuals give them. It would help me in my appeal for people to present hymnals to the church next Sunday, if a few individuals would make their gifts in advance. I wonder if each member of your family would not like to

present a musical hymnal to St. John's Church before Sunday? If so, write me at once. You can send the necessary amount in your letter to me this week or within the coming three weeks. The one thing that I should like to know before Sunday is, will you be responsible for a certain number of hymnals. I can then place this number in the pews of the church, so that others may be encouraged to act immediately to go and do thou likewise!"

RALPH M. HARPER.

St. John's Church,
Winthrop, Massachusetts.

P. S.—I am not writing this letter at the request of the church hymnal corporation, nor am I receiving any secret rebate!

The Church and the Immigrant

TO THE EDITOR OF THE CHURCHMAN:

I have just read the editorial entitled, "America's Mandatory" in your issue of March 15, and beg to thank you for calling attention to the vital matter of American's duty to the foreigner. It is evident, as you tersely put it, that "America is asleep. It recognizes neither its opportunity, nor its responsibility" to the foreign-born population or their children here. And what of the Church's duty? Some of us have viewed the subject with deep heart searchings. We have earnestly tried to arouse the Church to the seriousness of the situation, and the door open to us as to no other religious organization, to minister effectually to the many millions of strangers here. So far, our efforts have been unavailing, save as individual work has been undertaken by certain dioceses locally. But there has been a lamentable lack of recognition of either our obligation or opportunity for concerted action. Probably it has not been realized that the "problem of the foreigner" in our midst, is of national importance and nation wide proportions. The Church's indifference to this situation, passes belief.

So long ago as the Cincinnati Convention (1910), I moved the appointment of a Joint Committee on "the Church's duty to the foreign-born and their children." Bishop Talbot was chairman, and I had the honor of being selected secretary, of this committee. A most thorough investigation of the subject was instituted. Immigration had at that time reached a million or more a year. Questionnaires were sent to every bishop in the land, and, also to governors of all the states, secretaries of state, immigration officials, the Secretary of the Interior of the United States, and to the clergy engaged locally in the work among foreigners. The replies were illuminative. And on these was based the report presented to the New York Convention in 1913. It will be found in the Journal of Convention for that year under Appendix XVIII. I venture to urge its consideration by the memorialists of the provincial Synod of Washington, whose petition to General Convention this fall will be presented, and the subject I hope, re-opened.

But what became of our report? Well, we had the satisfaction of presenting it—and that was all! True, a resolution was appended which passed both houses, "that the Board of Missions include hereafter,

April 5, 1919

in its aggressive program, Christian work among resident foreigners and their children, . . . and that such work be given the concerted approval, cooperation, and assistance of the Church at large."

Fearing (what has since proved to be the fact) that this was too indefinite, and desirous of securing legislation which would produce results, and provide the necessary machinery therefor, the committee offered a further resolution "recommending" the Board of Missions to appoint a permanent secretary of immigration; to obtain and publish information about foreigners in order to enable the Church to help them; to cooperate with diocesan authorities in instituting and maintaining systematic Christian work among them; and to publish in various languages, information regarding the Church, her history, doctrine, discipline, and worship; and to set forth "those ideals of Christian citizenship upon which this nation is built." We were of opinion this would constitute at least a working basis on which to begin. But the resolution thus offered by and in the name of the committee, embodying conclusions arrived at only after earnest consideration covering years of painstaking investigation and study, was shown scant courtesy and given short shrift. It was placed on the calendar, and when reached was "laid on the table," *without affording the committee any chance whatever to utter a word in its behalf ! ! !* That disposed of it. And thus the work of years was nullified.

It is to be hoped that the memorial of the Synod of Washington be granted that deference and favor, befitting the cause it sponsors. But if it fail, I would suggest the memorialists have the resolution which was adopted with our report, as a point from which to proceed with a movement which potentially means so much to both the Church and nation.

JOHN E. SULGER.

St. Stephen's Rectory,
Terre Haute, Indiana.

Immigrant Work

TO THE EDITOR OF THE CHURCHMAN :

The Board of Missions is preparing to publish a book on the immigrant, to be used in mission study classes next year. It is desirable of course that the book be as complete as possible, especially regarding all forms of active relationship shown by our Church toward immigrants. Will you therefore permit me, through your columns, to request that anyone who is engaged in, or who knows of, religious or social work, conducted by the Episcopal Church, specifically on behalf of people of foreign birth or parentage in the United States, will, as soon as possible, write me stating the location of the work, its character and its extent. By so doing, they will be of the utmost assistance in helping to make the forthcoming book of the greatest value. This request is not intended to apply to those priests and others with whom I have already been in correspondence regarding this matter.

WM. C. STURGIS.

281 Fourth Avenue,
New York City.

Unfortunate Editing

TO THE EDITOR OF THE CHURCHMAN :

In my review of Dr. Steele's book *Addresses and Sermons to Students* I wrote: "His messages insist on a practical idealism that is held in such sure vision that the truth has no fears but can even take a human delight shining here and there without respect of institutions or traditions, exposing them to the world in a way that makes it improbable of their reelection to positions of influence." Your office, no doubt hard pressed by the affairs of the great city and the burden of the world resting thereon, edited my rather long sentence to make it read that Dr. Steele would hereafter fail of election to positions of influence. As we of the far West keep our heads cool with ice packs the element of nonsense you introduced into our grave review is quite obvious to us. Dr. Steele of course will not suffer nearly as much as our own pride but in all fairness to the brave men and women who valiantly shoulder the pen and "rush in where angels fear to tread" some explanation should be given the eager and expectant public.

ALBERT LEONARD MURRAY.

Cedar Rapids, Iowa.

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BOYD VINCENT, D. D., Bishop of Southern Ohio.

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Dean of the Episcopal Theological School, Cambridge, Mass.

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DANIEL S. TUTTLE, D. D.,
Bishop of Missouri.

A book which can revive a general interest in the Bible is the special need of our day. Dr. George Hodges' book on "**HOW TO KNOW THE BIBLE**" fills that need. Everyone who reads it will yearn to place it in every home in the world.

RUSSELL H. CONWELL, D. D.,
The Temple, Philadelphia.

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| IV. The Pentateuchal Alphabet. | XVI. The Writings of St. Luke. |
| V. Songs and Stories. | XVII. The Earlier Epistles of St. Paul I. |
| VI. The Conquest of Canaan. | XVIII. The Earlier Epistles of St. Paul II. |
| VII. The Two Histories. | XIX. The Later Epistles of St. Paul. |
| VIII. The Prophets: The Assyrian Period. | XX. The Five Sermons. |
| IX. The Prophets: The Chaldean Period. | XXI. The Johannine Books. |
| X. The Prophets: After the Exile. | XXII. The Library of the Grace of God. |
| XI. The Poets. | |
| XII. The Wise Men. | |

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The New Books

James I's Policies

POLITICAL WORKS OF JAMES I. Reprinted from the edition of 1616 with an introduction by C. H. McIlwain. Harvard University Press. 1918.

This is the first volume of what are to be known as the Harvard Political Classics which are to be reprints of scarce books on political theory. The volume is intended rather for university students than for churchmen. It contains the Basilikon Doran, the book of instructions which James I wrote for his sons, his essay on Free Monarchies, his Apology for the Oath of Allegiance, a long defense of the Right of Kings, and a number of speeches.

The edition reprinted is the one prepared by the King himself and the chief reason for reissuing it was the difficulty most people experienced in getting access to it.

While it may not seem at a glance the sort of book to be of interest to the average rector or layman, it is one of real interest and value. The ideas of James are interesting in themselves. He is one of the most distinguished past defenders of a theory of kings, whose most distinguished exponent of the present day is now in retirement in Holland. James's arguments are a great deal more convincing than the Kaiser's and James himself is a much more interesting man to meet.

The book is also important because of the amount of light it sheds upon the personality of James and some of the important questions of his reign which is now conceded to be one of the important periods of English Church history.

The great compromise with the Roman Catholics made by Bancroft and James has lasted until the present day and still governs the relations of the Roman Catholics to the English Church and to the State. James himself has furnished one of the best explanations and commentaries upon it that we have. No one again can understand the Hampton Court Conference and the Puritan question without some acquaintance with James himself, for his personal influence on such questions was considerable.

Professor McIlwain's scholarly introduction will provide most readers with exactly what they wish to know. It is well worth reading even by those whose interest in church history is neither very extensive nor very profound. The roots of the English Church are in the reigns of Elizabeth and James.

R. G. U.

The Miracle at Cana

THE WINE OF GOD, A SPIRITUAL STUDY OF OUR LORD'S FIRST MIRACLE. By Shirley C. Hughson, O.H.C., Holy Cross Press, 1918.

Father Hughson's study of our Lord's first miracle is full of beauty and might well be made the basis of quiet meditation. It is a useful book to read in Lent. There is much in it that is well said and needs to be said often. It may be questioned, however, whether his interpretation is in all points correct. He takes the ground, for example, that the Blessed Virgin appeals to our Lord at the marriage supper in order to hasten the manifestation of His Messiahship—"That manifestation

which she knows is so near at hand." Possibly this is true, but the fact that she so often afterward misunderstood our Lord's words and acts would seem to tell strongly against such a view. There are also definite statements which are open to objection, such as "Judgment is an intellectual, not a moral, faculty, and, thank God, we shall not be held accountable at the Judgment for our intellectual shortcomings." One imagines that this will depend upon whether or not our intellectual shortcomings are due to our own fault. And when it is said, "It is the uniform teaching of Holy Scripture, that the one fundamental virtue which must be the basis of all other Christian virtues is humility," it is necessary to substitute the word *love* for the word *humility* if the statement is to be correct.

Lest this seem captious criticism it should be repeated that the book as a whole is very beautiful and will repay quiet study.

J. W. S.

The Creed

THE MEANING OF THE CREED. Edited, with an introduction, by the Rev. G. K. A. Bell. The Macmillan Company. \$2.00.

Here are fourteen scholarly yet uncontroversial papers on the Articles of the Apostles' Creed, originally issued as separate tracts in direct connection with the National Mission of Repentance and Hope. Apart from the worth or value of any one tract above another (and like all such composite efforts there is bound to be inequality of treatment), the fact they were published as a "war measure," to remove popular misconception as to "the character of the Gospel message and its relation to the daily life of ordinary men and women" in a time of crisis, reminds American churchmen of the good use of such literature for the unchurched and others unfamiliar with the fundamentals of the faith. The man of the street in this country may not have the same religious background as his English brother for an appreciation of such tracts, but they are needed nevertheless. Perhaps not in the same dress or language, but needed.

Nearly all the papers have been written by well known teachers and leaders—e.g., by two regius professors of divinity—one of Oxford, Dr. H. Scott Holland, writes on the "Resurrection"; the other, of Cambridge, Dr. V. H. Stanton, writes on "Jesus Christ and History." The Dean of Christ Church, Dr. Strong, writes on "Faith"; the Bishop of Ely on the "Ascension"; Father Figgis on the "Church"; Dr. Swete (late regius professor of divinity, Cambridge) on "Jesus Christ as Judge." Mr. Rawlinson's paper on the "Communion of Saints" is written with the full glare of the war on the use of prayers for the dead.

There is a very carefully prepared bibliography on every article, but alas, no index of much material hidden away in every paper.

R. P. K.

Hours of Joy

THE JOYFUL HOURS OF JESUS. By the Rev. J. Gibson Lowrie, D.D., The Fleming H. Revell Company, New York, 1918. \$1.25 net.

After months of war, the Governor-General of Canada urged his people to go back to as normal a life as possible, "Otherwise," he said, "we shall be a nation of nervous wrecks." How much

we need this lesson! Dr. Lowrie is doing a good work in directing our attention to the hours of joy which came to our Lord, as an example for us. In simple, graphic words the author, in the opening chapter, shows the elements of happiness in Jesus' life, the fine normal poised childhood and youth, and later, the qualities which spiritually and mentally and physically wrought that life into our Perfect Pattern. It's a wonderful chapter written for everyday folk, and it would astonish and gladden many an harassed soul, if they could read it.

P. L. T.

By the Bishop of Zanzibar

CONQUERING AND TO CONQUER. By Frank Weston, D.D., Bishop of Zanzibar. Published by the S.P.C.K. Foreword by the Bishop of London. London, 1918. 1 shilling.

"A tender little book," the Bishop of London calls it, because it is meant to be an answer to men's difficulties and perplexities and dangers in a time when all three are accentuated beyond any previous experience. It certainly is a revelation of the Bishop of Zanzibar, not suspected hitherto, for most people think of him as a hard controversialist. In simple and touching language he speaks of the Love of God which in spite of the war, its iniquities and its sufferings, must still be the basis of our faith. The chapter titles suggest the scope of the discussions, "God and our Punishments," "The Sorrows of God," "God, the World's Victim," "Love's Achievement," etc. The dedication is interesting, in that the book is offered to "the officers and men of the expeditionary forces in German East Africa." R.P.K.

By Dr. McNeile

DISCIPLESHIP. By Dr. A. H. McNeile, D.D., Regius Professor of Divinity in the University of Dublin. New York, The Macmillan Company, 1918. 80c.

A collection of expanded addresses given by Professor McNeile at conferences and quiet days. Searching comments on the practical life of the average Christian, they are stimulating, suggestive, and helpful reading.

L. G.

The Last Seven Words

VISIO CRUCIS: A Series of Meditations on the Seven Last Words. By the Rev. Max S. Wontner, with a preface by the Lord Bishop of Chelmsford, Longmans, Green and Company, London, 1918. 75c.

A series of meditations upon a familiar theme, but treated with rather more freshness and variety than is usually the case. The book is beautifully printed.

L. G.

The Daily Altar

THE DAILY ALTAR. By Herbert Willett and Charles Clayton Morrison, The Christian Century Press, Chicago, 1918. \$2.50.

That we are in a new day in more ways than one is evidenced by this beautiful book, bound in flexible leather, with its "set prayers" and observance of "days and seasons." It comes from the Christian Century Press and was prepared by two of the outstanding leaders of that vigorous denomination first propagated by Alexander Campbell. For each day of the fifty-two weeks of any year there is provided a theme with meditation, a scripture text, a poem and a prayer by the authors. The biblical text used is not a familiar one, but the work is excellent though many of the prayers remind us of the fact that only time can produce a book of great prayers.

A. L. M.

April 5, 1919

Some More Books for Lent

IT would be difficult to find elsewhere within the same compass such clear and admirable teaching about the Holy Communion as is contained in this book of eighty pages, *The Eucharistic Life* (by two members of the Oxford Mission Brotherhood of the Epiphany; Longmans, Green, 90c.). It consists of the substance of addresses given by two members of the Oxford Mission Brotherhood of the Epiphany, at the Students' Conference of the Syrian Christian Church, held at Kottayam, India, in May, 1916. It is very reverent in tone and remarkable for the balance displayed in the treatment of its subject. As the title implies it has to do mainly with the relation of the Holy Communion to our everyday life.

Essays in Lent (by Hamilton Wright Mabie; Dutton, \$1.00) consists of eight very brief but charming essays first published in the *Outlook* in the spring of 1915. They are written in Dr. Mabie's best style, and deal in a very suggestive and helpful way with the Christian's battle against sin and his victory over it. They are based upon our Lord's temptation in the wilderness and the triumph which He won there and in His Passion over the powers of evil. The book may be read in half an hour but most people will want to reread it more than once.

There are now available so many admirable manuals of preparation for the Holy Communion that another would scarcely seem to be necessary, but even a casual glance at *My Church Prayer Book* (by Herbert F. Tompkinson; Longmans, Green, 20c.) will convince one that it has its own distinct place and that its publication is abundantly justified. It is designed for boys and young men, and is especially suited to their particular needs as is evidenced by the fact that 142,000 copies have already been called for. It would be a great help if the author would get out an edition adapted to the service in the American Prayer Book.

The Holy Spirit and the Individual, An Appeal to Experience (by Arthur W. Robinson, D.D., S.P.C.K., \$1.00) is a delight. It contains but ninety-five pages but is full of thought, and will be found especially useful in giving definiteness to one's conception of the Person and work of the Holy Spirit. Dr. Robinson is thoroughly abreast of the times and has done much in a quiet way, both here and in other recent books, to interpret religion from the standpoint of modern knowledge. "God and the World," "Christ and the Church," and "The Holy Spirit and the Individual," might well be carefully pondered by those who are over-zealous in their desire for a restatement of the creeds. The value of the book is increased by an epilogue in which the author depicts an ideal Christian congregation. J. W. S.

Easter Anthems

JESUS LIVES. By T. Herbert Spinney. The Oliver Ditson Co., Boston. 10c.

After a maestoso introduction for chorus, this anthem develops a quiet theme for

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baritone solo, followed by a quartet. The conclusion is a bright passage on the text "For Now is Christ Risen."

LIFT YOUR GLAD VOICES. By Stanley R. Avery. The Oliver Ditson Co., Boston. 1919. 16c.

We think the combination of a modern anthem with the "Hallelujah Chorus" is not good—either can stand alone, but in the present case the one section suffers from too close proximity to the other.

HE LIVES. By G. Waring Stebbins. The Oliver Ditson Co., Boston. 1919. 16c.

Three unaccompanied Hallelujahs after a long tonic chord serve as an introduction, and the same harmonies appear again toward the close. The weak part of the anthem seems to lie in unnecessary chromatic modulation.

THROUGH DEATH TO LIFE. By W. Berwald. The Oliver Ditson Co., Boston. 1919. 16c.

A nine-page anthem in six-four time throughout, with tenor solo.

LET ALL THE WORLD REJOICE. By Philip Greeley. 1919. 12c.

This is also published as a solo for high or medium voice; and it would seem as if the solo ought to prove the more effective of the two.

IN THE END OF THE SABBATH. By Louis Adolphe Coerne. The Oliver Ditson Co., Boston. 1919. 12c. For Mixed Voices with Soprano or Tenor Solo.

The same, arranged for women's voices, three parts.

The former is rather the more effective, as the text and music warrant vigorous treatment.

CHRIST OUR PASSOVER. By George B. Nevin. The Oliver Ditson Co., Boston. 1919. 16c.

The first page or two contains matter which is simple, direct, effective. It is when the composer begins to use the tuba, so to speak, that he falls short of his goal.

HUGH A. MACKINNON.

The Wars of Israel

THE WAR AND THE BIBLE. By H. G. Enelow, D.D. The Macmillan Company, New York. 1918. 60c.

Written to show the attitude toward, and the understanding of, war in the Bible, this little book is a classic. Its style is pure and poetic, and the author's excellent



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sense of religious values has done a great deal to show the beauty and strength of the Old Testament. The Old Testament patriarchs and leaders were no molly-coddles, neither were they fire-eaters, but they preserved a sane balance between necessary war and ideal peace, and between noble and ignoble wars. The rabbi who wrote this book not only understands the spirit of ancient Israel, but he has also drunk deep at the well of Christian thought. His treatment of the ethics of war, of the heroes, poetry, and prayers of war, and of the peace ideals of the Bible is excellent. SAMUEL A. B. MERCER.

Personals

THE REV. ALFRED S. LAWRENCE, formerly archdeacon of the convocation of Raleigh, and who has recently been discharged from military service, has accepted a call to All Saints' Church, Concord, in North Carolina, in succession to the late Rev. S. M. Hanff. Mr. Lawrence will begin his work in Concord, April 1.

THE REV. ROBERT A. TUFFT has resigned the rectorship of St. Peter's parish, Charlotte, North Carolina.

THE REV. F. O. JONES, of Newport, Oregon, has been appointed to the cure of Trinity Mission, Madera, California, in the place of Rev. F. M. Baum, deceased.

THE REV. H. A. BUTLER, of British Columbia, is officiating in St. Michael's Mission, Tuolumne, California, in the place of the Rev. Kenneth L. Houlder, who has accepted work in New Mexico.

THE REV. ROBERT F. LAU, D. D., rector of St. John's Church, Bayonne, New Jersey, may now be addressed at the rectory, 780 Avenue C.

DR. JOHN R. MOTT has extended an invitation to the Rev. Dr. George Gordon Smeade, archdeacon of Mississippi, to undertake a special speaking mission to the troops overseas under the direction of the Religious Work Department in Paris. Dr. Smeade has accepted and will report for duty in New York at once.

THE REV. WILLIAM CURTIS WHITE has accepted the rectorship of Washington Parish, Christ Church, in the District of Columbia, and entered upon his duties March 23. His address is: The Northumberland, Washington, District of Columbia.

THE REV. PERCY R. DIX is in charge, temporarily, of St. James', Bedford, and Christ Church, Everett, Pennsylvania.

THE REV. SAMUEL SALINAS, of Nopala, has been appointed by Bishop Aves as archdeacon of the native field. The work of Mr. Salinas and his wife in connection with the House of Hope, Nopala, has been highly efficient and this appointment will be welcomed by the natives of that part of Mexico, and by those friends in the United States who have taken such an interest in this mission.

THE REV. EDWARD H. EARLE, for some time a chaplain in the United States army, has taken charge of Immanuel Church, San Angelo.

THE REV. CLAUDE SOARES has resigned as rector of St. John's Church, Richfield Springs, New York, and has accepted a call to the rectorship of Calvary Church, Bayonne, New Jersey, in the Diocese of Newark. He will enter upon his new work on April 1, and thereafter should be addressed the rectory, 954 Avenue C, Bayonne, New Jersey.

FROM THE WAR COMMISSION

RESIGNATIONS.—Chaplain Robert N. Ward, Spartanburg, South Carolina, resigning from ministry of Episcopal Church; Chaplain I. H. Webber-Thompson from Isthmus of Panama.

DISCHARGES.—The Rev. Cyril B. Harris from Ft. Oglethorpe, Georgia; Chaplain Andrew S. Gill from Camp Meade, Maryland; Chaplain Alfred S. Lawrence from Camp Sevier, South Carolina; Chaplain

Edwin S. Lane from Base Hospital No. 30, A. E. F.; Chaplain Henry J. Burlingham from Henry J. Damm Field, Babylon, Long Island; Rev. James F. Plummer from Camp Wadsworth, South Carolina; Chaplain John Mitchell Page from U. S. Army Base Hospital, Camp Sherman, Ohio; Chaplain Rolfe P. Crum from Base Hospital No. 67, A. E. F.; Chaplain Arthur B. Rudd from hospital at Rouen, A. E. F.; Chaplain Henry K. Sherrill, from Base Hospital No. 6, A. E. F.

APPOINTMENTS.—The Rev. Howard S. Wilkinson at U. S. A. General Hospital No. 10, West Roxbury, Massachusetts. Term of service to begin February 1, 1919.

The Rev. Elijah H. Edson to succeed Rev. Edward J. Owen at Camp Lee. Term of service to begin March 31, 1919.

Chinese Christian Murdered

Dr. Theodore T. Wong, who with two of his fellow-countrymen was recently murdered—apparently from motives of robbery—at his residence in Washington, D. C., was one of the notable fruits of Christianity in China. His father, the Rev. K. C. Wong, was the first convert of the China mission and its first deacon and priest. Dr. Wong was educated at Saint John's College, Shanghai, and at the University of Virginia. As a man he was quiet and unobtrusive, but was held in unusual respect and affection by all who knew him. Friendliness and loyalty might be stated as his prominent characteristics.

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for April

6. FIFTH IN LENT.
13. PALM SUNDAY.
18. GOOD FRIDAY.
20. EASTER DAY.
25. ST. MARK'S DAY.
27. FIRST AFTER EASTER.

Preachers for Next Sunday

FIFTH SUNDAY IN LENT

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), The Dean; afternoon (4), Rev. Ernest M. Stires, D.D.

GRACE CHURCH—Morning (11), The Rector; evening (8), The Rev. John R. Atkinson.

ST. STEPHEN'S CHURCH—Morning (11), Rev. Cyrus Townsend Brady, LL.D.; afternoon (4), The Rector.

CHURCH SERVICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week-day Services: 7.30 A.M. and 5 P.M. Daily

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector
Sunday Services: 8 and 11 A.M., 4 and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON, daily

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

CHURCH SERVICES

St. Thomas's Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

Cathedral of SS. Peter and Paul

Washington Boulevard and Peoria Street
Chicago

Sunday Services, Holy Communion, 7.30 A.M.-9.00 A.M.; Choral Eucharist, 11.00 A.M. Holy Communion daily, 7.00 A.M. in Chapel. Wednesdays in Lent, 4.00 P.M., Bishop Griswold. (Five minutes from Loop on Madison Street cars.)

All Angels' Church

West End Ave. and 81st St.

Addresses by the REV. CLIFTON MACON on "The Prayer Book: Its Structure, History and Use," every Tuesday in Lent at 5 P.M.

Addresses by the REV. STANLEY BROWN-SERMAN on "St. Paul the Mediator Between the Old World and the New," every Thursday in Lent at 5 P.M.

CONFERENCE

CONFERENCE for Church Work: A General Conference meets at Wellesley College, Wellesley, Mass., June 19th to 30th, 1919. Directors: Rt. Reverend E. M. Parker, D.D., Rt. Reverend J. DeW. Perry, D.D. For registration, programs, or other information, apply to the Secretary, Miss Marian DeC. Ward, 415 Beacon St., Boston. The Summer School for Church Music meets at the same time and place.

RETREAT

BROOKLYN—The annual retreat for the women of Long Island and Greater New York will be held on Friday, April 11th, from 10 A.M. to 4 P.M. in Saint Paul's Church, Clinton and Carroll Streets, Brooklyn, Conductor, the Reverend Father F. C. Powell, Provincial Superior S.S.J.E., of Boston. Tickets for luncheon will be forwarded free of charge upon application to the Secretary, Saint Andrew's House, 199 Carroll Street, Brooklyn. The church may be reached by Court Street car from Brooklyn Bridge, Manhattan, or from Borough Hall subway station, Brooklyn. It is one block west of Court Street on Carroll Street.

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April 5, 1919

BOOKS RECEIVED

Fiction

DAWN. By Eleanor H. Porter. \$1.50 net. (Houghton, Mifflin Co., Boston).
 THE FIELDS OF THE FATHERLESS. By Jean Roy. \$1.75 net. (Geo. H. Doran Co., N. Y.)
 DORMITORY DAYS. By Arthur S. Pier. \$1.50 net. Houghton Mifflin Co., N. Y.
 WORKHOUSE CHARACTERS. By Margaret Wynne Nevins. \$1.50. Macmillan Co., N. Y.
 THE OLD GRAY HOMESTEAD. By Frances Parkinson Keyes. \$1.50 net. Houghton Mifflin Co., N. Y.
 CAESAR OR NOTHING. By Pio Baroja. \$1.75 net. Alfred A. Knopf, N. Y.
 WHY JOAN? By Eleanor Mercein Kelly. \$1.50 net. (The Century Co., N. Y.)
 GREEN VALLEY. By Katherine Reynolds. \$1.50 net. (Little, Brown & Co., Boston.)

Essays

THE NEW ERA IN AMERICAN POETRY. By Louis Untermeyer. \$2.25 net. (Henry Holt & Co., N. Y.)

War

FORTY DAYS IN 1914. By Major-General Sir F. Maurice, K.C.M.G., C.B. \$2.00 net. (George H. Doran Co., N. Y.)
 MY GERMAN PRISONS AND MY FINAL ESCAPE. By Capt. H. G. Gilliland. \$1.50 net. (Houghton, Mifflin Co., Boston.)

Biography

MEMORIES OF WILLIAM WALLACE, D.D. By His Wife. With a Preface by The Bishop of London. \$2.00 net. (Longmans, Green & Co., N. Y.)

Economics and History

ITALIAN WOMEN IN INDUSTRY. By Louise C. Odencrantz. \$1.50 net. (Russell Sage Foundation, N. Y.)

DIED

NEIDE—Entered into Life Eternal from the rectory, 543 North 4th street, Memphis, Tennessee, on Wednesday, March 12th, at 1.40 A. M., Miss Emma Marge, aged 19, daughter of Rev. George L. and Jennie Odell Neide, and sister of Miss Ethel Neide. Funeral services were conducted at the Church of the Good Shepherd by the Rt. Rev. Thos. F. Gailor, S.T.D., Wednesday afternoon at 5 o'clock. The remains were taken to Batesville, Ark., for burial.

ROSS, SAMUEL R., born in Oxford, New York, April 8, 1819, died March 20, 1919. For seventy-two years a regular communicant of All Saints Church, Portsmouth, Ohio.

WESTBROOK—Entered into rest, February 4th, Martha Westbrook, widow of Henry Westbrook, of Washington, Pennsylvania. A beautiful life, devoted to her Church, her family and her friends; charitable in deed and thought, she obeyed the divine command and fulfilled the law of love. Blessed are the pure in heart for they shall see God.

CHURCH AND PARISH

PIPE ORGANS—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Massachusetts. Price list on application. Address SISTER IN CHARGE OF ALTAR BREAD.

WILL ANY CHURCH discarding choir vestments which are still serviceable kindly give them to the Morganton Missions. Rev. George Hilton, Morganton, N. C.

CHURCH EMBROIDERIES

CATHEDRAL STUDIO—Church embroidery and materials. Specialty: English silk stoles with handsome crosses, \$6.50; plain, \$5.00; handsome gift stoles, \$12 upwards. English damask burse and veil, \$15, \$20. Agent for British-Israel publications. Miss MACKILLIE, 11 West Kirke Street, Chevy Chase, Maryland; thirty minutes by trolley from U. S. Treasury, Washington, D. C.

HELP WANTED

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ORGANIST AND CHOIRMASTER wanted. Churchman preferred. Fair two manual organ. Boy choir. Live town offers pupils or business position. Give references, experience and salary. Rev. Leighton Williams, 19 Green St., Kingston, N. Y.

WANTED—From June to September, a young man to read service on Sunday, work in garden during week, and assist in care of car. Salary small, but work light. References exchanged. Address, Mrs. George Breed, West Yarmouth, Cape Cod, Mass.

WANTED—A reliable girl for general household. Good home and reasonable wages for right party. Address 1635 CHURCHMAN Office.

WANTED—To board an elderly person, semi-invalid or children on modern, well located farm house. Refined family. References. Rates 9-15, Great Barrington, Mass. Address 1652, CHURCHMAN Office.

WANTED—Young married priest for assistant in large Eastern parish. Exceptional opportunity for the right man. Apply, stating references and churchmanship and previous experience. Address X. Y. Z., CHURCHMAN Office.

SITUATIONS WANTED

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Curate of New York City parish, experienced and successful, strong endorsements, seeks rectorship. Address, 1645 Churchman office.

EXPERIENCED organist and choirmaster, Churchman, A. A. G. O., excellent references, recently discharged from army, at liberty to accept position. Address A. A. G. O., 58 N. 5th Avenue, Long Branch, N. J.

ORGANIST AND CHOIRMASTER desires position, out of town preferred, moderate salary. Experience mixed and male choirs. Good references. Address 1651, CHURCHMAN Office.

CHOIRMASTER AND ORGANIST, honorably discharged from Army recently; 20 years' experience high grade parishes; 5 years in present large city church; desires similar position. Parish financially deteriorating. Mixed choir preferred. Exceptional references. Address "American Churchman," CHURCHMAN OFFICE.

LADY wishes engagement as Secretary or Managing Housekeeper. Experienced. Able to take entire charge, keep accounts, etc. Any locality. References exchanged. Address 1646, CHURCHMAN Office.

WANTED by elderly churchwoman fine mending, in vicinity New York City. Best references. Address 1647, CHURCHMAN Office.

CHOIRMASTER and churchman desires position as camp councilor during the months of July and August. Address I. H. M., CHURCHMAN Office.

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INSTRUCTION

A LADY of culture and social connections will coach one who is worthily ambitious to supplement inadequate early advantages. References essential. Address 1649, CHURCHMAN Office.

CHILDREN of good mentality, but backward in studies, will be rapidly advanced by experienced teacher, who at same time develops their good character. Address 1650 CHURCHMAN Office.

REAL ESTATE

Grow old along with me!

The best is yet to be,
 The last of life, for which the first was made;
 Our times are in His hand
 Who saith, "A whole I planned,
 Youth shows but half; trust God: see all, nor
 be afraid!"

Browning (Rabbi ben Ezra).

You're my friend—
 What a thing friendship is, world without end!
 How it gives the heart and soul a stir-up
 As if somebody broached you a glorious runlet,
 And poured out, all lovely, sparklingly, sunlit,
 Our green Moldavia, the streaky syrup,
 Cotnar as old as the time of the druids—
 Friendship may match with that monarch of
 fluids—
 Browning (The Flight of the Queen).

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A copy will be mailed you gladly upon request.

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Saturday, April 12, 1919

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A SANER EASTER

By E. S. Taylor

WOULD anyone have believed that the two great feast days of the Church, could have degenerated into thoughtless frolics—Christmas, celebrated by elaborate dinners and dances, without a thought of the Holy Child, the Father's great gift to us, and Easter into a fashion display.

The larger the city, the longer and more noticeable the parade, until of late years, the word that signifies to church people the rising of our Lord, is used to denote this spectacle of handsome clothes.

Easter parade! Heaven save the mark! The spring with its beautiful fresh foliage and flowers, more than any other season, recalls to our minds the words of the canticle: "Thou, Lord, hast made us glad through Thy works." But the creations of the milliner, dressmaker and tailor are not suggested by these words of our service. Why should they be? They represent only money. Poor church people, to be represented on Easter day by selfishly spent money!

And that brings us to another and very personal point. For each one who can join the parade, whether in church or on the sidewalk, how many, think you, cannot even afford a new five-cent handkerchief? Do you suppose their neighbors' fine clothes, flaunted in their eyes, make the Easter season any sweeter and more comforting to them? Yet they are the ones who need its peace and comfort. The man "who fell among thieves" was not noticeably helped or materially assisted by the procession that "passed by on the other side." The injunction of St. Paul "Bear ye one another's burdens and so fulfil the law of Christ," is certainly

not carried out by the paraders. Is it not very much the other way? Are not the burdens doubled and quadrupled by the sight of such an unnecessary expenditure? Little Joe is not the only one who has found out the meaning of "t'othered."

I remember a young woman who had always had plenty to buy what she desired, but lost her fortune the first year of her married life, and when the second Easter came, faced the alternative of staying at home or going to church in a dress that had a darn on the shoulder, to her, the most conspicuous place on the whole waist. Being a good churchwoman, she went, but even so, she could not follow the service; her mind dwelt on the humiliation of that darn, while memory recalled how often she had encouraged women to come to the services, telling them, a clean, mended dress was good enough for anyone to wear to God's house, that clean poverty was no disgrace. Now quietly thinking it over, she realized that something was wrong, for the words didn't carry the comfort to her that she had thought they did to those others. But presently a lady passed down the aisle who was known to have plenty of money at her disposal, and lo! what a glow of kindness and good cheer came with her, for the most casual observer could see at a glance, that neither her hat nor suit were new. The little lady of the darned dress took heart, and thanking God for all His other mercies, forgot the darn, but never the object lesson. She has been able to have plenty of new clothes ever since, but she has never worn them on Easter.

Was St. Paul looking towards these latter days when he said: "Let nothing be done through vainglory; but in lowliness of mind let each esteem others better than themselves."

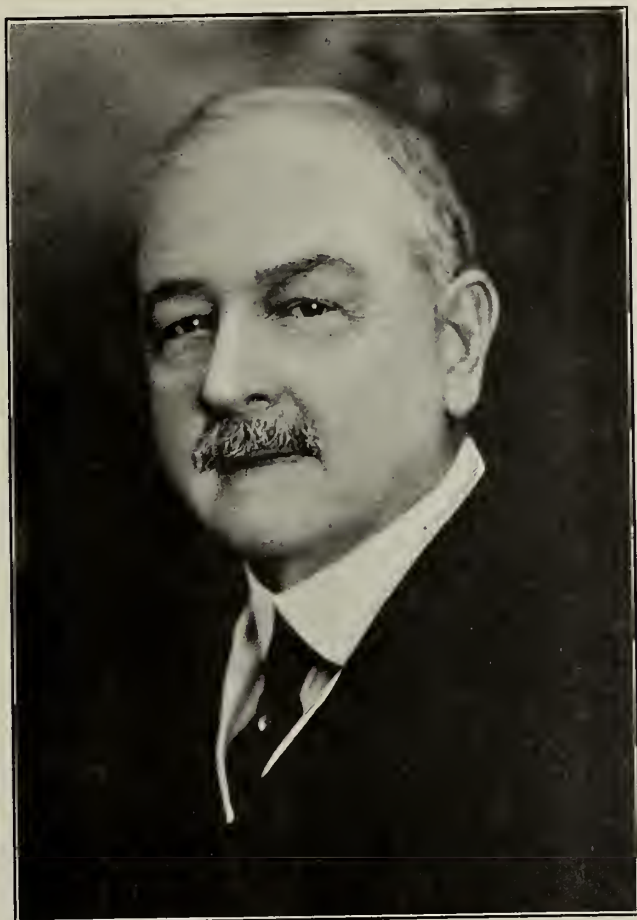
Have we ever realized that one of the greatest crosses arising from the lack of urgently needed money, does not lie in the fact that we are wearing old clothes, but in the humiliation of knowing we have no others and the certainty in our shame that every passer-by must know it also? Why should Easter be used to make this particular cross heavier and harder to bear?

Perhaps our greatest trouble is the temptation to hold fast the pleasant things of life, and to relegate the hard, painful facts and acts to others; like the sectarian who asked his neighbor, a churchman, to come to his Easter service. The latter said: "I did not know you kept Good Friday." "We don't." "Then," thundered the churchman, "by what right do you keep Easter?"

Surely, if we all kept the Three Hours of Good Friday, if we all went down to the grave with Him,—not just content with "sitting down to watch Him there,"—would we not naturally keep a saner Easter? Would we not crave and insist on it? Would not the worth while things easily overbalance the frivolous, the things of eternity swallow up the things of time?

THERE are men who are doomed to pass their lives on broken wings because some malevolent chance has excluded them from that sphere in which alone they could accomplish the highest that is in them to do.—Treitschke.

April 12, 1919



WILLIAM RICHARDS BUTLER

IN the recent death of Mr. William Richards Butler, a devoted and greatly beloved layman has been called to a sphere of higher usefulness. There are thousands of friends throughout the Church who will feel that in his removal we have lost a man whose life and personality radiated an atmosphere of genuine Christian cheer and helpfulness. While only one diocese had the honor of claiming him as its own, in a very real sense he belonged to the whole Church, and in his generous devotion to every good cause had made for himself a warm place in many hearts.

Nature had endowed him richly with many lovable gifts, which had been refined by culture, sanctified by grace, and then placed at the Master's disposal. Born within the bosom of the Church, his whole life was spent in the glad service of her work and worship. A graduate of Lehigh University, the senior warden of St. Mark's Church, Mauch Chunk, in which he was baptized as a child, he occupied many positions of dignity and honor within and without this diocese. For more than a quarter of a century he was an honored deputy to the General Convention, and for years a member of the Board of Missions. In his own diocese he was secretary of our Board of Missions, a delegate to the provincial synod, and keen-

ly interested in every diocesan interest and undertaking.

As a public speaker he was in great demand, and his fine voice, commanding presence, and contagious sense of humor from which he often passed to the tender and pathetic, combined with a degree of moral earnestness, never failed to carry conviction to his hearers.

As would naturally be expected of such a man, he threw himself enthusiastically into war work and as chairman of the Red Cross was almost constantly engaged in making public addresses. While his religious and patriotic services were so incessant and praiseworthy, and while in the community where he lived he was easily its best known and leading citizen, perhaps it was in the privacy of his home that his virtues shone with peculiar splendor and attractiveness. In the intimacy of his happy home no one could know him without feeling the peculiar charm and fascination of his influence.

Let us hope and believe, for our comfort, that the example and influence of such a life as that of William R. Butler will be far reaching and permanent, and that many other men will have caught from him the contagion of the joy and moral beauty of gifts devoted to the service of Christ and His Church.

ETHELBERT TALBOT.

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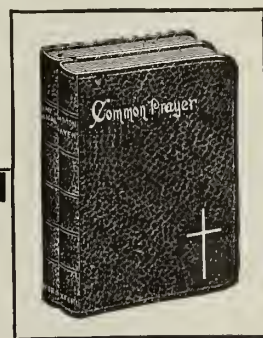
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OUR CONTRIBUTORS

THE REV. PROFESSOR POMEROY
who contributes this week an article
on the centennial of the General Theo-
logical Seminary is instructor in Church
History and Polity in the seminary.
Clarentium is the pen-name of a Pres-
byterian minister of Philadelphia. The
Rev. Horace Percy Silver who writes on
"Lent: The Springtime of the Soul"
was formerly the chaplain at West Point
and is now rector of the Church of the
Incarnation, New York City. The Rev.
Harrison Rockwell is the headmaster of
the Hoosac School, Hoosick, New York.
The Hon. W. C. Benet of Grimshaw,
North Carolina, known in the state as a
lawyer and circuit judge, contributes a
Maundy Thursday Hymn. Mr. Benet
has in the past contributed several beau-
tiful hymns to THE CHURCHMAN. Mrs.
Mallory Taylor, who deplores the
"Easter Parade" in her article on "A
Sane Easter" is one of the officers of
the Woman's Auxiliary in the Diocese of
Atlanta.



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The Churchman

Saturday - April 12, 1919

THE WILL TO HUMILITY

JOHN RUSKIN in describing Tintoretto's picture of the Crucifixion draws attention to a detail which many who have gazed upon the great picture may have overlooked. We see in the centre the three crosses, grim and dark, against a glowering sky. All nature seems to share the mood of the awe-struck watchers at the foot of the Cross. We see the soldiery and the women and the distant city hung in menacing clouds, and Calvary seems to stand on a bleak rock overhanging the heart of the world. All of this we are familiar with in the classic pictures of the Passion.

But the painter with an inspiration intuitively Christian added a significant touch to the scene. There in the background, easily to be overlooked, is depicted the figure of an ass feeding upon the trampled branches of Palm Sunday's triumphal procession into Jerusalem—an ass eating up the leaves of yesterday's triumph while the hero of that brief hour's adulation hangs upon the Cross.

The painter of the picture and the writer of the collect which Christendom repeats in Holy Week taught one and the same definition of life. The *real* triumph of the Master's life was His humility—the little that He asked for Himself from the world. The success which the crowd saw was made of such stuff as an ass may devour, to be gone forever. That is Christian teaching. It is oriental. It breathes the spirit of self-abnegation. But it is very hard for a modern man to understand it. The ass in Tintoretto's picture is devouring many of the prizes that men and women up and down the streets of the world are wearing their souls out to acquire—ascendancy and recognition. Therein lie the tragedy and the despair of multitudes of empty hearts today. Whatever our compromises are with life as we stand in the shadow of the Cross this coming week, it is at least fitting with the creed we say and the Master we claim that we face the rugged truth to which discipleship dedicates us. The will to humility is a fitting theme for Holy Week.

May it not be said that we never feel that we know the full measure of the worth of a deed until we know how the doer of that deed feels in his inmost soul towards life? Only to state the case in this way makes us blush as we search our memories. Praised for sacrifice and goodness! But if people only knew how little we gave up! Praised for resignation! But did our friends know the rebellion that is often in our hearts! Praised for courage under disappointment! Ah, but did people know how we still love the things others have won and we have lost! How that Cross of Christ at which the world is reverently gazing this week would shrivel and collapse if we were suddenly persuaded that Jesus were like us—that some things hurt His soul which we permit to sting ours!

What if it mattered to Him that Pontius Pilate had power and popularity denied to the Saviour of mankind; that it hurt Him because the king was rich and He was poor; that He had a cross and the king a crown. These are commonplace remarks, but before dismissing them we must remember that the bitterest heartburnings of our lives come from our having missed the beauty of their simple Christian truth. If we were asked to select three words from all the Scripture narratives of the Christ which grip the heart of Christianity, we should choose three words from the Palm Sunday epistle: "He humbled Himself." May they not mean that He had got so far into the heart of life that no one, nothing that could happen, could hurt Him but Himself? He literally asked nothing, nothing of the world except the joy of giving Himself in service for it. He asked nothing, nothing of God but the grace to lose Himself in the Father's life. Not till we experience that kind of humility can we know the peace of God.

Is this a soft and pious trait, emasculating life and robbing it of the zest of battle? We think we know what the aggressive will is, we modern folk. It means overcoming nature, building towers of Babel, the struggle of the fittest to survive, our great men with masterful manners and iron courage subduing the waste and dominating the world by their brain and personality. Admirable in its way. But all this is child's work in comparison with the titanic will power that must be put into the battle for Christian humility. We have seen men with iron wills fitted to control a nation or hold great industries in their grip, but you would break their hearts if you robbed them of the prize they coveted. If another got the credit for some rare deed they had done, they would stir heaven and earth to expose him and secure the laurel for themselves. It is worth while in Holy Week to face the kind of battle that lies ahead of the will to humility, lest we think it a soft and nerveless life. In a book of devotions written by a saintly bishop, who had learned through suffering the way of humility, there are set forth some questions for self-examination. Among these questions occur some like these:

Which motive is stronger in the work you are doing today, God's glory, the good of the world, or that you should win?

Can you bear it that another should get the credit for what you have done, or is it enough that God should know?

Can you bear to do obscure work that brings no praise, nor credit, yet, which you know Christ wants you to do?

Can you rejoice to see another succeed in the work where you have failed?

When we hear these questions repeated, we know that we are in the very presence of Christ.

HUMILITY AND DEMOCRACY

OUR modern self-assertion is in the end destructive of the very thing we practical folk most pride ourselves on possessing—efficiency. The will to humility is infinitely more practical, has far greater industrial value than the will to power. Self-assertion ultimately makes bad workmen and shoddy fabrics. The finest work of the world, whether we work as artisans, teachers, servants of the state, artists or statesmen has always been done by the people who have forgotten wage. They have wanted to give their best to life, come what may. Humility built the cathedral of Rheims, the will to power has destroyed it. Is this the type of our modern workmanship with all its blatant claims of efficiency? Look at the shameful list of casualties from frauds and cheats and cheap work, short cuts to wage and profit—"just to get by," as the vernacular has it! Look at politics, national and international! We cannot, try as we may, make an oriental rug or weave a piece of tapestry equal to the magic beauty created by mediæval peasants and serfs. It took humility to do that. Capitalism clamoring for profits and workmen battling for wages have spoiled our handicraft.

There is something on the other side of the ledger—the multiplication of comforts which the multitudes are sharing today. But there is one supreme comfort that the multitudes are not sharing today, even if every workman can own his victrola and his Ford. We mean joy from his work. That is a religious thing. It belongs to humility. Without single-mindedness, any man's work is tainted. Without humility, no man ever achieves the singleness of heart that transforms drudgery into a free will offering to God. Humility is the only grace that can save democracy from tragic ruin.

The youth of the world today are standing upon tip-toe with a great light in their eyes and a mighty hope in their hearts. Suddenly what was once the dream of poets and saints, is no longer a dream. It has become a mighty resolution. In the world that is to be, the mighty shall be put down from their seats; the humble shall be exalted. Two groups of men are proclaiming that resolution. One is a menace to the race. The other is singing the battle cries of the Kingdom of God. Can one think of anything more dangerous than the rule of the majority, absolute democracy, if that majority is to have as its ruling impulse the old spirit of self-assertion? The selfishness of the world from which we are emerging today was at least curbed by intelligent self-interest. But pure democracy may exist without any discipline whatever. We are going to have democracy in government, in industry and social life. The writing is on the wall. But the prayer which night and day all lovers of the Christ the world over should be sending up to the throne of God is that in that democracy, humility, not self-assertion, may be exalted. Christendom has experimented with all the minor virtues of Christ's religion. It has persistently dodged the heart of the matter—the grace that made St. Francis, Brother Lawrence and St. Vincent de Paul.

Never before in history has it been made so clear as it is today that upon the Gospel of the Cross pivots the future of the race. The only democracy we can entrust with civilization is a Christian democracy. The heart of the world is hungry today for something better than a peace which means merely the cessation of war. We

want the peace of God in our hearts, our homes and our workshops. We who claim to be brothers of Christ must seek again at the foot of the Cross this Holy Week the preparation of a humble spirit to do our part towards the peace of the world.

THE WEEK

Chronicle and Comment on Current Events

BISHOP LAWRENCE RETURNS TO HIS WORK

IT was rumored after Bishop Lawrence's severe and dangerous illness this winter that he would be obliged to relinquish his work for at least a year. His physician advised a long season of recuperation and rest. But we learn that the bishop is again in his diocese making visitations. The whole Church will rejoice in this sign of recovery but all of us sincerely hope that the bishop's eagerness to return to his duties will not place too great a tax upon his strength. Massachusetts is in the midst of the great Twenty Weeks' revival. Nothing, we venture to say, within our generation has plowed deeper into the subsoil of the religious life of a community than has the great spiritual awakening in Massachusetts, conceived and carried through by the Bishop of Massachusetts. Bishop Lawrence works without waste of energy, but his disciplined powers have been used not for sparing his strength but for increasing the output of service. He has taken on, one after another, gigantic tasks for the advancement of the Church's interests. He has earned a longer rest than he has permitted himself to take.

THE BISHOP OF LONDON AND THE WESLEYANS

WE hope that the readers of THE CHURCHMAN read the account given by our English correspondent last week of the movement in England for a union between the Church of England and the Wesleyans. The statesmanship of this endeavor was made evident by Mr. Cairns. The chasm between the Wesleyan Methodists and the Church of England is narrow. Among all the non-conformist Churches Wesleyanism is closest to the mother Church. It is the point at which the schism can be most easily healed. The Church of England has an advantage in this regard which the Episcopal Church in the United States does not possess. A bishop in the English Church counts himself to be a bishop of the whole diocese. Every soul in his diocese, whatever his church affiliation may be, is still within the bishop's cure of souls. The bishop is a bishop in the Church of God. Not all bishops, of course, may have the wisdom to use such a theory for the advancement of unity. But it is easier to capitalize that theory in England than it is in America. Therefore when the Bishop of London proposes ordination of Wesleyan ministers by bishops and presbyters, restoring the Wesleyan Church to its original intention, a "society" within the Church of England, there is made a mutual acknowledgement of responsibility for the schism and a means is offered by which the Methodists may be drawn back step by step over the road which led them away from communion with the mother Church.

THE BISHOP OF LONDON ON THE INTERCHANGE OF PULPITS

WHILE the attitude of the Bishop of London and some of his fellow-bishops on the definition of the episcopate makes admirably for unity, there is a flaw, as it seems to us, in the logic of their position when they deal with the subject of interchange of pulpits with non-conformist ministers. The Bishop of London deprecates an interchange of pulpits "which would have the appearance of reunion without the essential thing." What, in the name of reason, has an interchange of pulpits to do with the question of unity? Both sides to the controversy have exalted this simple act of Christian fellowship to a position of importance entirely out of proportion to the meaning of the act. No one was ever deceived, no one can be deceived into thinking that an invitation given to a minister ordained to a ministry other than that of our Church implies that the recipient of the invitation is a minister in our communion. No theory can transform the facts into other than they are. A Presbyterian minister is a Presbyterian minister. He knows that he is not an Episcopal clergyman. He does not wish to become such. No Episcopalian hearing him preach mistakes him for a duly ordained minister of the Episcopal Church. But the bishop as a bishop in the Church of God ought to be fearlessly trusted not to do violence to the souls of his people when he exercises his judgment in inviting ministers of other communions to preach in the pulpits of the Episcopal Church. If a bishop holds high enough a conception of his episcopal office, he is quite within his rights to select Christians of whatever name to bear testimony to the Christian religion in the pulpits of the Episcopal Church. The cry that is made that these men may grieve the souls of the faithful by false teaching has no foundation in fact. We ought to trust our bishops to have a right judgment, guided by Christian instinct, in these matters. They too have a conscience as regards their cure of souls. But may it not be the schismatic spirit that speaks when a cry is raised that an interchange of pulpits obscures essentials? An interchange of pulpits has nothing to do with church unity other than supplying the bond of charity which is one link in the chain of Christian unity.

THE CENTENARY OF THE GENERAL SEMINARY

THE CHURCHMAN felicitates the General Theological Seminary on the coming of the one hundredth anniversary of its founding. We are publishing in this issue some interesting photographs of the original buildings and those which now stand. Professor Pomeroy in response to THE CHURCHMAN's request has given us an interesting historical sketch of the seminary. We wish that there was space at our disposal for covering adequately the anniversary of the institution whose roots have gone so deep into the affections and the history of our Church. Whatever happens to the General Seminary is of consequence to the whole Church. Its responsibility as a training school for the clergy is immeasurable. Its morale affects ultimately the morale of the Church's ministry. Its spirit permeates finally the farthest mission station.

It is good to be able to offer today our congratulations to the General Seminary in a mood other than that of the

conventional anniversary greetings. Never, we believe, in its long history has the seminary's promise of distinguished service to the Church been richer than it is today. A contributing cause is, of course, the urgent call of the world at the present hour for men of high loyalty and consecration. Seminaries have not escaped the cleansing fires of the world's agony. Students, faculties, trustees in our theological schools are feeling this new baptism of God.

The General Seminary faces the second century of its history under fortunate leadership. Dean Fosbroke has brought to his great post a combination of rare gifts. He is first of all a great teacher. It is essential that the deans of our theological schools be more than efficient administrators. We are now choosing our college presidents largely for their administrative gifts. This must never be the case with our training schools for the ministry. Whatever gifts in administration the present dean of the General Seminary may possess, he will always, we feel sure, be known to the Church as a teacher and a religious leader. Dean Fosbroke has served the Church in three seminaries. He knows the problem of religious education from many angles. He also knows, as is only given to men of sensitive mind to know them, the quick currents of the world's life at the present hour. The whole Church is bound to show in the coming years the impress of Dean Fosbroke's ministry at the General. We wish the seminary Godspeed.

THE CHURCH AND THE HOME-COMING MAN

WE are all, and especially the rectors, pretty keenly aware of the fact that the Church has a duty towards the home-coming men, but in regard to just what that duty is, we are a bit vague. The Joint Commission on Social Service is preparing to help us garner our good intentions. The first bulletin of its *Reconstruction Series* outlines a definite course of action for the parish. This program is preceded by a lucid explanation of the problem of the home-coming man under the heads of readjustment, re-employment, re-education and reclamation together with a discussion of the remedies offered by the Government and the welfare organizations.

In order that the parish may take its part in the community organization formed to meet the responsibility of the returning soldiers and sailors, the Joint Commission recommends the formation of a parish committee under the chairmanship of the rector or of some layman and an immediate canvass of the returning men. Special thanksgiving services or recognition services in the church, a return poster (on the analogy of the honor roll), a service badge like those proposed by the state comptroller in New Jersey, all as a point of departure for practical opportunities of cooperation in seeing that the men find employment, etc., are suggested. In carrying out this program opportunity may arise for recruiting for the ministry or for social service work. The information and advice in the bulletin are clear and to the point. We recommend to all those faced with the problem of the returning soldiers and sailors that they write to the Joint Commission on Social Service at the Church Missions House in New York for *The Church and the Home-Coming Man*.

SATURDAY NIGHT SERMON

What a Man Can Do Who Says "I Will" and Means It

BY THE REV. GEORGE THOMAS DOWLING, D.D.

"Wilt thou?" St. John V-6.

IT is interesting to note how frequently Jesus refuses to help a man until he is willing to begin to help himself. The waters of the pool of Bethesda were occasionally "troubled" and were then supposed to have healing virtues. The man of our text, had been lying there for thirty-eight years waiting for somebody to put him in, and as generally happens to such people, waiting in vain.

Jesus saw him and said, "Are you willing to do anything about it yourself? Wilt thou be made whole?" And the man answered, "I haven't anybody to put me in." So the Master tested his will power. He said, "Rise, take up your mat and walk." "Why," he might have said, "I haven't done such a thing for thirty-eight years. It's impossible." But he made the effort, and then Jesus did the rest. "Immediately he was made whole."

There is not a day when that miracle is not repeated; when the supreme truth is not revealed to some one that he can do things when he thinks he can, and that when he thinks he cannot, he never does.

That is the meaning of that strange statement by St. Matthew that "He did not many mighty works in Nazareth because of their unbelief." He would; they would not believe He could; and what they believed they would get, they got—nothing.

Admiral Farragut was listening to an explanation of one of his commanders as to why he had failed in taking a certain fort. The admiral interrupted him and said, "And there was yet another reason why you did not take it." And the other asked, "What was that?" And Farragut replied, "You didn't believe you could." Jesus does not do many mighty works in—any place you like—*because of their unbelief*. To every man or community or church who asks of Him He has but one reply: "Wilt thou?"

A few weeks ago on the twenty-first day of March, the anniversary of the beginning of the great German offensive, the editor of the Paris *Matin* asked General Foch to explain how it was that he had turned that great offensive into a German defeat, and he answered: "You ask me to tell you much in a few words. Victories are won by science, that is true, but also by faith. When one has faith one does not retire; one stops the enemy where one finds him.

"You tell me I gave victory to France. It was our admirable soldiers who gave it. I have but one merit, that of never despairing."

Fowell Buxton said, and I believe said truthfully, "The longer I live the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible determination—a purpose once fixed, and then death or victory. That quality will do anything in this world; and no talents, no circumstances, no opportunities will make a two-legged creature a man without it."

Many a man has failed in his life's endeavor because

he has left off just when success was in view. I have read that when the British commander ceased his attack at the Dardanelles the Turks had fired their last shot. He would have won the victory if he had kept on just one hour longer; the war would have been shortened and hundreds of thousands of lives would have been saved.

Are you in earnest? Seize this very minute,
What you can do or think you can,—begin it!

There can be no manner of doubt that men have actually kept on living simply because they would not die; and others have died because they did not have the will to live.

Douglas Jerrold was told by his physicians that he was dying. Lifting himself on his elbow he exclaimed: "What, man, *die* and leave these little ones helpless! *I will not die!*" And he did not. He lived three years longer. On the other hand Fothergill in his *Power of the Will* tells us of a soldier who was sentenced to be shot. He was placed beside the open grave with the guard drawn up in front. But at the last moment according to orders received, blank cartridges were substituted for balls. The guard fired, and the man dropped dead. Not a paper wad had even touched him. He was dead because he thought he was dead. His will power had lost its grip.

You can when you think you can. Perhaps that statement seems too strong; then let me put it this way: It is possible that you may not do what you determine even when you think you can, but it is dead certain that you will never do it if you think you can't. "Wilt thou?"

But this suggests a word of caution. There are men who mistake strength of obstinacy for strength of will; a characteristic which is equally striking in the pig, which can neither be driven nor led. If you try to lead him, he pulls back, and if you try to drive him, he runs away, and has occasionally been known to dispute the progress of a lightning express, with results not altogether satisfactory to the pig, but which may serve as a suggestive illustration, not of the power of will, but of the weakness of willfulness.

Of Heathcliff in *Wuthering Heights* we are told, "He never once swerved from his arrow-straight course to perdition." With such men their will is simply their wont. But subject to certain qualifications which common sense will suggest, I repeat it: "*You can when you think you can.*"

Some time ago I found a little poem by Edgar A. Guest. I have carried it around in my pocketbook and read it to so many people that it is pretty nearly worn out. It is a good mentor to repeat every morning on awakening to the new day's work.

Somebody said that it couldn't be done,

But he, with a chuckle, replied
That "maybe it couldn't," but he would be one
Who wouldn't say so till he tried.

So he buckled right in, with a trace of a grin

On his face. If he worried he hid it.

He started to sing as he tackled the thing

That couldn't be done—and he did it.

There are thousands to tell you it cannot be done;

There are thousands to prophesy failure.

There are thousands to point to you, one by one,

The dangers that wait to assail you.

But just buckle in with a bit of a grin;

Then take off your coat and go to it.

Just start in to sing as you tackle the thing

That "cannot be done"—and you'll do it.

"Wilt thou?"

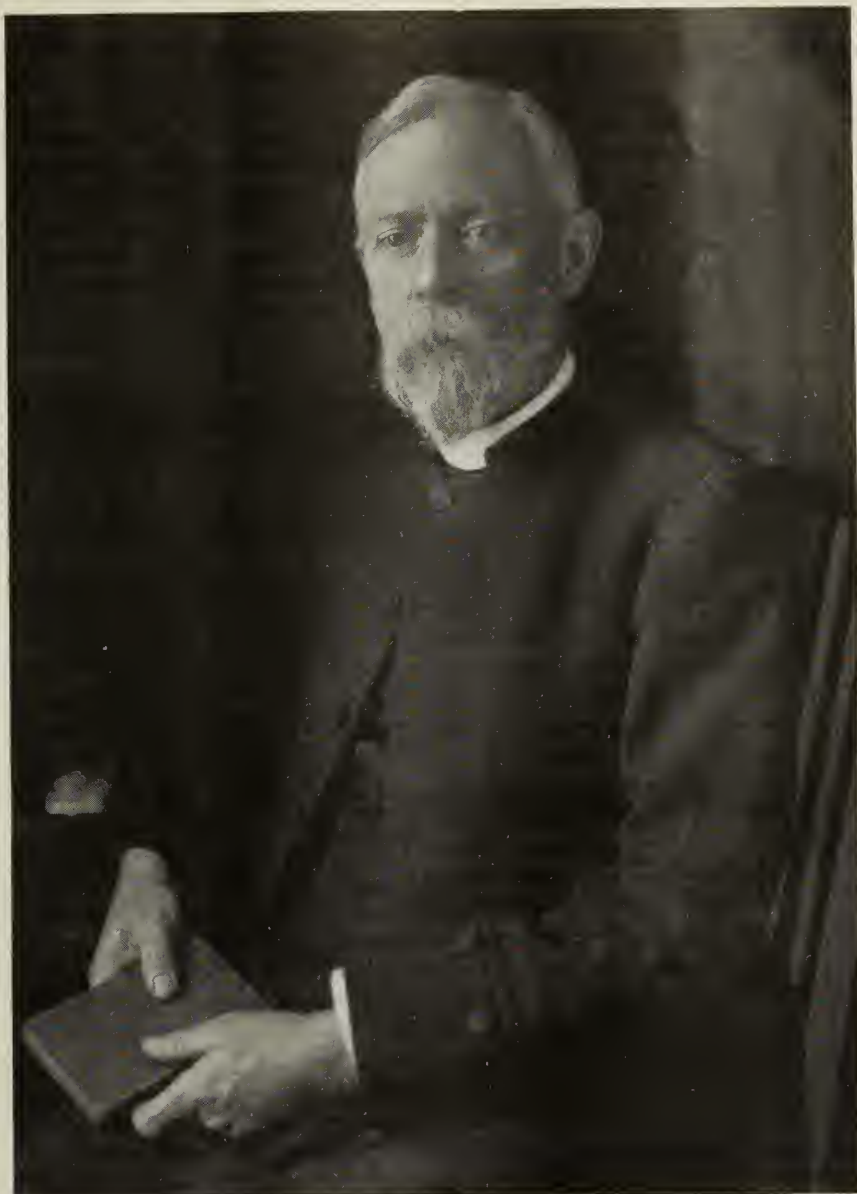
HOLY WEEK AND THE WORLD CRISIS

BY THE VEN. JOHN HAROLD
GREIG, B.D.

THE Allies and America have won a great victory, in some ways the greatest in history: yet it begins to look as if it were doomed to be fruitless. The conquerors meet in a truly imposing concourse, where the world's greatest nations are represented by their best men; and instead of order, settlement and security, the apparent result is confusion growing daily worse confounded. Men are still hoping that light and guidance will reach the Paris conference, but if one may judge by newspapers and general conversation no expectation of light or guidance *from* it exists any longer. Never before at the end of a great war brought to a close by a great victory has there been such a spectacle of impotence.

The difference between the present and previous peace conferences is striking. Formerly they knew what they wanted and with an immediate goal in view, moved towards it more or less quickly. But this conference appears aimless, because though some of its chief members have ideals, there seems to be no vision of how they can be realized. They talk of universal peace and of war abolished, but when asked how they would attain their ends, they reply, by force and an economic boycott. No wonder they pause a little uncertain. No wonder the world at large lacks confidence and enthusiasm. The advocates of peace advancing to their task fully armed and threatening starvation are more puzzling than inspiring. The "high contracting parties" may aim high, but their means are Teutonic; and mean time the fruits of victory are vanishing fast. As the months pass it seems as if the vision of the ideal of peace faded and the difference of opinion as to such matters as territory and cash became harder and clearer.

We are driven to ask what is the root cause of this impotence and uncertainty; and we find it in the fact that you cannot realize Christian ideals without the power and help of Jesus Christ. The idea of abolishing war and instituting the reign of peace is distinctively Christian; and apart from Him has no sanction, no national basis, no chance of realization. It can never be achieved by force or by economic boycott which at best and most can play but a negative and very subordinate part in the great work. But it can be achieved, that is to say, the way for its triumph can be securely laid, if all over the world those who profess the Christian faith



THE VEN. JOHN HAROLD GREIG, B.D.
Archdeacon of Worcester, England, who is spending Lent in this country preaching and conducting missions

would league themselves together for this purpose.

We are approaching Holy Week. Once more the Lord Jesus will be set before Christendom "evidently crucified," and the love of the Cross and the victory of the empty tomb will constrain us. To what? Surely at this crisis in human history there can be only one answer—to lay aside the differences which are irrelevant to this tremendous issue, and to realize that in love of peace and hatred of war we are solidly and absolutely one. About grave matters not to be lightly tossed aside we differ. But about this, the greatest issue of all, we have only one heart and one mind. Let us realize this by having also one will, a firm, strong will embodied in some concrete league, and we can save the world by the power of Christ crucified.

To judge by their draft and their utterances our statesmen corporately have no God, no moral power, only force and the economic boycott. What is the use of our keeping Holy Week at this juncture, the most solemn in all history if the awe of His Passion and the power

of His Victory do not constrain us to unite to save the world?

We are all aspiring after reunion. By special missions, organizations and prayers we are trying to compose our differences. Instead of beginning with our differences why not seize on our great unities, and acting here and now on the greatest of them all, experience the joy and power of being what in this regard we truly are, a united Christendom? The leaders of religious thought in America and the British Empire are already in touch. Let them approach the papacy and such patriarchs of eastern Christianity as can be found; and together in a solemn league and covenant assure the statesmen of the

world that the whole spiritual and moral force of a united Christendom will support them, as military forces and economic boycotts can never do, to achieve their ideal, itself so essentially spiritual and moral. If our Holy Week of "His precious death and mighty resurrection" led us to this, we should be keeping it to some effect, and aiming at a result in some degree commensurate with the power of His passion and victory. Otherwise we may seem to the world—and what is far worse actually be—no more than a pietistic sect of people bent on securing their own salvation; not the ministers and stewards, the witnesses and messengers, of the Saviour of the whole human race.

MAUNDY THURSDAY HYMN

BY W. C. BENET

BREAD of Life, for sinners broken,
Bruiséd Body's hallowed token:
Jesus blessed it ere He brake it;
Will His blessing ere forsake it?
Now in faith and love we take it
In remembrance of the Lord.

Son of Man, by sin untainted,
Yet with woe and grief acquainted;
His own sorrows all unfeeling,
Healing hundreds, thousands feeding,—
Eat this bread, His great love pleading,
In remembrance of the Lord.

Cup of blessing, Wine of Heaven,
Greatest boon to mortals given;
Pledge of love that knows no ending,
Jesus' love, all love transcending;—
Drink we of it, lowly bending,
In remembrance of the Lord.

Bloody sweat in sore affliction,
Life-blood shed in Crucifixion,
Blood from piercé side forth flowing,—
Jesus' love is past our knowing;
Drink this cup, His death forth showing,
In remembrance of the Lord.

Bread and wine, His love revealing,
We receive, devoutly kneeling.
Bread of Life, with strength endue us;
Wine of Heaven, in love renew us;
Help the love that hither drew us,
In remembrance of the Lord.

Amen.

WE are all seeking a face. It may be the dream face of the ideal, our own face as it ought to be, as we could wish it to be, or the face that we could love, or a face we once caught a glimpse of and then lost in the crowds and the cares. We seek a face of such celestial loveliness that it would be possible to fall down before it in the devotion of utter sacrifice. Some seek it desperately, others seek it ever hopefully, some forget and remember and then forget again and remember again. Others live their life in the consciousness of a promise that they shall see the face at some definite time by and by. The vision of it seems completely remote from some, and they live their life hardly and darkly, but there are others who are perpetually in the light of it, and they see all the common sights of the world transfigured by it.

Each has his separate vision of the face. And as there is an infinite number and diversity of mankind, so the faces of the ideal are infinitely numerous and diverse. Yet as in truth we are all one, so all these faces are one, and all the loveliness is one loveliness.

STEPHEN GRAHAM.

O CHRIST, the King of glory, Who wast received and honoured as a King by those who were soon to ask Thy death, grant that we may never seek the praise nor fear the blame of sinful men, but may always stay our hearts on Thee and Thy unfailing promises; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

O GOD, the Father of our Lord Jesus Christ, of Whom every family in heaven and earth is named, grant unto our friends, to all members of this household, and to all the members of our different families, that, according to the riches of Thy glory, we may be strengthened with might by Thy Spirit in the inner man; that Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God; through the same Jesus Christ our Lord. Amen.

THE SACRIFICIAL ELEMENT IN CHRISTIANITY

BY CLARENTIUM

PERHAPS a better heading for this paper would have been, "Has the sacrificial element in Christianity been abolished?" for on all sides we are being told, not merely that it ought to be abolished, but that, among intelligent churches and Christians, it already has been abolished and its only survival is seen in sacrificial phrases and sacrificial symbols. But it was not from without the Church, but from within her walls, that this question of the passing of sacrificial Christianity was brought home to me in a most unexpected and startling way.

It was at the monthly luncheon of a clericus. The clericus is composed of Presbyterian ministers, but the speaker for the day was a well-known Episcopalian rector. His paper had been heard at another meeting by members of the clericus and they had asked him to repeat it at this gathering. He commenced by confessing, as all Episcopalian ministers of note from Phillips Brooks up and down always do, to Calvinistic lineage and training. With this gracious introduction he launched out upon a most extraordinary discussion. His thesis was whether or not ministers of to-day should eliminate from the vocabulary of the pulpit, from the sacramental services, from the hymnal, and from the Bible itself, all such terms as referred to Christ as a sacrifice for sin.

In particular he cited the Epistle to the Hebrews as the outstanding example of Christianity couched in the language of the Levitic ritual. To Hebrew Christians, he said, who had been accustomed to altars, incense, covenants, veils of the temple, and victims bleeding upon the altars, the phraseology had some meaning and appositeness, but none whatever for the modern Christian. This had an innocent enough sound. Like Gallio, we should say, "If this is a question about words and names, look ye to it." There is nothing sacred in a name, even if that name be in the Bible. But our friend did not stop there. It was quickly evident that this restiveness under the terminology of Hebrews, "blood of bulls and goats," "Melchizedek," "remission of sins" was but a sort of "camouflage" for an enmity to and rejection of the great Christian conceptions which those words and symbols express. His objection was not to a sacrificial language, but to a sacrifice at all. In the incomparable parable of the Lost Son, he asseverated, there is no account of any sacrifice being offered or demanded as a condition to the full pardon and acceptance of the wandering son by the loving father. Instead of that, the father descried him while he was yet a great way off, and ran, and fell on his neck and kissed him. This should be the normal presentation of our relationship to God. To represent God as demanding the blood of bulls and goats, some sort of victim, was tolerable in the days of the old dispensation, when only a few rays of divine revelation had penetrated the darkness of the world, but to do so now, when God has commanded the light to shine out of darkness, is un-Christian. It is based on the old theory that sin demanded a victim, and that somebody, it mattered little who, had to be punished, that God's wrath might be placated and the

offense expiated. It makes God a deity to be appeased, not a Father to be loved and served.

It was not that the reader of the paper was pleading for such a recasting of Christianity, for he went on the assumption that, except in narrow and ignorant minds, that process of recasting had already taken place. It was rather a plea for honesty, that since we have discarded in thought that old idea of Christianity, we ought to discard the language with which we expressed that thought. It was not right to reject the ideas and retain the language. In addition to this he maintained that the retention of this sacrificial language and symbolism interfered with the dissemination of the Gospel, particularly in cultivated circles. Well educated and carefully trained persons are shocked at the thought of God wounding His dear Son for our transgressions and healing us with the stripes laid upon Christ. It was not only crude and barbarous, but unethical. Delicate and sensitive souls shrank from the spectacle of altars "dripping with atoning blood" and such a hymn as Cowper's

There is a fountain filled with blood,
Drawn from Emmanuel's veins

was positively revolting to refined mind and conscience.

As I listened my astonishment increased, not merely that a minister could serve, well and faithfully, as this minister has done, an important church in the heart of a great city, coming in contact with the sins and sorrows and passions and heartaches of humanity—immeasurable capacity for good, immeasurable capacity for evil—and yet feel that the sacrificial element in Christianity was not the great element, depths in God answering mysteriously but mightily unto the depths in man—deep calling unto deep—but that one who claimed to speak in behalf of cultivated and refined minds should, on the ground of crudity and vulgarity, reject that which is the true beauty and glory of Christianity, its sacrificial language and musing, its sacrificial hymns and sermons, yes, the very Sacrifice Himself.

It was a curious instance of a blind man trying to persuade men who saw that they were blind and that he saw. Here was a man whose soul was absolutely dead to that great fact in Christianity that has stirred the hearts of the greatest artists, poets, preachers, missionaries, mystics and dreamers. To him the saying of the Saviour about eating His flesh and drinking His blood, even the blessed words of the Last Supper, "This is My Body," "This is the New Testament in My Blood," were offensive. And the sad, and also amusing, thing about it all was that he thought this offended him because of superior aestheticism, whereas the truth was that it was because he was totally lacking in aestheticism. He who complained that poetic and artistic souls were offended in the Cross and the language of the Cross, was the last person to speak in their behalf, for he showed himself to be dull of soul and spirit, not comprehending the beauty of that which has touched the hearts and anointed the eyes of all who dwell in realms of the spirit.

In the after discussion it was brought out that most of the ministers present carefully avoided such a hymn as

Cowper's "There is a fountain filled with blood." Cowper is generally rated by competent judges as a poet of no mean ability. He who wrote the Lines to Mary Unwin—

Mary! I want a lyre with other strings,
Such aid from heaven as some have feigned they drew,
An eloquence scarce given to mortals, new
And undebased by praise of meaner things,

is not to be taken lightly when he commences to sing about a "fountain filled with blood," for he oft commanded "an eloquence scarce given to mortals." The hymn is a poetical statement of the doctrine of the Atonement. It is not intended for cold and critical analysis, compelling every metaphor to yield its definite meaning. It commences with a sinner kneeling at the Cross and ends with him singing the "nobler, sweeter song" of the redeemed in the life to come. Instead of offending delicate and cultured souls, it ought to attract them. I believe that it does. I believe that what offended this Episcopalian rector and my own brothers in the Presbyterian Church was not the figures which told of cleansing by blood, but the fact implied by the figures, by Christ Himself, by all Christian teachers of the New Testament age, that man is a sinner and therefore needs cleansing. He needs an atonement. If this is not true, then the whole fabric of Christianity stands upon a false foundation, and this minister is right in his protest; we ought then to cease speaking about victims and altars and "justification," "remission," "atonement."

Cowper was not only a poet, he was a sinner. I have been glancing through the collection of Olney Hymns and it takes little reading to see how intensely the author of these songs had felt the burden of his sins and how humbly and gratefully he had accepted the mercy of God as manifested in the death of Christ on the Cross. He truly felt that that was the only way in which he could "lose all his guilty stains." The hymn is therefore both the work of a poet and a Christian. A professor at the University of Pennsylvania undertook recently to rewrite some of the old hymns, such as "Come, Thou Almighty King!" and "Holy, Holy, Holy!" I do not know that these revisions are being sung to-day in any church, orthodox or heterodox. The reason is that although man is a sinner, he is not always a fool; although sin has corrupted his nature, it has not stripped him completely of an appreciation of what art is, of what poetry is. He knows that great literature must have back of it great ideas. He realizes that the New Testament is such because it deals with the great facts of human joy and sorrow and pain and hope and fear. A Cross without a victim, or a death without the shedding of blood, which is the life, man at once recognizes to be but the name and sign of nothing.

It is not a question of rejecting the terminology of Hebrews; it is a question of rejecting not only this anonymous book, but Paul, Peter, John—yes, the Saviour Himself. How is it possible to talk of Christianity full-orbed, spirit-charged, majestic Christianity, without speaking of death, of blood, of Gethsemane agonies, of "strong crying and tears," any more than it is possible to speak of the ocean without speaking of waves and foam and spray, or of the valley without speaking of fields and rivers, brooks, and the gracious shade of trees; of the mountains without speaking of rocks and cedars and great winds; or of man without speaking of will and in-

tellect and spirit and hope and fear and faith and love? The illiberal man, the confined mind, the unpoetical, unimaginative soul is, *facile princeps*, the man who talks so proudly about the "new conceptions" of Christianity which put a fool's cap on the Apostles and on Jesus Himself, and look with pity upon their sluggish brothers who cannot rise to the heights of their fanciful rhapsody. That old saying about the people perishing when there is no vision comes to my mind as I write. The greatest interpreter of Christianity wrote of the "exceeding greatness" of the love of God as exhibited in Christianity. That "exceeding greatness" captivated his imagination and thrilled his mind and was the unfailing source of his incomparable enthusiasms, which made him, whether endungedoned or free, the mighty actor of history. What would he have thought could be (perhaps he did) have looked down upon this company of his successors in the ambassadorial office, in a room clouded with tobacco smoke, at the close of a five-course dinner, telling one another that those crude and rough figures about blood of remission and fountains of cleansing must go, that the sacrificial language offends the fastidious taste of this generation! Thou who didst glory in the Cross of Christ, the symbol of thy crucifixion to the world and the world's to thee, thou battered veteran of Christ, bearing about on thy wasted body the marks of the Lord Jesus Christ, bruised, shipwrecked, battling with "beasts," what hast thou to say of these, thy successors? Wilt thou cry for them as Christ did for them that of old scorned His Cross, "Father, forgive them, for they know not what they do," or wilt thou say again with tears that "they are the enemies of the Cross?"

Returning again to poetry and the Cross, I have been thinking of the last day of Matthew Arnold's life. In the morning he attended Sefton Park Presbyterian Church, Liverpool, and heard Dr. John Watson (Ian McClaren) preach. That afternoon he was taken with his last sickness. It was the service preparatory to the Communion and Watts' hymn,

When I survey the wondrous Cross
On which the Prince of Glory died,

was sung by the congregation. On his walk that afternoon Matthew Arnold referred to the hymn, speaking of it as the "greatest hymn in the English language." "Yes," he said, "in the straits of the soul the Cross still makes its ancient appeal." In the straits of the soul! The Cross was made for the soul in straits; it was made for a world in straits. To the roar of guns and the groans of the dying, man's proud order passes away. Our little kingdoms and republics, what are they more than the nations that have come and gone?

Their mighty shadows cast
The giant forms of empires
On their way to ruin. One by one
They tower and are gone.

The empire of man passes. The empire of love abides! But the Cross remains! Death, slaughter, hatred, cruelty, demoniacal barbarity, rivers of blood, clouds of blackness, unfathomed abysses of sin, floods of sorrow, but, thank God, the Cross remains. The heaviest artillery cannot demolish it. The concentrated rage and fury of mankind cannot tear it from its place. Man's infinite sin, the world's darkness and disorder, the rage of the nations and the vain imaginations of the heathen, all this finds its match and its answer in the Cross of the Son of God.

April 12, 1919

LENT: THE SPRINGTIME OF CHARACTER

BY THE REV. H. PERCY SILVER

THE spiritual feast of Lent is a period to be dreaded only by those who make a silly use of it, and drag it down to the low levels of a lot of don'ts. If we put the emphasis where it belongs there will ring out a challenge to DO, and to do something worth while. The word "Lent" (from the same root as the word "long") is from the old English "lengthen." The season is called "Lent" because it comes at the time of year when the days *lengthen*. As day follows day there is less of darkness and more of light. There is more light spiritually, because the movement is towards God the source of all light. The record of creation tells us after each period that "It was evening, and it was morning." It does not say it was morning, and then evening; but rather "it was evening—and then it was morning." This same comment might be made of all God's working. The movement is away from the darkness, towards the light; away from chaos towards order; away from ignorance, towards knowledge; away from time, towards eternity. This time, "when the days lengthen," we call spring. If we will study the meaning of spring we will learn WHY the Church desires us to think of Lent as the springtime of the soul.

The voice of spring is a call to activity. Nature is summoned to lay aside the grave-clothes of winter, and to step forth out of its cold and darkness into the warmth and brightness of spring. The birds return with their songs of praise, and all nature awakens from its long sleep to go forth to labor. Man responds to the call and lends his aid in co-operation with nature to bring life out of death. The surface of the soil, hardened under the stern rule of cold and of ice, forms a great wall which prevents any seed from taking hold, and at the same time cripples the power of the life within the soil itself. The farmer knows this. He knows it is foolish to go out and cast his seed on the hardened surface; he also knows that to take his plow and break up the surface of the ground is but the beginning of his labors. When the soil is cut, and plowed, and bruised, then, and not until then does the life within have any chance to do its best work. With his plow shot down deep into the vitals of the soil he calls

from its sleep the powers hidden in the ground, and then it is that he casts the seed into this quickened earth that the earth itself, by the power given it, may in its turn plow open the seed by cutting through its hardened shell and releasing its life. By this process the released forces

of the soil, and the released life of the seed co-operate to bring forth food for the use of man. In this partnership of the soil and the seed man himself is numbered, and the harvest depends upon each one doing his part, and all working together.

The seed is helpless alone, so is the ground, so is man; but when all work together, God Himself bends over to help; He sends gracious rains to give refreshment, and sends warmth and cheer in the rays of the sun until the seed releases its life and grows ever upward through the earth, and then still reaching upward until it holds out its ripened grain as the offering of its life to Him who called it out of its little self and gave it a chance to become nothing less than a messenger of life.

This is the lesson of Lent: We are to plow the heart with penitence and prayer; we are to break its hardened and rebellious attitude that the powers of its life may be free to function . . . but we must do more than

this, for if there is to be a harvest we must cast into this plowed field the seed of God's promises.

When the divine seed is sown in the human heart, the heavens themselves will open and the gentle rain of God's grace will stimulate the hidden life so as to compel growth and development. Lent will be a real springtime for the soul if we will be as sane in the cultivation of our hearts as the farmer is in that of his field.

GOD'S treasure is like an infinite ocean, yet a little wave of feeling, passing with the moment, contents us. Blind as we are, we hinder God and stop the current of His graces. But when He finds a soul permeated with a living faith, He pours into it His graces and His favors plenteously; into the soul they flow like a torrent, which, after being forcibly stopped against its ordinary course, when it has found a passage, spreads with impetuosity its pent-up flood.—*Brother Lawrence.*



CHURCH OF THE INCARNATION
New York City

THE SEVENTH WORD

"Father, into thy hands I commend my spirit."

JESUS' enemies, and the idle spectators, may have left Calvary before these last words fell from His pallid lips. But His friends were still there. It must have been one of them who caught this murmured prayer. Only a friend would have cared enough to remember what He said.

Yet the words were singular enough to be remembered. In the eyes of the priests and Pharisees Jesus was either an imposter or a self-deceived fanatic, probably the former. It seemed more likely that He was deliberately imposing on the people for the sake of getting control over them. He had pretended to be the Son of God, and many of the people had been deceived. But the priests and Pharisees had perceived the fraud from the beginning. Only it had been so hard to open the people's eyes! Not until they had Him nailed to His cross had our Lord's enemies felt they had unanswerable proof of His imposture. But they had it then. "If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God." That was a fair challenge, was it not? And our Lord had not come down from the cross. In the face of that plain admission that He had been making a false claim, ought He not to have broken down completely? If He still dared to pray to the God whom He had insulted by claiming to be His Son, could His prayer be anything except a broken petition that His blasphemy might be forgiven?

Or if, after all, it had been fanaticism and not ambition that actuated Him; if it was His head instead of His heart that was at fault, ought not these hours at Calvary to have disillusioned Him? He might have really believed that He was to be the Messiah. There had been other cases of such delusion. And if He had had that strange idea, there had been much to foster it. The people crowding to hear Him; the success with which he had parried the questions put to Him in the hope of exposing Him; finally, the public welcome that had greeted Him upon His last entrance into Jerusalem:—there had been enough to confirm a fanatic in the idea that He was the Messiah. But then, again, this crucifixion should have undeceived Him. Some facts are blunt enough to dislodge the most firmly rooted delusions. However sure Jesus might have been that He was the Son of God, now that He knew He was dying in this shameful way He must see His mistake, and be terrified by the thought of the divine anger at His temerity.

Either way, then, whether Jesus were knave or fanatic, His last prayer should be a frightened cry for mercy.

But what He said breathed no whisper of fear or disillusionment. He spoke like one who knew He had done His whole duty; like one who had been serving God, not insulting Him. Instead of appealing to God's mercy He seems actually to claim God's care. "Father, into thy hands I commend my spirit." If those words were reported to the priests, what do you suppose they made of them!

"Father, into thy hands I commend my spirit." To be able to call God Father in that last moment of agony

was the supreme triumph of faith. I know Christ felt the presence and the love of God far more than we do. I know He understood God's ways and purposes as we do not. What we do understand is by His help. And yet I do not think His communion with the Father made everything so clear for Him that He had no need of faith. How could He have needed to pray so passionately, how could He have had to wrestle so terribly with temptation, if the Father's wisdom was always an open book for Him to read? "He was tempted at all points like as we are," remember! And what temptation meets us more often than the temptation to let go our faith! If we could always see God sitting on His throne, it would be easier to serve Him. If we could always understand what He is doing with us, and with the nations, it would be far easier to be loyal. We all bear our burdens more easily when home comes in sight. It is because we can't see God, and because so often we can't understand what He is doing, that we are sometimes tempted to drop our burdens altogether. The hardest times to serve God are the times when you're not half sure there is a god to serve, at any rate a god who has a right to service. We're far from living by sight. Our common experience is that our noblest deeds are inspired, not by what we know, but what we believe. There's a constant struggle going on in us between our faith, which says "Be true!" and our doubt, which bids us "eat, drink and be merry, for tomorrow we die." Do you suppose Christ knew nothing of that struggle? Do you suppose He left His home in Nazareth and went out into the world for His public ministry, do you suppose He went through those three tumultuous years that began with his baptism in Jordan and ended with his crucifixion on Calvary, without one single taste of the experience so common to us of having to wrestle with doubt! If He had no need of faith, if He never had to say "I trust God even when I cannot understand," what did He know of our poor human troubles in trying to serve God? Why, He trusted as we've never trusted yet. Even when that bitter cry rang out, "My God, my God, why hast thou forsaken me?" He trusted. And now, at the end of all, His trust finds peace, and, as His soul parts from His wracked body, finds expression: "Father, into thy hands I commend my spirit."

For God Christ lived,
For God and man;
That unto God He man might bring.
And for a time the God He served
Was hid from Him Himself.
Yet still He served, still trusted,
And at end faith triumphed
To the point where He
In perfect peace and quietude
His soul could recommend unto the Father,
Who in wisest love
Had let Him suffer all things.

SAMUEL M. DORRANCE.

ACTON'S DEFINITION OF LIBERTY: By liberty I mean the assurance that every man shall be protected in doing what he believes to be his duty against the influence of authority and majorities, custom and opinion.

THE RED CROSS CHAPLAIN—II

BY THE RT. REV. JAMES DE WOLF PERRY, D.D.



BISHOP
PERRY
IN THE
UNIFORM OF
AN ARMY
CHAPLAIN

BEFORE July Bishop McCormick returned to America and I was appointed to succeed him. In the six weeks which intervened before my arrival, the Rev. Ernest Miel, serving with the sanitary train of the 26th Division, was called to Paris for temporary duty in charge of the bureau. The office in that time was moved to comfortable rooms at 416 Rue St. Honore, not far from the Madeleine, pending the occupation of Hotel Regina by the American Red Cross. The new quarters offered an attractive rendezvous for chaplains moving in and out of Paris, the number every week being increased by reinforcements from America.

On my arrival I found fifty-two chaplains in the service, twelve of whom had come in Dr. Miel's administration. By extending the work of a few to two or more units in proximity, all of the hospitals then active were provided for. Then came a race between new units and new chaplains. Messages from the front each week reported evacuations and mobiles taking positions near the lines. Meanwhile, bases were arriving at the ports. The great barrack hospital groups at Allerey, Bazoilles, Mars, Mesves and Rimavcourt were growing by leaps and bounds to the familiar proportions and appearance of our American cantonments, increasing their capacity from five to ten—to twenty—and finally, certain of them, to thirty thousand beds. The offensive at Château Thierry had filled the wards with patients,—boys with broken bodies and homesick hearts, longing for a friendly hand to bring them comfort, to write their messages, the dying waiting for the chaplains' ministrations, the dead by scores each day awaiting burial. Nobly the chaplains rose to the emergency, working often twenty hours a day, snatching sleep when possible, serving in every capacity, at any moment, as need required, each doing the work of three men and eager to do more. Hurried visits at the front and reports received from day to day revealed a story of new life in the midst of death. One chaplain wrote after his first month at an evacuation hos-

pital: "It has seemed at times as if the whole American army were pouring in. We are averaging almost one thousand patients a day. Only those who have seen suffering on a large scale and can recall its appalling effect on one's sympathies can imagine the state of mind we are in when beholding hundreds of weary, dejected, wounded men everywhere, lying and sitting, awaiting attention. The pleading look of a suffering dumb animal, mingled with the heroic patience of the bravest woman, yet expressed in the strong features of a man who was yet even as a little child, all seem united before our eyes to move the very soul of all who pass by . . . Most wonderful is the power of the crucified Saviour over these suffering soldiers. Flippancy and indifference have broken down. Out from behind a screen that many had supposed immovable come flashes of light that words cannot describe. I have seen in these weeks at least one hundred men whose faces beamed with the joy of a new found faith, and whose words testified to their awakened knowledge of the love of God."

Another in a mobile hospital on the same sector: "Our hospital is here in the extreme neck of the woods, far from telephones, stores and everything else. We are living in tents, and eating out of doors in mud several inches deep. . . . The work is pressing. Today I am to bury twenty-two men. I am writing for help. We need. . . ." And indeed the call for help was constant in those days of suffering. Red Cross resources always offered without stint, were yet strained to the utmost. There was need for material, need for transportation, beyond all else the need for men.

Meanwhile, in official quarters the problems engaging us were being arranged in different combinations. The War Department which had in the beginning failed to take account of the hospital chaplain was now preparing for his militarization,—and in a drastic manner. Two weeks later came a cable announcing that the War Department had requested the American Red Cross to abandon the chaplain service. The army through its commissioned chaplains would care for the work without the assistance even of auxiliary Red Cross chaplains. Those who wished to apply and could qualify for appointment as army chaplains should be given commissions. Others must terminate their service. A later message explained that clergymen whose applications had been accepted by Red Cross would be allowed to sail, but must as promptly as possible be transferred to the department of work or released.

There followed days of anxiety and uncertainty, conference with Red Cross officials and officers at G. H. Q., constant communication with Washington. The army chaplain office could not meet the need at the hospitals as they grew in number and capacity, while the troops themselves were suffering from a shortage of chaplains. Moreover, the Red Cross chaplains then ministering to a hundred thousand patients had become associated by deepening personal relations with their units and commanding officers. Many of them could not accept commissions. There were Red Cross chaplains also on the way,

whose services would be in demand at many points. The situation was critical, relieved in part by a cable modifying former orders, allowing the service to continue for a reasonable term. At last a personal interview in Paris with the Secretary of War effected a final solution. The army should have final authority and responsibility for the service in the hospitals. The Red Cross bureau should continue supervising the work of its own chaplains and making assignments as recommended and approved by the G. H. Q. office. There a desk was assigned for my use at the time of my visit for conference week by week.

So we carried on. New chaplains reported in sufficient numbers to keep pace with the hospitals. Twenty came within the first month after my arrival, thirty before the lists were closed early in October, making a total of seventy-six then in the service. Only twenty-six of these received army commissions before the eleventh of November, when all appointments ceased.

It was a strangely diversified diocese, containing priests and ministers from Churches of twelve names—yet all housed together as one in the name of Him whose cross was their insignia. It would be impossible to find a more harmonious, a more consecrated company of men.

To save every minute of their time as they arrived, I organized for duty in the eight hospitals of the Paris zone a rotating staff of those awaiting working cards and travel orders,—these to be sent out in their turn to permanent assignments as others came to take their places in the local work.

Occasionally the first intimation of a projected drive would come through a sudden call for available chaplains to serve on out-post duty, taking positions near the trenches or on roads filled with troops to care for the men as need required. Nine of us started on a few hours' notice for the St. Mihiel front on the eve of the memorable September offensive. Singly and in pairs our number were encamped at points where the attack would be the heaviest. There, by day and night, they prepared hot chocolate for the men going into the line, and from there went out to tend the wounded and bring in the dead. Every such mission led to permanent assignments of a few men found on hand when line hospitals required chaplains. Those of our St. Mihiel party were kept in this way for an evacuation hospital at Bar le Duc and two mobiles near Toul.

One chaplain who had been sent as an out-post volunteer from Paris reported three months later that while preparing a traveling kitchen to send out with a group of canteen workers, he was summoned to see a hospital just opened at the other end of the town. "I left my poor brick oven and ran to find the hospital, and I never came back. The expedition went on without me, and I stayed on in the hospital throughout the drive, which brought us 5,000 wounded and sick." The summons "to the hospital across the town" led, in his case, to five months' service in all the four field hospitals of the division.

So they went upon their way, these adventurers for God, finding their opportunity where and when it offered. Traveling on foot or begging transportation as it came, using for a church the building that came to hand whether it were a hut or a ruined church or, failing that,

gathering a congregation in the open air. "On one Sunday morning," one of our field hospital chaplains wrote, "I sought a passing truck, rode to Cohan and celebrated the Holy Communion for forty men beside the brook, then preaching and Morning Prayer for about one hundred and twenty-five, then a second Communion in the village church for the orderlies and officers who could not attend earlier,—then with the Red Cross workers and supplies up to the front batteries at Fismes."

To not many—twelve in all—was it given to carry their ministry so far, though everyone requested it. By the majority the romance of the work was found in the tide of suffering and human need that flowed and ebbed at the stationary hospitals. The courage that endured the incessant gunfire and the dread of nightly air raids was no finer than the patient fortitude which worked month after month to preserve that precious thing known as the morale of the unit, and kept the lines from faltering in the fight for life. From my visits at more than sixty hospitals, extending all the way from the seacoast at Bordeaux, Brest and St. Nazaire, to the hills around Verdun, the most vivid impressions that I bear home with me this evening as my ship nears port, are of these sentinels of faith, making their rounds through rows of silent sufferers in long barrack wards and corridors at all hours of the day and night, bending to catch the broken whisper or to lay their hands in benediction on a fevered head; of the same men standing at dawn, white-robed before their altars, among kneeling figures in khaki, slacks and nurses' uniforms; of the chaplain by the open trench in the acre of white crosses, laid out by his own hand now raised in blessing over the long trench while his guard of honor present arms, and the bugler sounds taps.

Nearly all have gone back to their places now—in parish, schoolroom, bishop's office, as inconspicuously as they came,—only a score remain to carry on with the army of occupation, or at bases yet to be demobilized, and some with government commissions. One will not come back; his body given to the service lies in France beneath a white cross. With every one of them, wherever he may be, will linger the memory of a Red Cross

S. S. Lapland, March 2, 1919.

SPRING

BY HARRISON ROCKWELL

THE sun-kissed meadows gleam with wakened life,
The murky pool reflects the blue and gold,
The frozen clod gives up its stolid mould,
And elements no longer wage their strife.
But each bare twig, each gray and deadlike thing,
The barren hill against the radiant sky
Prophetic stand of life, while zephyrs sigh
And sweetly sing processionals of Spring.
Chill Winter winds and threatening, leaden skies
Depart from life; my soul anew seeks light.
Like vernal flowers, it feels itself arise,
A thing new-born in God's paternal sight
As on me shines the Spring that never dies,
The Spring whose skies eternally are bright.

THE CHURCH AND THE NEW ERA—III

BY THE REV. GEORGE PARKIN ATWATER, D.D.

WITH such a foundation as outlined in my paper of last week the federal council would be ready for its task. The first task would be the preparation of men, clergymen and laymen alike, for the work the Church has to do. We ought to have at least twice as many laymen preparing for a life work in the Church as we have clergy. Not every man who wishes to devote himself to the Church has the qualifications or temperament for the priesthood. I do not know of a dozen laymen who are devoting themselves entirely to the work of this Church in other than a parochial way, except the laymen who have undertaken war service in the camps. We ought to have national schools for lay workers. Men go into the profession of teaching never expecting any great remuneration therefrom. Men who would shrink from the ministry because of some reason of which they alone knew the force, could be secured for lay work, if they could be trained for specific tasks. We could capture boy life in America if we had one thousand trained workers for boys in our large centres of population. They would in turn train volunteers and give us a boy clientele that would immeasurably strengthen the Church within a decade. Many a parish would welcome the opportunity to secure such a worker and pay his salary. We should have schools for Sunday School teachers. Practically every seminary in the Church is closed during the summer months. They should become great summer schools for teachers. Dioceses are not able to achieve this alone. The national Church would have to support such a project.

The federal council ought to relieve the separate dioceses of the work in every large institution of learning in our land. Our weakness at educational centres is proverbial. Yet here we have the brains of the rising generation. The student body does not come alone from the diocese in which it exists, but from every part of the land. A weak diocese may have within it a score of institutions. The bishop and the diocese are unable to meet the need. The Church should concentrate its fire upon these institutions. It is a national problem. I know of places aggregating several thousand students where the work of our Church is as ineffective as an effort to stop an epidemic with court plaster. Men should be especially trained for such places. Buildings will be needed worthy of the Church which they represent. We should be there in such force that we would be noticed. We have a vital religion to offer, and the students will respond. From such institutions a constant stream of reinforcement would go forth into the parishes of the land. It is a national problem.

A federal council would arrange a campaign of publicity. In proportion to our size we are the most insufficiently advertised organization in America. We get a line occasionally when some fashionable wedding takes place. But we fail to realize that we are misunderstood in our land and need some strong exposition. I saw recently in a local paper an entire page given to an explanation of Christian Science. Boston did it, no doubt. It was an evidence of national thinking. Our Church

needs it. Short but bold statements, rehearsing the fundamental things we hold, explaining the comprehensiveness of the Church, elucidating the services and making plain its intellectual and moral liberty, ought to be blazoned forth from one end of this land to the other. We should have an authorized manual, setting forth in plain words the position of the Church, and containing the services with directions, and this manual should be distributed as freely as manufacturers of tires distribute route books. It should be written for plain people. When we are forced to wait an hour between trains at some tiny station, why could we not find a rack with some of our literature in it, instead of having to mull over a Christian Science document?

Under such an administrative federal council, each bishop, priest and lay worker of the Church would feel that the whole strength of the Church was behind him and his work, just as the soldier on outpost duty feels that he has the army behind him.

The clergy do not feel this today. We have really erected a highly competitive system, modified by the wisdom and personal kindness of bishops who attempt locally to adjust men to conditions. But a clergyman who resigns a parish and is temporarily unattached is in a serious predicament. No one is unduly concerned that his particular fitness for a special task is determined and that he be called to the work for which he is fitted, and fortified in it against the local difficulties. He must in a dignified way scratch for himself. The very fact that he is looking for a place is misunderstood.

A federal council could remedy this situation. In a way not possible to diocesan bishops it could place men, in a manner not embarrassing to the man, in a place where his particular strength could be fully utilized.

Such a federal council could give deliberate and careful attention to every new situation which might confront the Church, and could act promptly in every emergency. This Church has no headquarters, at present. We actually need such a *place*. Our ascending lines of action and authority do not centralize, in a body continuously active.

It would require a volume to present fully the specific activities of such a council. But let your imagination range over the field. This federal council could train experts in every department of the Church's life, who would be available for every needed spot in our land; they could centralize the Church's collective wisdom as to parochial methods, so that every young priest could have the advantage of what others had learned as to methods, systems, and supplies. But why enlarge on it. If you reject this plan, you have already found sufficient objections to it, and if you approve it you will, yourself, find countless things to suggest.

With such a council the Church could say to its greatest leaders: "The highest position we can offer you is not a bishopric, where your leadership is geographically limited and your energy expended in much routine, but a place in the national council."

The Church could say to its gifted laymen: "We

need you more than the law needs you. We have a place where you can consecrate all your talents to the service of God in His Church." It could say to the banker, or teacher: "Here is your supreme work. We need all your time and energy." In fact we need most the men

hardest to get! All this is machinery, you say, and machinery will never propagate the Church. True. But machinery will conserve and utilize its material, mental and spiritual resources.

(To be continued)

PROPOSALS TOWARDS UNITY: SOME OPINIONS

Dr. Lyman Abbott.—I have read with interest the Proposals for an Approach Towards Unity in *THE CHURCHMAN* of March 29.

Answering your request for my opinion respecting these proposals, I may say very briefly that I do not add my name to them because, while I am very heartily in favor of every effort to bring about unity in the Church of Jesus Christ, I am temperamentally a believer in growth rather than in manufacture; and my hope for a true Christian union lies in co-operation and federation rather than in organic union based upon agreement in creeds and symbols.

Some time I may like to send you a letter stating the reason why I think an exchange of pulpits between all Christian Churches ought to be practicable without any surrender or modification by Catholic churchmen of their belief in the doctrine of Apostolic succession and a permanent priesthood in the Christian Church.

The Rt. Rev. William A. Guerry, D.D.—You ask me in a recent letter about my opinion of the proposed canon on reunion with the Congregationalists. I think your editorial on the subject is admirable, and expresses my own view, which is one of "suspended judgment" with grave misgivings. It is a great gain, however, to have the signers recognize, as they have done, Baptism as the basis of membership in the Catholic Church for all baptized Christians and to make that the starting point of any movement for unity. More, I think, ought to be made of the fact that the question after all that divides our non-conformist friend and the churchman is not whether one is in the true Church and the other on the outside. As baptized Christians they are both on the inside, both in a true sense not only fellow-Christians but fellow-Catholics. This much being granted, let us continue negotiations as between members of the same great household of faith. Now as to the specific application of the principle to the Congregationalists, I have my doubts. Unity involves so much more than merely the question of orders. Are these Episcopal-Congregational ministers going out to teach their people the Church's view of the Sacraments? Have they any conception of the priestly office? Do they mean to exercise it? Is not the connection after all between the bishop and this quasi-episcopal minister extremely remote and undefined?

And finally, are we not in danger of defeating any greater movement for unity by these questionable experiments? Can we in this crisis afford to lose touch with either the Roman or Orthodox Churches? While I sympathize deeply with the spirit and intention of the signers, I can't see that the plan will get us anywhere.

Then episcopally ordained Congregationalists will be certain to be looked upon as turncoats by their own people. After all, no movement for unity or for anything else for that matter can succeed without the laity. The

leaders are in danger of running ahead of the procession. Why not first start a great educational campaign to convert the man in the pew to the idea and necessity for unity, without as yet committing any one to any experiment or to any scheme of reunion. I have something on this line that I wrote out in Germany while I was with the army of occupation. My plan in brief was to organize a movement on the lines of the Laymen's Missionary Movement and to make an effort to see how many laymen (men and women) of all the Churches would be willing to subscribe simply to this platform, *viz.*, to be willing to work and pray for visible and organic unity, the unity for which Christ prayed. And stop there for the present. This would not commit any one to any scheme or plan or platform, but only to the principle and to the ideal. The result would be an educational and preparatory movement to get the soil ready for the planting. The truth is the man in the pew needs to be converted in all the Churches (our own included) to the idea and imperative need for unity. When we get people agreed on the end and all praying for this end, then such pressure will be brought to bear upon the leaders that they will find a way. As it is now the clergy are timid and hesitating because they are afraid of their constituencies. Like all great movements this movement for unity must be truly democratic and come from within, from the great body of our laity. Such schemes as that proposed by the signers are ahead of the procession and are sure to meet with opposition from the laity who still need to be converted.

The Rev. Alexander Mann, D.D.—You ask me what I think of the proposed plan looking towards Christian unity which was published in this week's *CHURCHMAN*. Let me say that I hail it with joy and with thanksgiving.

I thank God for the grace and virtue which our brothers of the Congregational communion have shown in making this proposal. It is a noble manifestation of the spirit of Christ. I hail it also as the first practical step towards corporate reunion, and in this great matter of church unity, as in many others, I have a strong faith in the old maxim, *solvitur ambulando*.

Moreover it is a step which, it seems to me, can be taken with honor. There is no compromise, no equivocation about it. On the side of our Congregational brothers it recognizes simply the fact of episcopacy as the normal and regular source of ministerial order for the greater part of the Christian Church during by far the longer period of its history. And it recognizes further that if there is to be a corporate reunion it must rest upon the basis of the historic ministry.

But this recognition of the historic episcopate carries with it no acceptance of any special theory of its origin or of its exclusive validity. On the contrary the pro-

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posal recognizes frankly and gladly the validity of other Christian ministries, and in so doing it is simply true to the facts of Christian experience, to the abundant fruits of the spirit of Christ which are evident in the life of those communions whose ministry is non-episcopal.

And on the side of our own communion it makes it clear, that, with the matter and form of the two great Sacraments safeguarded, we recognize that in the reunited Church of the future there will and should be wide diversity of liturgical use and ecclesiastical discipline, that into that great Church the various Christian communions will bring their honor and glory, their tried and approved customs and usages.

So I end as I began, thanking God for the proposal, looking confidently forward to a generous and sympathetic reception of it on the part of the General Convention, and believing also that it will attract the thoughtful consideration of other great non-episcopal communions.

John Brooks Leavitt.—As an ingenious scheme for evoking among our sister Protestant Churches interest in the apostolic succession by means of homeopathic doses, the canon proposed by the memorialists should receive the hearty support of all persons in our own communion who believe in the efficacy of the aforesaid succession as a solvent of the difficult problem of church unity. It may be described as a system of inoculation by ordination. Inoculate various individual ministers in various Protestant bodies with the holy virus of the apostolic succession, and you make them immune against all schismatic poisons! The inoculated will then preach to their fellows its merits; in time those merits will be generally acknowledged; and when all the ministers, or the great majority of them, have been "duly ordained," the unity between the various Protestant Churches will have become established in fact, and their absorption into our body will be a mere matter of form. It is a good scheme and likely to succeed, if it did not proceed upon the same ignorance of human nature as that evinced by the Germans in their plans to subject the world to a Germanic unity.

In presenting it to the Church Club the other evening, its author likened it unto the norme, which evolves a cell, which in turn produces other cells, until a healthy organism results. Now this is all very well in theory, so long as you proceed upon the assumption—for it is nothing more—that Jesus Christ founded an ecclesiastical organization, called the Catholic Church, with bishops, priests and deacons, as its duly ordained officers in a prearranged succession. As there is not the slightest hint in the New Testament that He ever did so, as the assumption flies in the face of the indubitable facts of history, as it is in conflict with human nature itself, the whole idea must be dismissed as an idle dream.

Jesus Christ preached a gospel of conduct, not of opinion. He was the Great Sower of seed. When He ascended on high He gave to His followers the great mandate to go into all the world and preach the Gospel to every creature. That mandate He gave not to the eleven alone, but to all of His disciples, and He left them to their own methods of carrying it out, guided of course, by the Holy Spirit, which descended not only on the twelve Apostles, but upon the multitude of Jews, "de-

vout men from every nation under heaven." Those "three thousand souls" continued "steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers." Thus the true view of the Church as an ecclesiastical institution is that like all other institutions of government it is a human association to carry out divine ends. As such it partakes of the frailties and short comings of humanity. In all times, in all countries, it has been the sport and tool of ambitious ecclesiastics, working in theory for the glory of God, and in fact for their own aggrandizement.

The differences, which separate the various ecclesiastical organizations are merely over questions of opinion. As you cannot have any unity on such questions, it stands to reason that you cannot have church unity. Christian unity, that is unity as to Christian conduct, is a wholly different thing. That ought to be attainable. But church unity, that is the unity of Christendom, in one vast international organization, is neither feasible nor desirable; not feasible for the reason given above; nor desirable for that it would be a menace to the State.

But why pursue this train of thought? Rather, should we adopt towards these memorialists the counsel of wise old Gamaliel, "Refrain from these men, and let them alone, for if this counsel or this work be of men, it will come to naught. But, if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

The Rev. Theodore Sedgwick, D.D.—The Proposals for an Approach towards Unity, of which you have asked me to express an opinion, command my interest, and I hope will receive favorable criticism. We have prayed long for unity; and now these proposals come to challenge our sincerity. If the Church has a longing for unity, an opportunity has been afforded her to act. If, at the next General Convention, she is willing to adopt this proposed canon, she will have taken a great step forward, and should the Congregational Churches accede to it, a movement may get under way which in these days of rapidly changing order, will bring the Churches together in one holy work, as the nations are coming together in a league.

I feel the Congregational Churches, as represented by these distinguished men, have taken the greater step, and they deserve high praise for their willingness to accept so much from us. Certainly their action shows their great desire. They have come more than three-quarters of the way; surely we shall meet them, especially as we are not asked to give up anything that has to do with our faith. What we are asked to forego is only a matter of order, namely, to receive the Communion from ordained ministers with Christians who have not been confirmed. As a matter of fact, Christians of other communions are constantly coming now to the Holy Communion.

These are turbulent days. Every one will admit there has been a falling away from the Church, and a great reason is the anachronism of the profession of great love with a divided Church. The spirit and vision of men have changed from what they were. But religion will come back, and men will return to the Church, when she shows a love for her Master, Christ, that is greater than her devotion to order, and matters, which to the lay mind, are considered insignificant.

THE GENERAL THEOLOGICAL SEMINARY

ONE HUNDRED YEARS OLD MAY FIRST



FROM AN OLD WOOD CUT OF THE WEST BUILDING

Showing the seminary in 1833, when the east bank of the Hudson River cut through the site of the present quadrangle



THE SEMINARY EAST FRONT ON NINTH AVENUE

Showing at the left the dean's house and at the right the library, with the main entrance in the centre



An old view looking East toward the chapel



Looking East from the chapel toward the main entrance and library

TWO VIEWS OF THE SEMINARY QUADRANGLE

THE SEMINARY CENTENNIAL

BY THE REV. RALPH B. POMEROY, M.A.

ON the thirtieth of April and the first of May the General Theological Seminary will celebrate the completion of one hundred years of continuous teaching life. On the first of May, the Feast of St. Philip and St. James, 1819, the first students, six in number, met in the vestry of St. Paul's Chapel, Trinity Parish, to begin their theological studies under the guidance of two instructors and from that time until the present the succession of teaching has never failed.

The seminary however came into existence at least formally some two years earlier and it was not until several years of wandering from St. Paul's to rooms in a school and from there to the vestry of St. John's Chapel and thence as far as to New Haven that the gifts of Clement C. Moore and Jacob Sherred rendered possible its establishment on the present site in Chelsea Square.

So there are three anniversaries which might be kept but the choice of the one singled out for especial commemoration is not without happy significance. True it was not a wholly free selection which determined it, for plans were afoot to commemorate the centennial in 1917 and doubtless they would have been carried into effect had it not been felt that a time of struggle and suffering was singularly inappropriate for so joyous a celebration.

But after all the real life of a seminary lies in its teaching work. One is reminded of the phrase in *Joan and Peter* where Dolly says "I am the mother and I muth." So a seminary may be imagined as saying, "I am a school and I school." Back of the work must lie the formal process of the calling of the institution into being; much of its power and effectiveness depends no doubt upon adequate physical equipment, but resolutions or charters or lands or buildings never made a seminary. Its life springs from its power to teach, to instil sound learning, to instruct men in the truth they must in turn impart.

Much of this teaching of course lies outside of the strict boundaries of any department of theological study. It is not enough that a seminary should be a graduate school of theology where scholastic accuracy and distinction shall be the sole ends sought and attained. It is a training school for clergy and its influence must touch and quicken heart and soul as well as mind; it must awaken men to the need for the Church's message and give them not simply a detached and critical understanding of it but also a love for it in all its fulness and a real desire to impart it to those who know or heed it not. And above all the seminary must impress upon its members the two great marks of the true priestly life, discipline and charity, the discipline which is the evidence of the soul surrendered to God, the love which manifests the minister of Christ.

It is a century spent in such labor by the long succession of teachers and students that will be commemorated. And as is most fitting it is around the altar that those memories of the past will gather. On the morning of Wednesday, April 30, the Holy Eucharist will be sung in the chapel as a solemn act of thanksgiving to God for the century which that day brings to a close. And as the

great act of thanksgiving and worship is offered, mingled with its praise to God for the years of blessing, will arise "most high praise and hearty thanks for the wonderful grace and virtue declared in all His saints," and especially in those who in the years past have gone out from this place to be "choice vessels of His grace and lights of the world in their several generations." There will be remembered not only the bishops and pastors of the Church, or those who have been leaders of her thought and moulders of her life, or her missionaries who have carried the Church's teaching far afield but also many long-forgotten souls who served with patience and fidelity.

But there is another aspect of the seminary's life which demands due emphasis. This anniversary not only completes and closes an epoch, which is to be looked back upon with thankfulness, it also inaugurates an era which must be entered upon with courage and hope. It is not enough for a seminary to impart to its members the age-long formulae of the faith, nor to quicken their zeal nor indeed to impress upon them the true marks of priestly character. They must also be made aware of the problems and opportunities peculiarly present in their time. They are to bring the spirit of the ages to bear with moulding power upon the spirit of the age and to accomplish this they must know both. Nor has the seminary been unmindful of this in the past. No great movement to quicken the Church's life or to arouse her to a deeper sense of both her duty and power to meet the needs of successive generations has been held aloof as alien and unwelcome. The result has not always been profound peace. But from the very controversy that has raged around and within her walls has come a real deepening of the realization of the Church's resources and of their application to the life of the time.

And so one very interesting and vital feature of the commemoration will be the public meeting on Wednesday afternoon in St. Peter's Church. There the Bishop of Pennsylvania, the Chancellor of New York University and the Third Assistant Secretary of War, a former dean of Columbia College, will speak. From them should be gained not only real leading and guidance in the specific task of training men to bring the power of the Gospel of God and of His Son to our own generation but also real stimulus toward making more effective and intelligent the whole work of the Church. On the evening of the thirtieth the alumni dinner will be held in the refectory. The chief feature will be a sketch of the life of the seminary by the professor of Ecclesiastical History, himself an alumnus.

On Wednesday morning May 1, St. Philip and St. James' Day there will be a service in the chapel with commemoration of the benefactors of the seminary and a sermon by the Presiding Bishop, an alumnus of the class of 1862. Wise, strong, full of courage and cheer his counsel and blessing will fitly conclude so significant and important an event, the past remembered with thanksgiving, the future faced with thoughtful resolve and hope.

NEWS OF THE CHURCH

CHURCH LEAGUE FOR PEACE WORK FORMED BY WOMEN

Great Assembly of War Workers Launch Peace Offensive

Last Monday six hundred New York churchwomen set on foot a movement which promises to have far-reaching results. Under the leadership of a committee of which Miss A. E. Warren was the moving spirit, a conference-luncheon was arranged to which war-workers were especially invited. The big concert hall on the nineteenth floor of the Biltmore was filled to its capacity. Many of the tables were taken by patriotic societies and other organizations. "Last year you were busy with war work; next year will you be busy with peace work?" was the question confronting the guests on their attractively printed programs. "You who have learned the joy of service are needed now." And the spirit of the gathering gave evidence that the response would be energetic.

Dr. Manning, the chairman of the advisory council for the luncheon, presided. In his address on "The Call of the Country" he made two signal points; *first*, that in meeting the obligations of peace, church people must get out of their groove of parochialism and attack the problems with concerted effort; *second*, that various groups should agree to back personally certain definite undertakings—school or a hospital, an orphanage or a club. Chaplain Henshaw of Rye, just back from France, in speaking of "The Dullness of Peace" emphasized the need of consecration in order to perform faithfully the monotonous round of duties that is typified by the "S. O. S." work of the army. Mr. John Jay Chapman spoke on "The Spirit of Work." Major Weld and Dr. Ellsworth Eliot also made short addresses.

The speaker of the afternoon was Bishop Thomas, who came all the way from Cheyenne to issue the call of the Church to women. Illustrating his points with many stories, he told the ex-war workers what was the peace work that lay ahead of them, right here in their own country—the education of the Negro, the Americanization of the immigrant, the development of the mountaineer, and the biggest and most challenging job of all, the upbuilding of our civilization in the West.

At once it was moved from the floor that: WHEREAS, This conference has demonstrated the need for organized service in the hospitals, settlements and other agencies for social service connected with the Church, and WHEREAS: The response to the call for service issued to those present has demonstrated the readiness of women who have been engaged in war work to enter into peace work, *Therefore be it resolved that* A Churchwomen's League for Patriotic Service be and hereby is formed. The motion was enthusiastically carried.

Mrs. Hamilton Fairfax was elected chairman of the league and Miss Emie Day secretary, and a temporary committee was appointed.

Hardly had the interest of the meeting been thus crystallized, when one of the ladies at the table of the Southern Women's Patriotic Society rose and said: "Bishop Thomas, if you will tell us any one thing that you want us to do for you, we will do it at once."

"That," said Dr. Manning, "is the best speech we have listened to this afternoon." Bishop Greer was present at the luncheon and pronounced the grace. Bishop Burch was also present, as were the rectors of many of the city churches, professors from the General Seminary, and laymen who had left their offices and come uptown to watch the launching of this peace offensive.

Mrs. Fairfax has called her committee together for Wednesday morning in order to draw up a program for immediate action.

Dr. Stires Deplores Peace Delay

The Rev. Ernest M. Stires, rector of St. Thomas's Church, New York City, preaching at a service commemorating the second anniversary of the war in the Cathedral of St. John the Divine, Sunday, April 6, declared his opinion of the situation President Wilson has permitted to arise in Paris. He said, in part, "We pray that he (President Wilson) may never experience such criticism and abuse as Washington and Lincoln knew; and yet we dare tell him for the sake of America and the world that he must not compromise with anarchy in our name, that we pray he will permit no persistent personal preference to delay a righteous peace, that his country needs him at this time of vast opportunity, and that Congress should be in session transacting the congested business of the nation."

Breadless Men Attend Trinity Service

What proved to be a very touching and solemn service occurred Sunday morning, April 6, when 450 members of New York City's breadline responded to an invitation to attend church, and filed in a column of twos into old Trinity. They were received cordially, seated as far as possible at the front of the church, and the spirit of the service was devoted entirely to their cheer and comfort. It was, according to the *Tribune*, a "spectacular, silent appeal" to see these men, in the depths of lonely poverty, approach the heart of the church in dignified prayer for assistance, and the appeal has been answered by material aid coming from many sources.

Joan of Arc Is Canonized

Rome, April 6.—Pope Benedict and high dignitaries of the Roman Church participated today at the Vatican at the ceremony of the canonization of Joan of Arc.

CONTROVERSY OVER BROOKS STATUE IN BOSTON

Supreme Court Decides Bela Pratt Shall Not Displace St. Gaudens

"There is no authority to warrant the removal of the St. Gaudens monument of Phillips Brooks from the grounds of Trinity Church in order to render feasible the erection of the Bela Pratt statue upon a nearby site," said Chief Justice Rugg of the Supreme Court in an opinion handed down ordering dismissed the bill brought by Dr. Charles W. Eliot, Major Henry L. Higginson, the Rev. George A. Gordon, D.D., Edward H. Clement and the Rev. Leighton Parks, D.D., against Attorney General Henry C. Attwill, Trinity Church, and Richard M. Saltonstall. The petitioners sought the right to remove the St. Gaudens group and erect the Pratt statue in Copley square.

The petition was brought by the surviving members of the citizens' committee of thirty-one, appointed by the vestry of Trinity Church in 1893 to receive contributions of money and therewith to procure and erect a memorial monument to Bishop Brooks, to be placed in Copley square.

THE REV. M. D. WILSON DIES

Prominent Rector of California Passes Away April 2

The Rev. Marden Dewees Wilson, late rector of St. Phillips Parish, Oakland, California, died after a prolonged illness, on April 2. The funeral took place on Saturday, April 5, from his church. A large number of the clergy of the diocese were present at the requiem Eucharist at nine-thirty in the morning. The bishop of the diocese officiated at the public burial service at eleven o'clock, the interment being at Cypress Lawn Cemetery. Mr. Wilson is survived by a widow and daughter.

The deceased was a graduate of Yale University and the Philadelphia Divinity School. He was admitted to the priesthood by Bishop Lee in 1882, and his first charge was as an assistant at the Church of the Redeemer, Bryn Mawr, Pennsylvania. Most of his ministry, however, was served in California, where he was managing editor of the *Pacific Churchman* for five years, more than twenty-four years secretary of the diocese, several years correspondent of THE CHURCHMAN, besides being the pastor of a number of important parishes. Mr. Wilson leaves behind him an unusually large host of friends.

Chaplain Jefferys Back from France

Dr. Edward M. Jefferys, rector of St. Peter's Church, Philadelphia, who went to France in May, 1917, with the Philadelphia Hospital unit, and who since January has been in charge of the Protestant military congregations in Coblentz, landed in Boston last Sunday.

MOUNTED POLICE TRAMPLE MOBS IN LAWRENCE STREETS

Eye Witnesses Tell Story to Gathering at Greenwich House

By a Member of the Staff

Three times lately a little group of New Yorkers have gathered around the luncheon table at Greenwich House to hear from the lips of Bostonians a story to which, apparently, Boston will not listen. These men and women were in interesting contrast—probably such a group as only the metropolitan city can produce. There was the director of Greenwich House, Mrs. Simkhovitch at the head of the table; Mrs. J. Sergeant Cram, the instigator of these "Labor Luncheons"; Mrs. Raymond Ingersoll, who was appointed secretary; Dr. Devine of the School of Philanthropy, Mr. Lovett, editor of *The Dial*; Mr. Fitch of *The Survey*, Mr. West of *The Public*. Mr. Thomas of *The World Tomorrow*, Mr. Wood of the Federal Employment Bureau, Miss Lillian Wald, Mrs. Charles Tiffany, Mrs. Robert Bruere, Mr. and Mrs. Henry Bruere, Mr. and Mrs. H. G. Leach, Mrs. Charles Rann Kennedy, Mrs. Morgenthau, Miss Lewisohn, Mrs. Gordon Norrie, Mrs. Spinney of Greenwich House, Anne O'Hagen Shinn, Mrs. Reginald Fink, the Rev. Richard Roberts and others. They had heard that in Lawrence the authorities were attempting to break the strike of the textile workers by the use of uncalled for force, and they had come to hear from eye-witnesses the story of the Lawrence strike. Among the speakers were Mrs. Ida Ripley, vice-president of the Trades Union League of Boston, Harold Rotzel of the Boston Defense Committee for the Lawrence Strike and Mrs. Glendower Evans, a stockholder in the mills.

The speakers all seemed pretty well agreed that the strikers were peaceable in their methods and that the methods of the local authorities were, to say the least, undemocratic.

The Lawrence strike has been a peaceful strike. One of the speakers described the first mass meeting on February 1. It was marked by insistence on the part of the strike leaders on *no violence*. "Be gentlemen," they told the workers. Quiet and restraint has marked every meeting the strikers have held, peacefulness and a certain religious fervor and exaltation. The Greeks have held their meetings in a room lighted by holy candles burning before an icon.

But city authorities in Lawrence made up their mind to break the strike. Public opinion seems to be with them. The daily press has made a persistent effort to belittle the strike and to make the striking workers believe the strike has failed. Again and again reports have falsely announced the termination of the strike.

The Lawrence police, augmented by policemen borrowed from neighboring towns, have attempted to overcome the strikers. Mrs. Ripley described walking down Essex Street at noon on February 21, the day of the first "riot." Everything was absolutely quiet. A little knot of men stood at one corner talking. A mounted policeman, on a horse shod with nails, rode up to the group and dispersed it and then

attempted to ride down an old man, lame and to all appearances much too old to be a striker. At every step she expected the horse to knock him down and trample on him. A few days before some of the mounted police had run down two children. The Italian mothers had gone wild, and had in consequence looted the provision shops.

Two hours after noon on February 21 Mrs. Ripley with her companion was at the end of the common. She had come from a meeting of the strikers held on the ash dump which they rented in lieu of a hall. The meeting was very quiet. Men, women with baby carriages, children crowded the ash dump and listened to the speakers. After the meeting they started to return across the common. The mounted police rode along the edges. There was absolute silence; tense, terrible silence. Then at a given signal the police rode into the mass of workers, rode them down and then beat them with clubs, quite indiscriminately. One old man was beaten before Mrs. Ripley's eyes by five or six policemen and then kicked with force sufficient to break his back. There had been no provocation on the part of the strikers. The provocation has been on the part of the police who seem incensed with hatred against the strikers. Stones were thrown after the police made their attack not before.

The strikers are not allowed to gather on the dump any longer. They have no meeting place. They are not well organized but they are determined. There is only one thing which may break the strike and that is hunger. The babies of Lawrence have never had a very good chance. Out of every thousand born one hundred and seventy-three, according to Mrs. Ripley, die before reaching the end of the first year. But the milk dealers are in many cases allowing the strikers to have milk on credit, and some money is being sent to the strikers to pay for food and medicines in cases of extreme want.

The Lawrence, Butte and Seattle strikes have been bracketed together by the timid as the possible beginning of a Bolshevik uprising in the United States. The daily press has fostered this point of view. The speakers at the labor luncheons said, however, that there had been no revolutionary speeches made, that no revolutionary literature has been distributed and that no Bolshevik propaganda had been put forth in connection with the Lawrence strike.

The citizens' committee in Lawrence have issued a call: "Citizens of Lawrence! Wake up! Do you want to see the city in the hands of radical Socialists, Anarchists, Bolsheviks—rouse yourselves; and protect your city and property and stand by true Americanism that guarantees individual Liberty. Attend a mass meeting in City Hall!"

Mrs. Ripley, Mr. Rotzel and Mrs. Evans found it very difficult to reconcile this call with the treatment the peaceful strikers were receiving at the hands of the police.

Burning the Mortgage

At the annual meeting of congregations in Fargo, North Dakota, on January thirteenth the mortgage for \$1,500 on the bishop's house was burned, much to the delight of all interested.

BRITISH TOMMIES MUST PAY HIGH IN PALESTINE

Natives Try to Exploit Saviours Until Rations Are Enforced

Writing from Jaffa on February 12, Jacob E. Spafford, whose letters have from time to time appeared in *THE CHURCHMAN*, comments as follows on the death of Colonel Roosevelt and the events of the winter:—

The death of President Roosevelt came as a severe blow. An editorial rightly says he was a casualty of the war. God certainly works in a mysterious way His wonders to perform. Man would say this was the most inopportune time for the removal of a strong force—but.

Your description of the spontaneous outburst of joy on the signing of the armistice was very interesting indeed. You are a free people who voluntarily made sacrifices of your own sons and your comforts; when the result was achieved, what should stop the unlimited joy you felt and knew how to express. On the contrary we were a servile people who had been down trodden and were in the war forcedly, when we were released without any effort of our own, we dared not show it.

Again, the character here is so depraved, everything is *received* from abroad, even release and *victory*; we were simply the recipients. Hence arises what has given us so much pain and displeasure since the British have been here, i. e., the seeming ingratitude of the people and their exploiting the noble Tommies and officers for their own advantage. Had they not suffered four years? Was not this their harvest?

You can scarcely imagine how high prices have risen since these deliverers came in, and solely so they should pay it, for they have not used one straw out of the stores of the country. Eggs rose to five times higher than they had ever been, and all had to pay the price. There is no telling what heights figures would have soared to had not the authorities nobly undertaken to ration the whole population at cost price. It so happens therefore that we have in some instances come down to pre-war prices. Fancy what an arbitrary condition of things must have prevailed when at Damascus 6 lbs. of bread sold at \$2.50 before the British entered, and then dropped to 25c. When deliverance came and there was no more chance of exploitation, the hoards were brought out and prices dropped.

You speak about your city being "bone dry." The Samaritans here tell a funny story inversely. You know we have been interested in, and have helped the Samaritans up to the last. Whilst the British occupied Jerusalem with a belt northward of about sixteen miles for almost a year, we much feared that the Samaritans would be great sufferers, and we prepared as soon as the way opened to send food up at once. Our astonishment was very great to find twenty days after the British got there, that they had done extremely well, making a profit of £20,000 during this time in manufacturing drinks for the Turkish and German officers, and thus were able to procure everything they needed. They would have preferred the war to continue. Neither was this stroke to their liking.

April 12, 1919

LET THE MOVIES

PAY THE BILLS

Substituting the Movie for the Lawn Party and Bazaar

Moving pictures are now being advocated as influential agents in the social and educational work of the Church. That they have long been a permanent factor in social life of communities at large has been recognized. The Pennsylvania State Board of Censors even goes so far as to report that "moving pictures are not a minor but a major influence in the mental and spiritual growth of our children . . . and of many who are adult." The social service department of the National Board of Review of Motion Pictures is now suggesting and encouraging experiments which will develop the best way to employ this instrument for the Church.

It is a notable fact that the powers of attraction of the moving picture, although already great, are still steadily increasing. There are many villages and small towns throughout the country which have no cinema theatres as yet, and people travel many miles merely for an evening's entertainment. The imminent farewell of the saloon promises a great boost in popularity. Why, it is asked, cannot the Church engage some of this wealth of sociable desires for a good, healthy and instructive end?

Aside from the use of the screen as an aid in the class-room, it is urged to organize Sunday or Saturday evening programs of a healthy nature, particularly in the small town, where there is no opposition from a regular establishment. This is thought to promise a very convenient and productive successor to the bazaar or social tea. The experiment has been attempted in many localities, and sample programs submitted for criticism. For instance, following is a representative program presented by Grace Methodist Episcopal Church, New York City, during a series of exhibitions from October, 1918, to January 11, 1919:

2:30 P. M. Children. (Attendance 555. Collection \$4.45). Films: *He Comes Up Smiling*, Famous Players-Lasky, five reels, showing Douglas Fairbanks. Clean comedy, full of action and beautiful scenery. *Burton Holmes Travelogue on Florida*, one reel. *Universal Weekly*, current events. Story: *A Boy's Hand and a Fish Story*, using the Bible story of the loaves and fishes.

7:30 P. M. Adults. (Attendance above 400. Collection \$17.00) Films: Same as above. Music: Lady soloist to sing.

Care, of course, must be used in the selections on the programs, but it is convenient now to obtain expert advanced notice on practically all the good films produced. There should be no excuse for purchasing inferior products. But the educational, social and economic sides of the plan are well worth study and consideration.

The "Victory Bell" of Rochester

Weighing about 2,500 pounds, the big bronze "victory bell" was hung in the tower of St. Luke's Church, Rochester, New York, a few days ago, under the

direction of a workman from the foundry of the makers, the Meneely Bell Company, of Troy. Prior to its erection, the bell was on exhibition in the vestibule of the church where many people came to read the fifty-six names of the men and women of the parish who served in the army, navy, marines, Y. M. C. A., or Red Cross. Three of them were in the English army, and the others in the American army. On Easter Sunday the bell will be rung for the first time. The money for it was raised by voluntary subscriptions. The names of those who served stand out upon the bell in bas-relief as well as the following inscription:

"This bell is a thank offering from St. Luke's Parish for the coming of peace after the great war and in gratitude. There are inscribed upon it the names of those members of the parish who served in the forces of their country."

MONTCLAIR PARISH ADOPTS
DEMOCRATIC PEW SYSTEM

MONTCLAIR, NEW JERSEY, — Beginning May 1, pews in St. Luke's Church here will be free. This action on the part of the church has been commended by its former rectors, Archdeacon Carter and Bishop Stearly. The Rev. Luke M. White, the present rector, has frequently presented to his congregation the importance of doing away with whatever constitutes a barrier to the church's larger service in the community and has stressed the need of making the church a house of worship free to all.

Lately an every-member canvass was made to secure voluntary subscriptions and to increase the number of duplex envelope contributions. So acceptable is the plan about to be inaugurated to many members of the parish that some have volunteered to give quarterly twice the amount of their present pew rents, while others will increase their payments fifty per cent. and still others will continue their pew rents in the form of voluntary gifts.

THE WAR ON TOBACCO

Methodist Episcopal Board Does Not
Seek Prohibition Now

From a letter to the New York Sun—SIR: I know personally and intimately every man and woman who has led or influenced the movement for prohibition of alcoholic drinks. It is safe to say that not one of them would favor prohibition of tobacco, except, perhaps, its sale to minors.

Most of them look upon the use of tobacco as a bad habit, but its evil effects are upon the health of the individual, not upon industry, government and society. The liquor problem is social, political and economic; the tobacco problem personal.

Our organization fully intends to do everything possible to cause a decrease in the use of tobacco, especially by minors. But the prohibition method does not apply; nor are the methods of education and persuasion first steps toward prohibition.

Would it not be wise for the tobacco people to take measures to stop the sale of tobacco to boys and to discourage its use by women?

DEETS PICKETT.

FAST DAY ANNOUNCED
FOR CONNECTICUTGovernor Would Waken People to
Dangers Ahead

HARTFORD, CONNECTICUT.—The following fast day proclamation was issued last week by Gov. Marcus H. Holcomb:

"During the past year an army of our young men has been in armed conflict on foreign soil in our defence. At home there has been a universal participation in everything which would contribute to our success. The armistice is signed and the reaction has come and we are still environed with destructive, evil forces which are all the more dangerous because less easily visualized.

"The people of New England have been a great force because of the Christian influence which surrounded them, developing what has been termed the New England conscience. We must not drift from our moorings. We need to be aroused from our indifference.

"I, therefore, appoint the 18th day of April as a day of fasting and prayer and earnestly enjoin all who believe in God, love, good government, and believe in the sanctity of the Christian Sabbath to pray to our God to forgive our sins and indifference and to awaken us to a clear comprehension of the dangers which threaten us."

RICHMOND, VIRGINIA,
ENDORSES CHURCH UNITY

The following resolutions were unanimously adopted by the Richmond Clericus at a meeting held March 31, 1919. Resolved: That we do most earnestly commend the efforts of the "Voluntary Committee" looking toward practical Church Unity with other branches of the Christian Church, and that it is our desire that these efforts be furthered in every way possible through publicity and the hearty co-operation of our clergy and laity; and that we do specially congratulate our beloved bishop, the Right Rev. Wm. Cabell Brown, D.D., for the energetic and active part which he has taken in promoting and assisting in the action of said "Voluntary Committee."

Resolved further: That our Secretary be instructed to forward a copy of these resolutions for publication in the New York CHURCHMAN, Southern Churchman and the Living Church.

Emergency Campaign On for
Churches in Stricken War Area

Under the auspices of the Committee for Christian Relief in France and Belgium, on which are represented American Protestants of all denominations interested in the French and Belgian Protestant Churches, a campaign has been inaugurated to enlist the sympathy and support of American Christians for the cause of the Huguenot Churches. The Committee on Christian Relief for France and Belgium has estimated that at least 3,000,000 is necessary during 1919 to rebuild the destroyed Protestant Churches of Northern France and Belgium, and to aid those pastors and congregations who have lost their all.

ARMENIAN AND SYRIAN RELIEF UNDER WAY

First Shipload of Supplies Arrives at Beirut, Syria

Major James H. Nicol, deputy commissioner of the American Red Cross, writing from Beirut, Syria, tells of the arrival of the steamship *Pensacola* at that port from the United States with the first supplies to come through directly from America in four years. The *Pensacola*, a ship granted by the Navy to the American Committee for Relief in the Near East, sailed from New York on January 25 and arrived at Beirut, February 20. This boat, like the *Mercurius*, also sailing under the auspices of the American committee, was loaded to capacity with supplies for the starving peoples of the Near East. In the cargoes were 100 motor trucks, thirty-six small motor cars, twenty motorcycles, fifteen ambulances, 4,500,000 yards of cloth, 100,000 blankets, 50,000 pairs of shoes, 1,000 cases of refugee clothing, 200 tons of foodstuffs, fifteen 100-bed hospital units, and 10,000 cans of condensed milk. The Food Administration granted a special license for the export of this quantity of food-stuff.

CHILDREN'S YEAR NETS RESULTS

First Report from Children's Bureau Shows Encouraging Indications

A preliminary accounting of the success of the Children's Year campaign, inaugurated a year ago, "to save 100,000 babies and get a square deal for children," has been rendered by the children's bureau of the U. S. Department of Labor and the child conservation section of the Council of National Defense. According to this accounting, the efforts of the 11,000,000 women who have been interested in the year's activities have resulted in permanent measures for child welfare all over the country.

The first activity of the year was a test of babies and little children under six to see whether or not they were up to the standard in height and weight. Nearly 7,000,000 record cards were issued in the course of this test and reports for 1,619,283 children have already been returned to the children's bureau, where the information they give will be tabulated. The weighing and measuring test has emphasized the need for preventive work in behalf of children. One hundred and thirty-four children's health centers, to which mothers may go for expert advice concerning the best manner for caring for their children, have been established during Children's Year in communities in fifteen states.

THE JERUSALEM AND THE EAST MISSION

Contributions Necessary to Carry on Excellent Work in Palestine

The work grows wider and the needs grow greater. A much larger tract of territory has now come under Bishop MacIn-

ness's jurisdiction and his clergy will have to minister to Churchmen from Cairo to Constantinople. The demands upon him for purely charitable and philanthropic work have also increased; nor is he able to draw on the Armenian and Syrian Relief Fund which is administered under other auspices. However much that Fund may appeal to us (and we recognize its needs) we must not overlook the peculiar opportunities afforded the Church today in Palestine and parts adjacent. The growth of the Zionist movement also makes it imperative that Christianity shall not be overshadowed by Judaism in the Holy Land. We must make Christianity such a force in Palestine that the time may be hastened when there shall be "one fold under one Shepherd, Jesus Christ our Lord."

May I not ask you to bring this matter before your congregation and to secure from them, preferably on Good Friday, a generous offering for the important and strategic work of the Jerusalem and the East Mission?

Faithfully yours,

B. W. ROGERS TAYLOR,

Hon. Sec. of Prov. 11, of the J. & E. M.

All moneys must be sent direct to the Rev. J. H. McKenzic, D.D., LL.D., (Hon. Secy., for the U. S. A.) Howe, Indiana.

Personals

REV. T. J. LACEY, Ph.D.—Dispatches from Athens of March 20 announce that the Greek government has decorated Rev. Thomas James Lacey, Ph. D., rector of the Church of the Redeemer, Brooklyn, N. Y., with the cross of St. George. Dr. Lacey has for many years been in intimate touch with Hellenic affairs and a close student of Greek culture. His thesis for the doctorate on "Social Heredity as illustrated in the Greek People" was translated into modern Greek some years ago and largely reproduced in the Greek papers and commented on. Bishop Darlington, Bishop Green and President Hall, of Washington University, St. Louis, have also been decorated by the Greek government.

THE REV. FREDERICK S. PENFOLD, D.D., of St. Luke's Church, Racine, Wisconsin, recently returned from war service in France, has accepted the rectorship of St. Stephen's Church, Providence, Rhode Island, and will enter upon his new duties on Easter Eve.

THE REV. WYTHE LEIGH KINSOLVING, in charge of St. Paul's Church, Chattanooga, during the absence of the now returned rector, was presented with a purse of \$100 as a special tribute, given a letter expressing the vestry's appreciation of his services, and paid salary in full for the year of his tenure at St. Paul's. The Rev. Mr. Kinsolving is now without charge at 718 Lamb Avenue, Richmond, Virginia.

THE REV. CHARLES H. RICKER, assistant at St. George's Church, New York City, has accepted the call to the Rectorship of Christ Church, Manhasset, New York. He will enter upon his new duties about the first of May.

A HARD YEAR FOR THE CHURCHES

Statistics for 1918 Show Membership of All Churches Now 41,566,000

The last year of the war, 1918, made itself felt among the churches in membership. They made the smallest gain of the present century in numbers. The net increase was only 284,599, as revealed for the *Christian Herald* by Dr. H. K. Carroll, who has been doing this service annually for the Churches for more than a quarter of a century.

The small increase in 1918, which is shared practically by all the denominations, though a few report actual decrease, including the Methodist Episcopal, the Protestant Episcopal and the Disciples of Christ, is believed to be due to taking young pastors from their pulpits for war work, as chaplains in the Army and Navy, and for service under the Red Cross, the Y. M. C. A. and the Knights of Columbus, and in the camps and cantonments in this country. The closing of the churches during the epidemic, and campaigns for church funds, also affected regular church operations and prevented the usual increase.

The aggregate of church members now reaches 41,565,908, distributed as follows: Roman Catholic, 3 bodies, 14,927,466; Methodist, 15 bodies, 7,579,311; Baptist, 14 bodies, 7,213,922; Lutheran, 16 bodies, 2,443,812; Presbyterian, 10 bodies, 2,259,358; Disciples of Christ, 2 bodies, 1,511,160; Protestant Episcopal, 2 bodies, 1,072,321; Congregational, 815,396; Reformed, 4 bodies, 519,962; United Brethren, 2 bodies, 367,996; Evangelical, 2 bodies, 209,697; Evangelical Synod, 260,045; Eastern Orthodox churches, 472,794. Contrary to expectation, there was a considerable increase of ministers and churches.

ARE CHOIR BOYS DOOMED? AN ENGLISH VIEW

By James Cairns

LONDON.—More than once the advocates of mixed choirs, generally to be placed in a west gallery, have had their say at conferences and in the church papers. Choirboys in parish churches are a very modern institution, and even in cathedrals their history is not so very ancient. But we are likely to lose them, not for artistic or ecclesiastical reasons, but because it is too much for their human nature to be expected to sing without fee or reward. And, by a wholly unlooked-for result of the last education act, it will shortly be illegal to employ children under twelve at all on Sunday, while those over twelve may only be employed for two hours. It is curious that none of the papers, and none of the bishops in the House of Lords, thought of this difficulty when the bill was under consideration. It is not likely that a busy Parliament will pass a new special act to allow choristers to be excepted. So paid choirboys must go, unless the education office discovers and allows some way of evading the act. Possibly we may be allowed to pay them for their attendance at weekday practices, leaving the Sunday attendance voluntary.

April 12, 1919

10,000 MEDALS FOR CHURCH SCHOOL PUPILS

Leaders of Every Member Drive Reward Children for Attending Services

Ten thousand bronze medallions are being awarded to children of Sunday Schools of the Diocese of Pennsylvania in connection with the Every Member Campaign. They are presented to children who attend three catechetical services for instruction in the work of the Church throughout the world.

The medallion, inscribed with the Western Hemisphere covered by a large cross, was designed by the Rev. Horace W. Stowell, field secretary for missions of the Province of Washington and executive secretary of the Every Member Campaign. It is awarded to the little "winners," those ready to enroll as "winners of the world." Each child who attends three winners' services, learns a catechetical statement of the Church's world program, reads certain Scripture passages and offers a daily prayer is entitled to a medal.

CHAPLAINS SAY BODIES SHOULD REMAIN IN FRANCE

The chaplains of the 42nd Division which is part of the army of occupation in Germany, have discussed at length the question of the final disposition of the bodies of the American soldiers who have died in France and have come to the unanimous conclusion that the bodies should remain in France. They accordingly have addressed a letter to the senior chaplain, stating their conviction. Part of the letter follows:

"The men of the American Expeditionary Force who died in France gave their lives for freedom and humanity in the land where these were threatened. The cause was America's, and by their death our men have made the soil where they fell forever American. It is surely fitting to follow the ancient military custom that the soldier's body should rest on the field of honor. We are sure that the general feeling of the army has been expressed by the many men who have said: If we die in France, we want our bodies left here.

"We are informed that if the relatives give their consent to the bodies' remaining in France, it is the intention of the government to acquire cemeteries on all the battlefields, where the graves will be permanently marked, recorded and cared for. These cemeteries and those at hospitals will remain forever as a memorial to the men whose bodies lie there, and as a place of pilgrimage for Americans of future generations."

ESTABLISHING AN INTER- DENOMINATIONAL FORUM

A laymen's forum, the purpose of which will be to discuss freely all sides of public questions, and to combat the spirit of Bolshevism that threatens to become rampant throughout the country was organized by laymen of Watertown at the Flower Memorial Library, March 21. Men were

present from the following congregations: Trinity (Episcopal), All Souls (Universalist), St. Paul's (Episcopal), Zion (African Methodist Episcopal), St. Patrick's (Roman Catholic), Christian Scientists, Faith Chapel, First Methodist, Emmanuel, First Baptist, Congregational, First Presbyterian, Asbury Methodist and Church of Christ. The representatives numbered thirty and the sentiment was unanimously in favor of a permanent organization. Ten churches of the city were not represented, but it is believed they will enter the movement. The meeting was called after committees from the First Presbyterian and Trinity Church had conferred together.

It will be the aim of the forum to bring to the city speakers who will present the various sides of the public questions of the day, and who will present the arguments against Bolshevism to the laboring classes in particular. There will be an executive committee consisting of one delegate from each church that desires to join the movement. Sunday afternoon meetings will probably be held semi-monthly in the Olympic Hall.

It was pointed out by various speakers, that this was the first practical step toward closer co-operation between the churches that had ever taken place in Watertown; that the effects would be far reaching; that church people should lead the thought of the day; that the meeting was the start of better conditions in Watertown, and had it been begun a year ago, there would not now be the same serious problems to face.

Women Petition Peace Conference

The resolution and petition which American women signed in response to the appeal of the French women and which was published in THE CHURCHMAN on January 11, has been taken to Paris by Sergeant Ruth G. Farnam who will present it to the peace conference. About 4,000,000 signatures were secured representing every state in the United States as well as Cuba, Hawaii, Alaska and Porto Rico. The petition asks that those guilty of authorized cruelties practised upon women by the German military forces and their allies be punished when possible and that the status of women in future wars be defined and protected by international law and that women, who have suffered as only women can, be honored as wounded in war.

Reconstruction Conference at Knoxville

Following is the prospectus of a call sent out by the Southern Sociological Congress for the leadership of the South to meet in Knoxville, Tennessee, May 11 to May 14, 1919. It is a notable undertaking which all progressive and forward-looking elements in the country should do well to observe and perhaps imitate.

Purpose—1st to enable southern leaders to study the sociological problems that demand immediate consideration; 2nd, to forewarn the public against Bolshevism, either political, racial or industrial; 3rd, to set forth a program for sociological reconstruction in order that human life in the South may be conserved in the largest possible way.

KANSAS PLANS TO REPEAT SUCCESS OF LAST YEAR

Clever Plan to Increase Attendance at Diocesan Convention

When 10 per cent. of the communicants of a diocese come to the annual diocesan convention and stay through a four-day session in a hot Kansas May, either the convention must be unique or there has been a modern miracle of re-awakened faith and interest. Yet that is what happened last May in the diocese of Kansas when over 500 of the diocese's 5,000 communicants flocked to Grace Cathedral, Topeka, to attend what Bishop James Wise termed a "school in practical Christianity." And when the four days were over, clergy and laity returned home not with the memory of tiresome business sessions but with a new resolve to make the Church in Kansas more than merely 1½ per cent. of the state's total church population. And despite influenza and the war the past year has witnessed more progress in the diocese of Kansas than any preceding entire decade. Naturally the "Topeka Plan" has become permanent in Kansas diocesan conventions. And this year with improved publicity methods and the greater interest awakened by last year, Topeka is planning to entertain 750 Episcopalians during the four eventful days starting Sunday, May 18. The convention this year will mean more to Topeka and the state than the mere annual gathering of Episcopalians. For with an era of reconstruction ahead, the keynote will be "social service." Not the social service of the big city slums, but the problems confronting the Church and the state in Kansas, with its vast rural population, 72 per cent. of which pays no allegiance to any Christian church, although the state has the largest number of college and university students in the nation and ranks high in the lack of illiteracy.

The Rev. A. Elmendorf, field secretary of the Church's Social Service Commission, will lead the conferences on social service, assisted by the Rev. William E. Gardner, general secretary of the General Board of Religious Education. The Rev. Bernard Iddings Bell not only will be the opening speaker of the convention but will lead the conference on "The Church and the Soldier." Other visiting speakers will be the Rev. Horace Percy Silver, of New York; Frank Shelby, general secretary of the Brotherhood of St. Andrew; the Rev. Francis White, domestic secretary of the Board of Missions; the Rev. R. D. S. Putney of St. Louis, who will lead a conference on "The Church and the College Student" and explain the "big brother" movement; Dr. P. C. Lutkin, head of the Department of Music of Northwestern University, who will tell of the advantages of the new church hymnal; and Paul J. Brindel of the Louisville *Courier-Journal*, who will tell the clergy how to assist their local newspapers in establishing weekly church advertising pages and explain the value of good church propaganda. With such a program Bishop Wise admits that the attendance this year may even reach a thousand churchmen.

Our Weekly News Letters

WESTERN MASSACHUSETTS

The Annual Spiritual Conference for the clergy of the diocese was held in Springfield on March 27. The conference was opened by a celebration of the Holy Communion at St. Peter's Church, the bishop being the celebrant. Archdeacon Greig of Worcester, England, then gave a series of addresses to the clergy upon the general subject of the effect of the war on religion in England. The conference then adjourned to the bishop's house for luncheon, after which there was general discussion of problems confronting various parishes, the diocese and the Church.

Neighborhood Conference in Springfield—Eight branches of the G. F. S. in Springfield and vicinity joined in a neighborhood conference at Christ Church on Sunday afternoon, March 23, more than 100 members and associates being present. The program consisted of branch reports, a suggestion box, and brief addresses by the diocesan President, Miss Sarah Hopkins, the head of the Central Candidates' Department, Miss Leila Van Schaack, the diocesan social service associate, Mrs. John M. McGann, and others by Mrs. Irving Bruce and Mrs. John H. Rosebaugh. The main subjects of the conference were candidates and rural work in Western Massachusetts. After the conference all attended a service in Christ Church, the preacher being the Rev. John M. McGann. An informal supper followed.

JOHN H. ROSEBAUGH.

MISSOURI

St. Louis Local Notes—When the war broke out, the Rev. Frederick Gowenlock was rector of St. Stephen's Church, Ferguson, a suburb of St. Louis. A native of England, Mr. Gowenlock immediately volunteered and sailed for England. He was commissioned a first lieutenant and assigned to the Irish unit, the nucleus of which was made up of the famous 16th Irish Brigade of the regular English army. Advanced to the rank of captain and the war being done, he is again in St. Louis and it is reported that he has been invited to take charge again of the church of which he was formerly rector in Ferguson. Captain Gowenlock escaped without injury in the Somme offensive and the battles of Ypres, Messines Ridge and Paschendaele, in which his command was decimated three times. Captain Gowenlock's wife, who was Miss Esther Bribach, of St. Louis, accompanied her husband across and was engaged as an inspector in a munitions plant near London. He was in active service continuously until shortly before the German offensive, when he was transferred to divisional headquarters. "Unfortunately, or fortunately," he says, "I was transferred and was not with the division in its last fight." Captain Gowenlock has been discharged from service.

Dr. George B. Mangold of St. Louis has been appointed director of the summer sessions of the Training School for Social Work in the University of California, which is inaugurating the depart-

ment this year. His appointment to so important a summer post comes as a result of the high standard of the St. Louis school, which now has hundreds of graduates in many lines of philanthropic and welfare and research work throughout the country. Dr. Mangold is director of this school, which is conducted by the University of Missouri with a co-operating board of prominent St. Louisans, of which Dean Davis of Christ Church Cathedral is the chairman.

Bishop Reese of Southern Ohio, who has been the special preacher for one week at the St. Louis downtown noon-day lenten services, has been very helpful also in conducting classes in personal religion and along the lines of social service. Bishop Reese gave a series of evening sermons in connection with the lenten services of the Church of the Redeemer, the Rev. Edmund Duckworth, rector.

Herculeum's Problem—The Church's missionary work at Herculeum is just now the cause of considerable anxiety on the part of those who have it in hand. One of the largest smelters in the world is here. The community is usually swarming with the men and their families who work in the smelter. When the war was at its fiercest and lead was worth ten cents, the place was a hive of industry. Now lead is worth four cents and the demand is slight. In addition to this, labor troubles have operated to close the smelter, no one knows for how long. Many of the workmen are moving out. Those who remain, with their families, need the Church's help. Deaconess Sarah H. Sniffen, who more than anyone else is responsible for the splendid things which the Church has done at this point, holds the fort and believes that the smoke of the furnaces will rise again before many weeks. Bishop Johnson recently spent a part of a Sunday at the deaconess house with Deaconess Sniffen and confirmed a class at the evening service. The Rev. H. Nelson Tragitt, Jr., and Mrs. Tragitt, of Crystal City, are very helpful to the deaconess in the Herculeum work; Mr. Tragitt as pastor and Mrs. Tragitt as a helper in the Sunday School and at the organ. Bishop Johnson has recently confirmed a good class also in Crystal City, presented by the Rev. Mr. Tragitt.

HARRINGTON ROGERS.

LONG ISLAND

The "C. C. F." Drive—On Saturday, April 5, the Diocese of Long Island began a \$500,000 drive in aid of the Church Charity Foundation with an official luncheon at the Hotel Bossert. Bishop Burgess was the guest of honor, and Mr. W. M. Baldwin, chairman of the campaign executive committee, presided. About 300 captains and team lieutenants were present and they are expected at each of the daily luncheons during the course of the campaign; the workers come from Brooklyn, distant Long Island towns and Manhattan. A committee of fifty has been appointed by the bishop to obtain this money, which will be in the nature of a fiftieth

anniversary offering in celebration of the semi-centennial of the diocese. The organization of the campaign is being directed by Mrs. E. R. Currier and is composed mainly of parochial forces. Rectors are co-operating and have had remarkable success in selecting captains, who in turn have selected their teams, and through their united efforts every communicant in Long Island will be reached and invited to contribute. St. John's Hospital will be the chief recipient of the funds, and St. John's Orphanage, which was destroyed by fire, will come next. Mr. Charles Steele is chairman of the Committee of Fifty, and the names of the men and women comprising the committee make its success assured. The campaign ends on April 16 and the spiritual significance of the fiftieth anniversary and of Holy Week will not be overlooked at these daily functions whose only purpose is to aid the Church Charity Foundation.

Bishop Burgess—Bishop Frederick Burgess is the second bishop of the diocese of Long Island, which is now celebrating its semi-centennial. He was consecrated on January 15, 1902, in Grace Church, Brooklyn, after the death of Bishop Littlejohn, who became the first bishop in 1869.

Rev. Welwood Back from Germany—The Rev. J. C. Welwood, rector of St. John's American Church of Dresden, Saxony, is now in Brooklyn, and on Monday evening, March 31, lectured in St. Luke's Church, Clinton Avenue, the Rev. H. C. Swentzel, rector, on, "My Experiences in Germany During the War." On Friday evening, April 11, he will repeat this lecture at the Church of the Incarnation, the Rev. A. W. E. Carrington, rector, where he is well known.

Community Lenten Speakers—The speakers at Holy Trinity Church, Brooklyn, community lenten services, from March 31 to April 4 were Dean Robbins, of the Cathedral of St. John the Divine; the Rev. A. Eugene Bartlett, All Souls' Church; the Rev. John Howland Lathrop, Church of the Savior; the Rev. E. A. Shaw, Emmanuel Baptist Church, and the Rev. Frank Oliver Hall, Church of the Divine Paternity. MARY E. SMYTH.

TEXAS

Mission Held at Temple—Bishop Quinn held a mission at Christ Church, Temple, beginning Monday, March 17, and closing Sunday evening, March 23. An early celebration of the Holy Communion was held each day at 7:30 A. M., a children's service with special singing of hymns and catechising at 4 P. M., the regular mission service with sermon at 7:30 P. M. The parish has been greatly blessed and helped by the strong and inspiring sermons of the bishop. Much interest was manifested on the part of the people and a new spirit of consecration and zeal were evident.

A Mission Need—After a ride by auto of twelve miles from Burnet to Graphite Mine, the archdeacon held a service out of doors and preached to thirty-five people. This is a locality without a shepherd, and the archdeacon is trying to teach and inspire them with the truth of Christ's holy

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religion. We were the pioneers practically in this field, and we wish to continue to shepherd these sheep of Christ, if anyone will give a few hundred dollars to build a chapel for them. We have at least two or three hundred men, women and children, but no hall of any kind to receive them in. My first service was held in a garage, but I was soon crowded out of that.

JOSHUA B. WHALING.

CONNECTICUT

Christian Progress—The new Corresponding Secretary of the Society for the Increase of the Ministry is the Rev. Harry I. Bodley, rector-emeritus of St. Mark's Church, New Britain. He was chosen at a meeting held on April 1. Persons who await the Christianization of society through the Christian home, Christian education, and the formation of Christian habits, will take courage from the way things are going at Christ Church, Hartford, where another large class has been confirmed, fortunate in its majority of children. There were twenty-eight adults and forty-one children, and three confirmed Armenians, one Roman and a Greek Catholic were admitted to our communion. By raising the standard of preparation, the clergy have retained a good many candidates for a later confirmation. The class had some subsequent preparations for first Communions, which were made on the Sunday following. On the same day (mid-lent) the Bishop laid hands on fifteen men in one class at Oakville, near Waterbury. He announces that this parish has become self-supporting.

Waterbury's Gifts—St. John's Church and the parish of Trinity Church, Waterbury, Conn., have both been generously remembered by the late Henry H. Peck, a communicant of the first mentioned parish. To St. John's parish Mr. Peck left \$30,000, and to my parish he made the gift of \$15,000. Mr. Peck was a large and public spirited man and practically all of the charitable institutions of this city received benefactions through his will.

JOHN STOCKTON LITTELL.

WESTERN COLORADO

Bishop Touret Back at Work—After several weeks of convalescence from his operation, spent at Colorado Springs, Bishop Touret resumed his active work on April 1, returning on that date to Grand Junction. Reports tell that he has come back into his accustomed vigor. The clergy and people of the district rejoice that their prayers for him have been answered.

Work at Gunnison Being Temporarily Covered—The work of the Church at Gunnison and its outlying missions is being temporarily taken care of as fully as possible by the Rev. W. M. Ford in connection with his own work in Montrose County. The recent death of the Rev. P. C. Bissell, who had charge of Gunnison, has left an important bit of work to be carried on. Gunnison is the seat of one of the state normal schools and the Church has the opening there for effective work. Mr. Bissell's memory is being held in the highest reverence. In his brief

ministry here he set an enduring standard of work.

Lenten Services in Delta County—The Rev. H. D. Wilson has a schedule of Lenten services which is taking him weekly over a considerable part of Delta County. On Wednesday nights he begins at Paonia, on Thursdays he "makes" Hotchkiss, where he has been maintaining "parlor services," and Friday nights he is in St. Luke's Church, Delta. He has presented "the wealth of the Church" each week in identical addresses, believing that the West makes a ready response to expositions of such subjects as the Creed, the Prayer Book, the Bible, Church History, and the Sacraments.

The District and the New Hymnal—Several of our churches are considering the feasibility of acquiring the new hymnal. In some quarters people are proposing the possibility of getting copies in hundred lots as a district venture at the lower figure offered. Efforts are everywhere being made to set and maintain standards of church singing which will be artistic and democratic.

HUGH D. WILSON, JR.

BUFFALO

Bishop Burleson's Visit—A most welcome guest in any Buffalo parish is the Bishop of South Dakota, and we made the most we could of the two days he spent with us in March. On Saturday afternoon, March 1, he was the speaker at a district meeting of the Woman's Auxiliary, in the Church of the Ascension. The same evening he was the guest of honor at a "party" of the intermediates, in the parish house of the Church of the Holy Communion, and we are sure his spontaneous merriment over the games and his evident enjoyment of the girls' simple hospitality were quite as valuable as the charming talk which he gave on his work among the Indians. On Sunday the bishop was the preacher and celebrant of the Holy Communion at the 11 o'clock service in St. John's, also addressing the Church School and the Junior Brotherhood. In the evening he preached in Grace Church, leaving for home by a late train.

Chaplain John C. Ward Returns—Grace Church was crowded to overflowing on Sunday, March 23, to welcome the hero-rector when he took his services for the first time. His people cannot conceivably be more attached to their rector than they have always been, but now they are flushed with pride over his gallantry and the recognition of it in the form of his two crosses and the words of high commendation spoken by General Pershing when they were awarded. The boys of the 108th will have plenty to say of their chaplain when they reach home this week. During the address by Bishop Brent at Convention Hall, in February, he mentioned with high commendation Mr. Ward's valor in the field and services to his men, and the applause from his 5000 hearers was simply tumultuous. All Buffalo rejoices over his safe return.

Lenten Services—Following the usual custom, noon-day services are held daily at St. Paul's, arranged by the Brother-

hood of St. Andrew. Among the preachers this year are the following: Father Huntington, O.H.C., the Very Rev. Hughell E. W. Fosbroke, D.D., Rev. John Dows Hills, D.D., Rev. Z. B. T. Phillips, D.D., Rev. David L. Ferris, Rev. Samuel Tyler, D.D., Rev. William C. Compton, Rev. W. A. R. Goodwin, D.D. and the Rev. Francis S. White. The last named was at one time a choirboy in St. Paul's, and his old friends among the Woman's Auxiliary are arranging a meeting of all the Buffalo branches in the parish house on April 7, which he will address. The Saturday services are taken by Buffalo rectors. In a number of parishes the Sunday evening services provide a course of sermons, the preachers coming from other places.

Inter - Church Union—The classes arranged by the Inter-Church Union were a great success. The course was on "Reconstruction through World Friendship" and strongly missionary. What still stupifies some of us is to learn that the Episcopalians out-numbered all others combined at the evening classes in Trinity. Mrs. W. H. Farmer gave one lecture in Lockport and that too was in an Episcopal parish-house and the audience very largely made up of church people. It will do us good in more ways than one to co-operate heartily in a fine educational enterprise like this. All these little sympathetic touches make toward friendliness and understanding.

ELIZABETH A. LAWRENCE.

RHODE ISLAND

United Italian Services—An Italian Sunday School has been maintained for some time at St. James' Church, Providence, in whose parish boundaries are many Italians. By the invitation of the rector, the Rev. John A. Gardner, the Italian Protestant churches of the city united in a special service in St. James' parish house on Sunday afternoon, March 16. Despite the stormy weather seventy-two persons were present, from the Italian Presbyterian, Methodist, and Baptist Churches. The entire service was in the Italian language, and was shared by the Rev. Signor Pompana, of the Italian Presbyterian Church, the Rev. Signor Ambrosini, of the Italian Methodist Church, the Rev. Signor Di.Tiberio, of the Italian Baptist Church, and the Rev. John A. Gardner. The sermon was preached by the Rev. H. C. Sartorio, of St. Francis of Assisi's Church, Boston. This is the first instance of such a service in the city, and its unifying value to the Italian work cannot be overestimated.

Memorial Tablet at All Saints', Providence—A memorial of Mr. Edward H. Shepherd, a vestryman and long-time superintendent of the Sunday School of All Saints' Church, Providence, is to be placed in the parish church by his family.

St. Augustine's Church, Providence—St. Augustine's Church, Providence, the Rev. P. G. Moore-Browne, rector, is undergoing extensive repairs on account of the serious fire a year ago. The congregation, which has been worshipping in St. John's parish house, are looking forward to occupying their old home on Easter day.

JOSEPH M. HOBBS.

ARIZONA

Epiphany Mission, Flagstaff — During the influenza epidemic, which proved unusually severe in the northern part of the state, the vicar, Rev. Luther Moore, like many of the clergy of the diocese, had an abundance of work to do. The county physician placed him in charge of the task of taking the first health census of the town, which was accomplished in one day with the assistance of a committee of twelve citizens. The most encouraging feature of the work in the mission during the past few months has been the steady growth of the Sunday School, in spite of the handicap of the enforced quarantine. The credit for this growth is due in no small part to Mrs. R. G. Stevenson, who took charge of the beginners' department the first of the year. Her familiarity with kindergarten methods and the attractiveness of her teaching have proved a drawing card for the entire school. Two young ladies of the normal school have been assisting her in her work. The vicar has also organized an adult Bible class and is giving a course of short lecture-lessons on the books of the Bible. These two new classes, the beginners' and the adults', have served to arouse new interest and enthusiasm in the other classes of the school. Much also has been done to increase the equipment for teaching. The boys of the manual training department of the normal school presented an excellent blackboard, mounted on an easel, and a sand tray for the small children. The generosity of a member of the mission provided many other useful things necessary for a good equipment. The great and crying need of the mission now is for a parish house. With such an addition to its plant it would be no hard task to organize a live men's club, to conduct effectively a boys' club, which has been already organized, and to form a branch of the Girls' Friendly Society, as well as to provide a centre for much needed work to be conducted by the women of the mission.

St. Luke's Home Enlarged—On Thursday, March 13, St. Luke's Home in Phoenix celebrated the opening of its eleventh year with the dedication of five new bungalows, four of which were built especially for soldiers. Many friends of St. Luke's were present at the exercises, which were conducted by Bishop Atwood. Inspection of the new buildings by the visitors was then permitted. It being also the annual donation day, many gifts of money and needed articles were received. The first of the new bungalows to be built was the Dora Tripp Bartlett Memorial, to accommodate six patients and intended especially for soldiers suffering from tuberculosis. It was the gift of A. C. Bartlett of Chicago, and has been partly endowed by him. Mrs. John A. Roebing of New Jersey has also given \$1100 in Liberty Bonds towards this endowment. Three more bungalows of the same type, and also for soldiers, have also been built, as well as one for women, thus increasing the capacity of the home for thirty more patients. With the building of future bungalows, for several patients in each, the old system of individual buildings will be discontinued. The

most pressing need at present, however, is for an increase in the endowment fund. It now amounts to \$47,000 and should be increased in the near future to \$100,000. Over \$10,000 are required annually for running expenses in addition to what little is paid by the patients. During the past year ninety-one patients have been treated, including seventeen soldiers. Only thirty-two patients have been able to pay the actual cost of their maintenance, which is about \$16.06 per week; the average amount paid has been \$9.98.

St. Luke's Parish Helps—About a thousand men are stationed at U. S. General Hospital No. 20, Ft. Whipple, Prescott. St. Luke's Parish is serving these men by establishing a club for the soldiers in the parish-house. A thousand dollars has been spent in furnishing the club-room, and a hostess, a church woman, gives her full time to the work. Over eight hundred men use the parish-house a week. The church women come frequently to entertain the men, and Saturday night is devoted to a social when the townspeople entertain the men with music and stories, and light refreshments are served. These nights the building is taxed to its capacity. One boy expressed the opinion of many when he said, "The church sure does think a lot of the soldiers when it is willing to give its parish-house for their entertainment." "Next to home, the parish-house is the best place I know," said another.

Emmanuel Class Established—An Emmanuel Study Class has been organized under the rector of St. Luke's. It began as a small group that met in the rector's study, but has grown to a membership of over fifty. So many requests have come for an afternoon class that it is proposed to hold in addition to the Wednesday night class an afternoon session on Wednesdays, so that a number of the "sick" of the town may be able to attend. The work so far has been successful in holding in the Church many who might otherwise have drifted outside for help along this line. J. R. JENKINS.

BRAZIL

Annual Council—As originally planned, this year's council of the Church's mission in Brazil was to have met on the Epiphany, so that we might celebrate with our beloved bishop the twentieth anniversary of his consecration. But,—“the best-laid plans” . . . First, adverse circumstances necessitated its postponement until February. But a far greater disappointment was the illness of Mrs. Kinsolving, making necessary the bishop's absence. Finally, nature joined in the conspiracy and by floods and washouts, prevented the clergy from Rio de Janeiro from attending all but the last session, and reducing the number of missionaries present to one presbyter, while too little rain in the south delayed for a day the arrival of the delegates from Porto Alegre.

This, however, does not tell the whole story. The council was duly opened on Saturday, February 8, in the Church of the Saviour, Rio Grande, the parish with which Bishop Kinsolving and his wife were most closely connected and where they

worked together with great success for several years. This church, always beautiful without, has recently been rendered equally attractive within, having been artistically repainted through the efforts of the parish branch of the Woman's Auxiliary.

The council, in the absence of the bishop, was presided over by the Ven. A. V. Cabral, missionary archdeacon, and the oldest veteran among the native clergy. One of the first acts, after the celebration of the Holy Communion was the sending of a cablegram, expressing to Mrs. Kinsolving the sympathy of the council, and praying for her speedy recovery. Every one, in turn, was greatly pleased on receiving the bishop's greetings, holding out the hope of his early return to the field.

Reports from the various parishes revealed the fact that the past year was one of mixed gains and losses. Confirmations were necessarily few, due to the fact that during three-fourths of the year the bishop's visitations had to be suspended, because he was in charge of the Church of the Redeemer, Rio, during the furlough of the rector. The serious lack of workers had been further accentuated by the furloughs of Mr. Thomas and Mr. Sergel.

The Epidemic in the Mission—All parishes had suffered from the epidemic of influenza, not a few members having succumbed, among them our most prominent layman, Dr. Francisco de Castro, Jr. He, together with his wife, was the founder and main supporter of the Assistencia de Santa Theresa, a combined church, school, and hospital which is doing a splendid and greatly needed work. Dr. Castro literally gave his life while ministering to his stricken neighbors. Here, as elsewhere, the epidemic was the occasion for innumerable acts of self-sacrifice and loving service on the part of both ministers and laity.

In spite of these difficulties however steady growth and a determination to maintain all gains was reported from almost every parish. Our only parish that can boast of financial independence—that at Santa Maria—is bravely “carrying on” in spite of severe losses in numbers.

The Diocesan School for Boys—The diocesan school for boys at Porto Alegre reports the best year yet, from every point of view. Generous gifts of the New York Woman's Auxiliary and other friends in the mother Church made possible the purchase of an adjacent field, which will be used for athletic purposes and as an outlet for future expansion. A greatly needed addition was also made to the residence of the principal. A suitable church building is another urgent necessity, and the council accepted the writer's suggestion that the necessary funds be raised by means of thank-offerings throughout the mission, the proposed chapel to be a monument to mark the twenty years' faithful work of our chief pastor. Offerings and pledges have already been received amounting to one-fourth of the sum needed. Doubtless there are, in the mother Church likewise, many friends of the bishop and of the mission who would like to have a share in this thank offering. (Any such offerings should be sent as “specials” to Mr. Thomas, through the Board of Missions.)

FRANKLIN T. OSBORN.

April 12, 1919

SOUTH DAKOTA

Meeting of the Northern Deanery.—The first formal meeting of the northern deanery was held in Watertown on Friday, March 14. The meetings were held in Trinity Church rectory. Both Bishop Burleson and Bishop Remington were present. The meeting opened with a celebration of the Holy Communion in the church at which the bishop of the district preached on the ministry. This service was followed by the conference at which Dean Bartlett of St. Mark's Church, Aberdeen, who is the rural dean of this deanery, presided. The Rev. W. H. Talmage of Redfield was elected secretary. Reports from each one of the clergymen in the deanery were called for and the problems of the field and its needs were carefully considered. The Rev. C. E. Wood reported the largest field. He ranges over a territory of about 4,000 square miles, touching thirteen points. As he has no automobile it is a pretty difficult situation.

At the afternoon session the general subjects were "Religious Education," and "Church Extension." The Rev. E. W. Pigion of Huron, the chairman of the district Board of Religious Education spoke on "The causes and remedy of the loss of Sunday School pupils." The Rev. C. E. Wood, of Milbank, spoke on "The small Sunday School," the Rev. Dr. Edward Ashley, archdeacon of the Niobrara Deanery, spoke on "The Niobrara Sunday School Lessons." Miss Edith Willis spoke on "Service in a Small Community" and the Rev. Paul Roberts, of Brookings, spoke on "The Church and College."

At 4:30 a service was held in the church at which Bishop Remington gave an address. In the evening the delegates were entertained at supper by the members of the parish of Trinity Church to which about forty men sat down. The day was full of help to the men who in this great state have so few opportunities of meeting one another for conference and advice.

St. Paul's Church, Brookings.—On Sunday evening, March 16, the church was crowded to hear a war address by the Rev. W. R. Campbell, who has just returned after twenty-one months of service in France. On Monday afternoon, Mrs. Campbell spoke to the ladies of St. Paul's Guild in the rectory. Mrs. Campbell has been for the past four years in war service in England and France.

PAUL ROBERTS.

KENTUCKY

Church Unity Again.—The largest crowds in the history of Christ Church Cathedral's existence attended the first two conferences on Christian Unity Sunday afternoon, March 23 and March 30, in Louisville. The 240,000 Baptists in Kentucky were represented at the opening conference by Dr. William Warren Landrum, a Louisville minister of that sect. On the following Sunday, Dr. E. L. Powell, of Louisville, pastor of the largest Disciples of Christ Church in the United States, told what his denomination had to offer towards a united Christendom. Because of the great interest among the various denominations the cathedral chapter is planning to publish in book form,

the entire six addresses as made by representatives of the Baptist, Disciples of Christ, Lutheran, Methodist, Presbyterian, and Episcopal churches. Although invited for April 27, it has been impossible to get a Roman Catholic clergyman to speak on that date and the conferences have been advanced a week, Bishop C. E. Woodcock speaking on that Sunday for the Church.

PAUL J. BRINDEL.

NORTH CAROLINA

Lowering Divorce Rate.—According to the Bureau of Census, this state has next to the lowest divorce rate in the Union, being only surpassed in this by South Carolina, where an act of the legislature is necessary for a divorce. The rate here being thirteen per 100,000 of population. Churchmen of the state take a just pride in this, for they feel that Bishop Cheshire had much to do with this good showing. Some years ago the bishop conceived the idea of asking the religious denominations of the state to petition the legislature to allow a divorce upon the one ground mentioned in the gospels, and secured from the conventions of these bodies, before which he appeared in advocacy of the plan, their unanimous endorsement. The legislature passed the law requested by the churches, and it has proven a step forward in civic righteousness.

A Popular Preacher.—The Rev. Henry O. Nash, of Greensboro, is the special preacher at the Church of the Good Shepherd, Raleigh, this Lent, and by his eloquent and instructive preaching is drawing large crowds. Mr. Nash was an officer in the British navy before going into the ministry, and is one of the best prepared men in the diocese. He has been having great success as a missionary, in one case having to move out of the church into the public auditorium because of the size of the congregations.

MILTON A. BARBER.

CHICAGO

Amendment Regarding Election of Bishops.—One of the most interesting questions to come up before the diocesan convention this May is the proposed change in the canon concerning the election of bishops. The present canon provides that the clergy nominate, and the lay delegates vote on their nominee, having power simply to accept or reject. At the convention last year an amendment was offered providing for election by concurrent vote of the two orders, and after animated discussion was laid on the table. In order to get the matter before the people of the diocese prior to the convention this year, some articles on the question have appeared in the diocesan magazine, the *Diocese of Chicago*. In the March number, the Rev. E. J. Randall, writes favoring the change in the canon. In the April issue which has just appeared, the Rev. John Henry Hopkins argues from the other side. He makes the point that the priest stands in a peculiar relation with his bishop, inasmuch as he takes a vow to obey him and the layman does not, and that therefore the priest should have more voice in the matter of who the bishop should be than the layman. He says further, in answer to the point that there are many dioceses

at present which allow the lay order equal rights in this matter, that this method of election is antiquated, and that the canons of the Diocese of Chicago, made only forty years ago, afford an improved method of election. It will be interesting to see what the diocesan convention does with this matter.

Talks on Unity at Grace Church, Oak Park.—The Rev. F. R. Godolphin, rector of Grace Church, Oak Park, is inviting the local ministers of Oak Park to participate in his services on Wednesday evenings during Lent. On successive weeks the minister of the Congregational, the Presbyterian, the Methodist, and the Baptist churches spoke of the contributions which their own churches could make toward church unity.

New Organist at St. Paul's Church.—Mr. Harold B. Simonds has come to St. Paul's Church, Kenwood, as organist, to take the place of Mr. John Allen Richardson, who died some time ago. Mr. Simonds was the music-master at Pomfret School, in Connecticut, for seven years, and after that was at Trinity Church, Newport, Rhode Island.

Empty Attic Sale for St. Mary's Mission House.—A rummage sale for the benefit of St. Mary's mission house will be held down town some time in April. Contributions of rummage of all descriptions are already coming in to the mission house at 850 Washington Boulevard, and it is hoped that the sale this year will be even more of a success than the one which was held in January a year ago.

CHARLES L. STREET.

BALTIMORE

Social Service Classes.—A course of training in social service is being given under the auspices of the Girls' Friendly Society, extending through the month of May. The instructors are the Rev. Romilly F. Humphries on "Women in Social Service," Dr. William Burdick on "Recreation" and "Reconstruction," Miss Margaretta Voorhees on "The Psychology of Play," and Mrs. Frank LeMoyné on "Hygiene." The object of the course is to qualify a girl to hold any kind of social service position, and it is expected to contribute to the growth of social work in Baltimore.

Bishop Fiske Visits Baltimore.—Bishop Fiske of Central New York has recently spent a week in Baltimore, preaching at the noon-day services at Old St. Paul's, and on Sunday at St. Michael and All Angel's, where he was warmly welcomed by his former parishioners, and also at Christ Church. The large attendance at all these services evidenced the high appreciation in which Bishop Fiske is held as a preacher in Baltimore.

WYLLYS REDE.

NEWARK

Seven Deacons Advanced Within Two Months.—The seven deacons commended on February 3 by seven members of the standing committee of the diocese to the bishop for ordination to the priesthood have been thus advanced. They are the Rev. Louis W. Pitt for Christ Church, Newark; the Rev. Rowland K. Gimson for St. Matthew's Church, Newark, and for

city mission work; the Rev. Raymond L. Scofield for Belleville; the Rev. Charles J. Child for Phillipsburg; the Rev. Hugh W. Dickinson for Wortendyke and Glen Rock; the Rev. Edwin S. Ford for Hamburg and Vernon; and the Rev. Peter Ritte Deckenbach for Westwood and Norwood.

Cleveland Services Addressed by Bishop Stearly.—During the last week in March the daily services in the opera house in Cleveland were addressed by Bishop Coadjutor Wilson R. Stearly. A large attendance was recorded each day.

Five Clergymen of Diocese Still Overseas.—Clergymen of the diocese who are still serving overseas as regular United States Army chaplains are the Rev. S. Glover Dunseath of Jersey City, the Rev. Edgar W. Anderson of Jersey City, the Rev. J. Gregory Mabry of Newark, the Rev. Burnham H. Dell formerly of Morristown, and the Rev. Charles W. Popham of Belleville.

Every Member Canvass.—Members of St. Luke's Church, Montclair, are rejoicing over the result achieved through the Every Member Canvass conducted March 30 as a preliminary step toward the inauguration of the free pew system, which will take place the first Sunday in May. Seventy-five canvassers brought in pledges which totaled more than \$31,000. In 1918 there was received from pew rent and envelopes for church support \$17,700. The pledges for this purpose now aggregate \$25,500. For foreign and domestic missions there has been pledged over \$5,500 as against \$2,260 from last year's envelopes, while the number of envelope subscribers has increased from 291 to 493, including thirty-three new names not previously on the church list. A statement of the result submitted by the finance committee, composed of the Messrs. Walter Kidde, H. St. John Webb, L. O. Ivey and George I. Wichman, treasurer, was read at the morning service on Passion Sunday by the rector, the Rev. Luke M. White. Following this the congregation sang the Doxology.

Rector's Resignation Accepted.—The vestry of St. Paul's Church, Jersey City, has accepted the resignation of the Rev. S. Glover Dunseath as rector. Mr. Dunseath is at present attached as a chaplain to the American Headquarters in Paris, and has tendered his resignation because of the uncertainty of his length of service overseas. During the winter the parish has been in charge of the Rev. Ralph B. Pomeroy of the General Theological Seminary.

GRACE MCKINNEY.

NEW YORK

Holy Week Services.—During Holy Week all the regular services will be held at the cathedral, and in addition each day at five o'clock there will be a special service with preachers as follows: Monday, Dr. Cornelius Woelfkin; Tuesday, Dr. Charles E. Jefferson; Wednesday, Dr. Charles L. Goodell; Thursday, Dr. H. E. Cobb, and Good Friday, Dr. Merrill. At St. Luke's Church, Convent Avenue; the Church of the Incarnation, St. George's, the Church of the Ascension, St. Michael's, St. Bartholomew's, St. Andrew's, St. Mary the Vir-

gin's, and St. Thomas's the clergy of the parish are taking all the services. Dr. Grant will conduct the Three Hour Service at the Church of the Ascension; Dr. Delany, at St. Mary the Virgin's; Dr. Van de Water at St. Andrew's. At Holy Trinity, Harlem, Dr. Nichols will conduct all the Holy Week services; on Good Friday there is Morning Prayer at 9:30, Three Hour service at noon, children's service at 4:30 and Evening Prayer at 8. At St. Stephen's, Professor Hall of the General Seminary will conduct the Three Hour Service. At St. Mark's in the Bowwerie services are at 8 p. m. on Maundy Thursday and Easter Even and at 10:30 a. m. on Good Friday, all conducted by Dr. Guthrie. At the Chapel of the Intercession Dr. Gates will conduct the Three Hour Service, and at St. Thomas's Church, Dr. Stires. At Grace Church on Palm Sunday the services will begin with the Holy Communion at eight. Other services will be Morning Prayer with sermon by the rector at eleven, Confirmation at 4, and later Evensong at eight, with sermon by the editor of THE CHURCHMAN. Each morning next week, the Holy Communion will be administered in the chantry at eight. A preparation service for the Easter Communion will be held in the chantry on Thursday evening at eight. On Good Friday Morning Prayer will be at eleven, with sermon by the rector. At the noon-day services (twelve-thirty) the rector will give a series of addresses on "The Figures in Our Lord's Passion." Following the noon-day service on Good Friday, there will be half-hourly services from one to three o'clock.

At Trinity Church the noon-day preacher during Holy Week will be Archdeacon Greig of England; the archdeacon will also conduct the Three Hour Service on Good Friday. At the Church of the Transfiguration, Father Officer, O. H. C. will preach at noon daily and at the Three Hour Service. At Trinity Chapel, the Rev. J. Wilson Sutton will conduct the Three Hour Service. At St. Luke's Chapel, the Rev. E. H. Schlueter will conduct the Three Hour Service, and on Maundy Thursday night Archdeacon Greig will conduct the service of preparation for the Easter Communion. At Trinity Church on Wednesday night at eight o'clock there will be a united parish service for the congregations of the chapels and the mother church.

At Calvary Church Stainer's *Crucifixion* will be sung on Palm Sunday evening and Moore's *Darkest Hour* on Good Friday night. Dr. Sedgwick will preach at the Three Hour Service as well as at the daily noon-day services during Holy Week. At St. James' Dr. Crowder will preach at Morning Prayer on Good Friday, Dr. Van Allen will conduct the Three Hour Service, and Archdeacon Greig will conduct a mission service in the evening. At the Church of the Holy Communion Dr. Mottet will preach at the daily noon-day services and at the Three Hour Service on Good Friday. There will be a celebration of the Holy Communion daily at noon as well as at seven-thirty a.m. and a daily children's service at four throughout Holy Week.

Record Confirmation.—Last Sunday one of the largest confirmation classes in the history of the parish was presented at St. James' Church. There were sixty-five alto-

gether, twenty-five of these adults. Among them were lawyers, physicians, business men, fathers of families. The service was a most inspiring one, and served to emphasize the fact that St. James' Parish is growing in usefulness and in size by leaps and bounds.

G. F. S. Notes.—The annual evening of devotion for G. F. S. was held in the Church of the Transfiguration on March 20 and conducted by the Father Huntington, O.H.C. Many associates and members were present. Father Huntington took as the subjects for his three addresses, the every day expressions: "Change cars, all change; Watch your step; step lively; Hold fast."

The branch of the G. F. S. in St. George's Church, the largest branch in this country, celebrated its thirty-fifth anniversary lately in a most joyful manner. 300 associates and members gathered for the supper, four of them charter associates, four charter members and six mothers whose daughters are now members of the branch. Diocesan officers and the secretary of the G. F. S. A. were guests. There were addresses of welcome from the rector, and Miss Hadley, speeches by Deaconess Young, Mrs. Pike and Miss Uhl, telling of the early days of the branch, and a presentation of a gold watch and \$35 in money to Miss Elizabeth Pretete who has been continually connected with the branch since its foundation.

Appeal for Endowment Fund.—St. Ann's Church, Morrisania, founded in 1841 by Gouverneur Morris in memory of his mother, is issuing an appeal for an endowment fund. A booklet containing an appeal to all descendants of Lewis Morris, the illustrious signer of the Declaration of Independence, has been issued by the vestry. Many of the members of this family are buried in the vaults in the churchyard. The endowment fund of the parish is inadequate, and it is hoped that it may be increased by \$200,000 through this appeal. The Rev. H. G. Willis, the rector, gives an encouraging account of the condition of the parish saying that last Easter the largest number of Communion was made that the history of the parish records. There are ninety-six stars on the parish service flag.

At the Church of the Holy Apostles.—At the third meeting of the Church Council of the Church of the Holy Apostles, ways and means were discussed and action decided upon for the lifting of the church's mortgage of \$12,000. It is the hope of the council to free the church from all indebtedness by Easter, 1920.

On Wednesday, March 26, a class of thirty was confirmed, many of them adults. Four were received from the Roman Church. This was the largest class presented during the last five years.

On the Sunday after Easter, April 27, the evening service will take the form of a memorial service for Deaconess Knight, whose death in France was announced a short time ago. Deaconess Knight died in the service of her Master and her country. She was for a number of years an ardent and faithful worker at the Church of the Holy Apostles, prior to her work in the Diocese of Eastern Oregon.

MARGARETTA MILLER.

April 12, 1919

CENTRAL NEW YORK

Chief of Police Addresses Ministerial Association—The Ministerial Association of Cortland, (Interdenominational) meeting in Grace Church, listened to a discussion of law enforcement and public morals. Chief of Police Bowker, who has dealt with matters of law and order in Cortland for the past twenty-five years expressed some opinions as to "dry" Cortland. He declared that while the number of arrests for public intoxication was much lower, a great deal of liquor is being brought into the city and sold. He also said that liquors were now stored in the cellars of many homes instead of in those of a few hotels and saloons. He believes that not until the private stores of whisky, beer and wine are exhausted, will he be able to arrive at a definite conclusion on the operation of the prohibition law. It was urged that there should be closer co-operation between the officers of the law and those who are disposed to confine their public activity to church going.

A Logical Appointment—Senator Clayton R. Luck, of Cortland, who recently addressed the Men's Club of Grace Church in that city on the serious discontent that is following the world war and threatening the foundation of the government has been named as chairman of a legislative committee to investigate complaints of Bolshevik propaganda in New York State.

Men's Club of Zion Church, Rome, Active—The Ignotus Club of Zion Church, Rome, will raise a fund of \$6,000 for the purpose of remodeling the basement of Clarke Memorial Hall so as to provide bowling alleys and a club room. It is proposed to put in billiard tables and make the place attractive for the young men of the church to meet under proper influences.

Substantial Legacy to Rural Parish—By the will of Harrison L. Beatty, late chairman of the Draft Board, of Chenango County, who died suddenly in a New York City hospital following a surgical operation, \$15,000 is bequeathed to the People's Trust Company of Binghamton, the interest and income to be paid to the rector, wardens and vestry of St. Peter's Church, Bainbridge, to be used, first, for the care and upkeep of Bush Cemetery, and the surplus to be used according to their discretion.

Bishop Olmsted Preaches on Fasting—At Calvary Church, Utica, March 27, the bishop of the diocese addressed a large congregation on the subject of fasting. The bishop said in part, "My text, St. Matt. vi:16; 'When ye fast be not as the hypocrites,' is taken from the Sermon on the Mount, which is regarded by all Christians as plain and simple and binding on the conscience. The first eighteen verses of this chapter are taken up with certain things that we are to do for the correction of certain errors, and instructions as to the way of correction. Three things are mentioned, namely, almsgiving, prayer and fasting.

English Church News

A "House of Women"—There were many who feared that Dr. Yeatman-Biggs was too old to undertake the founding of the new Diocese of Coventry, but even they must admit that in actual fact he is exhibiting all the enterprise of a youthful pioneer. So far from being ossified by the long traditions of the see of Worcester, he seems to be positively glad to be rid of them, and to launch out into new ventures, only possible, as he himself says, "in a new center unfettered by vested interests." At his diocesan convention in November last it was resolved, as I noted at the time, to found a House of Women in addition to the House of Laymen. The women have now been elected, and the first meeting is fixed for after Easter. The bishop retains the chairmanship, but the women will elect a vice-chairwoman (so the bishop describes this functionary, settling by a stroke of the pen the vexed question of title), and ultimately also they will elect a standing committee. Meantime the bishop is nominating the members of the committee, and as he retains permanently the right of nominating the secretary, he announces that his daughter has accepted the post. He suggests that the following subjects are likely to be discussed by the house (a) The place of women in the ministerial work of the Church, (b) the conditions of home-life and child-life, (c) rebuilding fallen women and preventing fall, (d) help in the religious development of young women, (e) fellowship in social life, including recreation.

"Community Houses" for Recreation—In Coventry, as in all great cities, the drink question has reached an acute stage. The Government has slightly relaxed the wartime restrictions, but its future policy is as yet undetermined. Dr. Yeatman-Biggs, however, knows his mind, and has been speaking it quite freely at a meeting of the C. E. T. S. The Temperance Society must strike out, risking whirlpools, or drown. It must cease condemning the man who will not take their pledge, and must enlist the moderate man "who does not see the devil in drink, but sees him in the person who drinks without control"—a phrase which meets with the approval of the *Church Times*. The bishop is not in favor of entire prohibition: his American visit has convinced him of the danger of surreptitious drinking where there is prohibition, and he does not believe that public opinion in this country is ripe for prohibition. What he wants is "community houses" to replace public houses (saloons) which shall be places of real recreation to be used by all.

"The three duties, almsgiving, prayer and fasting are all treated in the same way, and if one was meant figuratively, all three must have been. Those of us who believe that almsgiving means the giving of actual cash, must also conclude that when Christ says 'fasting,' He means 'fasting.'

The Future of the Catholic Party—From time to time the question arises as to the future of that section of our Church which describes itself as Catholic. A well-known Birmingham priest, Rev. Francis Underhill, discusses the point in connection with the new prospects opened up by the recent action of the Representative Council. He cannot make up his mind as to whether the Enabling Act, if it is ever passed, will or not, but evidently he fears the latter. What are they to do? He dismisses secession from the Church of England as an impossible course. Simple inactivity is also unthinkable at a time when so many other people are active. Then should Catholics fight strenuously against the new scheme? But they are by no means united in their opposition to it, and so far, no denial of any really fundamental catholic doctrine is involved. The only thing Catholics can do is to stand in with the movement, but in a watchful spirit, to see that none of their principles are compromised; so at least Mr. Underhill says.

Their future as a party is also affected by the public announcement of the retirement of Lord Halifax from the presidency of the English Church Union. He still holds the presidency till his successor is chosen, but that cannot long be delayed. Now it is notorious that Lord Halifax, though he had given his life to the Catholic cause, has been a man of the widest sympathies, whom everybody has respected. Should his successor be a man of equally strong convictions, but of lesser tact, he might easily provoke a crisis. For instance, the question of the practise of Benediction has come uncomfortably forward. Down in Cornwall, the Bishop of Truro (Dr. Burrows) has appointed a commission of enquiry into the use of Benediction at Cury church. It is unpleasant reading: there is something repulsive in the handling of such matters by a barrister. The commission decided that a case had been made out for proceeding against the offending priest under the Church Discipline Act.

We have been spared the possibility of similar unpleasantness in Birmingham. The bishop (Dr. Russel Wakefield) had prohibited Benediction, and the six priests affected sent him a joint letter of submission to his ruling. Of course, in doing so, they are careful to advocate the devotion as a very helpful one, and to predict that the bishops will soon have to allow and regulate it. If the Catholic party as a whole were equally obedient to their bishops, when the latter are acting within their canonical rights, there would be no doubt as to its future influence.

JAMES CAIRNS.

"It is sometimes argued that churchmen do all their abstinence in Lent. If they do so it is a reversal of the whole object and intent of this season. The purpose is that we may so temper our desires and indulgencies that in time we may outgrow our habits of self indulgence."

THEODORE HAYDN.

The Open Forum

Similar Developments

TO THE EDITOR OF THE CHURCHMAN:

The same number of the church papers which printed Proposals for An Approach Toward Unity also published an account of the Bishop of London's plan for an approach toward unity with the Methodists, and more particularly the Wesleyans. The two plans have a good deal in common. It is interesting, however, that so far as I am aware none of the persons who were engaged in one of them has had communications on the subject with any of those who took part in the other or knew anything about the other. The significance of this circumstance is that in the Church of England and in the Episcopal Church in this country similar methods have occurred at about the same time to those who were engaged in the respective Churches in promoting the work of what was called in the Lambeth Conference of 1888, Home Reunion. Although the developments of the same principles in the same countries have not been identical they proceed largely upon the same ground.

GEORGE ZABRISKIE.

New York City.

A Case of Tyranny

TO THE EDITOR OF THE CHURCHMAN:

My attention has been called to the notice in your paper regarding the prosecution of the Rev. Dr. Foster for his alleged neglect of a local municipal "ordinance." Unless, you, Sir, are familiar with the moral conditions obtaining in the smaller towns and villages of California, you can have no conception of the petty tyranny practised against Churches and ministers of religion there. The great Church of Rome, to her honor be it said, has withstood the attempt to substitute for the lawful moral authority of the Body of Christ, the truly appalling pagan tyranny of the State. You people have shared with the men of my country in the war against just such a pagan thing, "the Germany over all" doctrine as that against which Dr. Foster protests.

Since your report of the case is a very garbled one, I venture to ask that in justice to my friend and brother priest you place the facts before your readers.

Dr. Foster is a godly man and most brilliant clergyman of Irish birth and deserves a wider and better recognition by the Church for his ability and saintly character. May I ask, Sir, that you will do this act of justice.

ARTHUR BRUCE.

Stowe's Clerical Directory

TO THE EDITOR OF THE CHURCHMAN:

It is my intention to begin, in the near future, the compilation of the 1920 edition of *Stowe's Clerical Directory of the American Church*, to be delivered in February, 1920. Before really starting the work, however, I wish to get some consensus of opinion from the bishops, clergy and laity of the Church, regarding the merits and usefulness of this directory; and also some suggestions as to improvements that may be made in the next edition.

Everyone knows the place that *Who's Who in America* takes among books of reference, in schools and public libraries, as well as its use by newspaper men, authors and the subscriber himself.

I am asking for suggestions as to whether the next edition should contain anything more than the list of bishops and the biographical sketches of bishops and clergy. In the last edition there was something like ninety pages given up to diocesan and parochial statistics. Have these statistics proved of sufficient value to be continued in the next edition?

ANDREW D. STOWE,
Editor and Publisher.

Minneapolis, Minnesota.

The Bishop of Mexico

TO THE EDITOR OF THE CHURCHMAN:

Your editorial entitled, "What is the matter with Mexico," in the issue of March 1, is so unfair, and in some points so untrue, that you have done great injustice to men who have had to face heart-breaking difficulties and sometimes personal danger. No "gifts of leadership," however pre-eminent, could have succeeded under the conditions which the missionaries here have had to face.

For more than eight years this country has been, and in large sections still is, ravaged by bandits and torn by civil strife. The English speaking work of the Church almost everywhere has been killed by the forced emigration of Americans and others, not only on account of dangers here, but also by the imperative and repeated orders of the American government. The native work has been broken up, its clergy forced to take refuge in the large cities, some of its churches looted and ruined, while from some stations we have not now heard for several years what may have taken place there. The native school for boys established by the bishop in Guadalajara was robbed by gangs of bandits four or five times in two years, until the buildings had to be temporarily abandoned.

It is true that "one after another of the American missionaries have resigned," but it is also true that in most instances they did so after having been driven out of the country, and forbidden to return by the Government of the United States. It is true that "many of them have undertaken missionary work in other districts," but it is also true that it was impossible for them to return to work in Mexico. Even at the present writing the United States government refuses to give a passport to Bishop Aves' daughter to enable her to go to Guadalajara to keep house for her father, as she has wished to do since her mother's death last August.

Your statement that "it is something like two years," since Bishop Aves "crossed the Texan border into Mexico," is pitifully unjust as well as untrue. There has not been a year in which the bishop has not been in his district for at least part of the time. Twice within the last five years he has had to "refugee" under imperative orders from the American government. And he with his brave wife have

returned as soon as might be, even under personal danger in so doing.

Since May 1, 1917, it has been unlawful, under the new constitution, for any one not Mexican born to hold a public service or have charge of any congregation. Because he was thus debarred from exercising his ministry in the native work, was one reason why Archdeacon Mellen recently resigned his position. In the face of the law the services at Christ Church, Mexico City, have been continued; but it is of course impossible under such conditions, to ask any clergyman to come and undertake work in Mexico. The bishop has been officially inhibited from holding services by the authorities of the state of Jalisco.

Also by the new constitution all church property, including churches and school buildings, has been "nationalized" and is liable to confiscation at any time.

Yet in spite of all difficulties, the Hooker School has continued its splendid work, except for an interval of less than a year, during which time the school property was, at intervals, between the lines of the contending parties. Also the native hospital at Nopala, built by specials secured by the bishop, was opened three years ago, and has since been doing a blessed work. But its appropriation for running expenses, medicines, etc., is but fifty dollars a month, and were it not for the aid of specials it could not continue. For a year the bishop's son was there as resident physician, but since he went to France with the forces the institution has had only a nurse to do a doctor's work as well as her own. There has never been an appropriation to pay a resident physician.

In brief, the chief "matter with Mexico" is not the things your editorial suggests, but conditions that would daunt and defeat (to quote your own words) "men with gifts of leadership, such as have been sent into the Orient."

ALLAN L. BURLESON.

Mexico City, Mexico.

TO THE EDITOR OF THE CHURCHMAN:

A clipping with the caption, "What Is the Matter with Mexico?" taken from THE CHURCHMAN of March 1st has just reached me.

With what you have to say in criticism of the Church's choice of men for work in Mexico I am not concerned. But, Mr. Editor, you have said a few things by direct assertion and by implication that reflect very seriously on the personal character of the Bishop of Mexico, and which, for the sake of truth and justice, and for the interests of the Church's work in Mexico, I must ask you to help me correct.

Certainly and beyond all doubt the mere assertion on the authority of THE CHURCHMAN that "It is something like two years since he [the Bishop of Mexico] has crossed the Texan border into Mexico, and during that time Archdeacon Mellen has kept the work of the mission from complete extinction," is enough to destroy any and all confidence your readers may have had either in the Bishop of Mexico or his work. And if those statements were true, Mr. Editor, as you evidently supposed them to be, they certainly should destroy such misplaced confidence.

But, Mr. Editor, a matter of so great

importance to the Church and of such vital personal concern to the Bishop of Mexico should have required of you certainly some very careful inquiry as to its truth before being sent forth with the stamp of your approval. It would have been the matter of a moment, I presume, for you to have telephoned to Bishop Lloyd or to Dr. Gray at the Church Missions House and inquired whether or not it were true that "it is something like two years since the Bishop to Mexico has crossed the Texan border into Mexico, etc."

But let us suppose, Mr. Editor, that instead of discovering that it was utterly false, you had found it to be quite true that the Bishop to Mexico had not crossed the Texan border into Mexico within two years. In that event, Mr. Editor, would it not have been quite in agreement with the sense of duty and responsibility the editor of a religious publication must feel incumbent on him to make some inquiry as to the possible reasons for so apparent a neglect of duty before proceeding to send it forth with his own interpretation or implication? But you did not do that, Mr. Editor. In fact there are several important things the rule of Christian procedure given by our Blessed Lord demands of us before we are allowed to "tell it unto the Church"; and you did none of them. Sheer justice demands that one who is accused shall be given opportunity to be heard.

You must have had some supposedly good authority for the accusations you have made, and your informant must have been animated with some motive for reporting such astounding things. Would the delay of a few days or weeks required by the sending of a letter to the Bishop of Mexico and receiving a reply be of such great moment that it should stand in the way of the ends of truth and fairness in a matter where the interests of the Church and the sacredness of a personal character were at stake?

But you did not do that, Mr. Editor. Instead you played the part of judge, jury and executioner, without even asking the accused if he had anything to say for himself. I am sorry for this; for if you had written to me or to Archdeacon Mellen or the Rev. Allen L. Burleson as to the truth of the accusing assertions you have made, the traditionally fair pages of THE CHURCHMAN would, certainly, never have been sullied by this unnecessary scandal. You would have received not only a full accounting for the bishop's past two years in Mexico and of the very helpful work done by Archdeacon Mellen during a most trying time, but a great deal more, if asked for, that might help to a truthful and intelligent answer to your question, "What Is the Matter with Mexico?" You would have learned something of the peculiar conditions created by revolution and prohibitory legislation that have crippled, hampered and in large part destroyed our work in Mexico. You would have learned that the work for which the present bishop was elected and sent into Mexico, viz: "to minister to the religious needs of Americans and other English speaking residents in Mexico," and extended generally to the larger cities of the Republic

from the northern border to the Isthmus of Tehuantepec has practically disappeared from the map, not from lack of episcopal care, but because the English speaking people have left the country; and that the resignations from this field have not been from choice but of necessity.

You would have learned that our congregations of the native field which have been now and again within the sphere of revolution, wreckage, and brigandage, and fully one third of which are now in territory held by the government's enemies, have not been without their regular episcopal visitations because the bishop has failed in duty, but because it has been a physical impossibility to reach them. You would have learned that in recognition of the fact that he could not for the time being do the

(Continued on page 38)

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VIII. The Prophets: The Assyrian Period.
IX. The Prophets: The Chaldean Period.
X. The Prophets: After the Exile.
XI. The Poets.
XII. The Wise Men.

XIII. Between the Testaments.
XIV. The Recollections of St. Peter.
XV. The Record of St. Matthew.
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Some New Religious Books

Dr. Batten's Paddock Lectures

GOOD AND EVIL. A STUDY IN BIBLICAL THEOLOGY. By Loring W. Batten, Ph.D., S.T.D. Fleming H. Revell Company, New York and London. 1918. \$1.25.

When Professor Batten decided to write on the problems of Good and Evil in biblical literature instead of on the Wisdom Literature of the Old Testament he made no mistake, for while the latter has been fairly well worked over the former lacked a systematic treatment. Dr. Batten has given us in this series of Paddock Lectures a very interesting treatment and discussion of most of the biblical material on his subject. As he himself says, there are no new discoveries or novel interpretations set forth in this book, but his originality consists in the gathering of the material.

The author begins with a discussion of the source of Good and Evil. His findings here are familiar to all students of the Old Testament. All that is evil as well as all that is good comes from God, who sends them both, but with fine discrimination. This conclusion is systematically arrived at and well illustrated. Professor Batten wants to feel himself always on firm ground, and it may be suspected that this is his reason for not suggesting that such a theory of the origin of evil could have arisen only after the idea of monotheism was fairly well established, and therefore comparatively late in Old Testament times, and that previous to that the Hebrews like other Sexites, would be expected to have ascribed the origin to demons.

He then passes to a study of the law or principle by which God's judgments were governed, and again arrives at the well-known Old Testament conclusion that there is a persistent connection between wrongdoing and calamity, the former being the cause of the latter, and the latter always following the former. The Hebrews believed that sin invariably resulted in some manifestation of evil. This the author believes to be capable of throwing interesting light upon the imprecations of the Old Testament. For whenever suffering did not follow sin, according to the supposed inflexible law of God in this matter, the persecuted felt himself justified in praying that fire from heaven might fall on the guilty, in other words, that God would bestir Himself and punish the evil. The outraged suppliant thus merely asks that the ancient law of guilt and punishment be put into execution against his oppressors.

The third lecture deals with the way in which this principle of guilt and punishment was put to the test, and arrives again at the well-known conclusion, namely, that at a slightly later period in the development of Old Testament thought there was no longer any unanimity of opinion on this subject. Some are found to hold to the old opinion, already expressed, but others find it altogether unsatisfactory, without offering any further solution. Still others look forward for further light. In this they were not to be disappointed, for as Professor Batten shows in the fourth lecture there came a

time in Hebrew thought when it was seen that though evil in the world can never be accounted for apart from God, it always has a beneficent purpose. And though the way in which God acts may not be understood, there is nevertheless abundant foundation for faith in God's justice. This the author calls the "rift between pain and sin."

Turned aside from this straight course of development, the solution of the problem retarded or deflected but not given up, is found by Dr. Batten in the tendency towards dualism. Influenced by Persian thought the Hebrews of this later period came to shift the burden from a good God to an evil god. The idea of a malicious demon, of great powers, had been developed, and upon his shoulders was laid the burden of the problem. But the result is only the other horn of the dilemma. Nevertheless progress was made, for the presupposition of sin on the part of the afflicted is destroyed.

But dualism was not the last word of Hebrew thought upon the problem, for, as the author shows in his sixth and last lecture, where he discusses the subject of "deferred rewards and punishments," an entirely new contribution was made to the subject by the writers of such works as the *Similitudes of Enoch* and *II Esdras*. The whole realm of the future world was beginning to be studied by eager Jewish minds, resulting in the belief that the apparent wrongs of his life would be made right beyond the grave. Here Professor Batten has well shown that the continuation of Hebrew religious thinking is to be found in that excellent series of books which lie "between the Testaments." In them the problem of the correlation of sin with suffering, and of suffering with integrity is worked out.

The thought in the lectures is excellently illustrated and well balanced. There are many aspects of the subject which the author has not broached, such as the difference between the fate of the righteous and that of the wicked in the Sheol of early Old Testament times, problems which a casual reading of his book may lead one to think did not exist, but just that logical treatment of the subject which produces such an impression shows how well the author has arranged his material and accomplished his task. The book is reliable and most stimulating.

SAMUEL A. B. MERCER.

A Journalist's Religion

BY THIS SIGN WE CONQUER AND TWO ANCIENT RED CROSS TALES. By P. Whitwell Wilson, Fleming H. Revell Company, New York, 1918. 50c. each.

Philip Whitwell Wilson, the author of these two little books, will be remembered best for two things; one, he wrote *The Christ We Forget*, and he did it well, and secondly, he is an unusually good newspaper man. He is Parliamentary correspondent for the London *Daily News*. It makes but little difference of which of these two we recall first. In combination they give us the background of ex-

perience which enables him to write two appealing "interpretations" of old bits of Scripture, with freshness and attractiveness. Under the title of *By This Sign We Conquer* he gives us a "note on the strange resurrection of John-Thrice-Sixteen." In *Two Ancient Red Cross Tales* he has commented on the story of the paralytic let down through the roof (second chapter of St. Mark) and the familiar parable of the Good Samaritan (tenth chapter of St. Luke). Written especially with the war in mind and the need of religious folk to relinquin again the old tales of the Gospel, Mr. Wilson has modernized the message and attitude of the Savior; in the first, in strong contrast to Prussianized criticism of the Scriptures, and in the other, the method by which our Blessed Lord aided and befriended those who were in trouble. Both may be read quite easily within an hour but the impression will last for months. Both have been published in this country while the author is in America on a special mission.

R. P. K.
THE PROCESSIONAL. By P. Whitwell Wilson, Fleming H. Revell Company, New York. 1918.

For rare beauty of thought and tender feeling, for vision and lovable spirit, this allegory of the modern procession to Bethlehem set as a Mosaic into Kipling's "Recessional" is one of the finest things that the gifted author of *The Christ We Forgot* and the forthcoming *The Church We Forgot* has produced.

A. L. M.

God and the War

GOD'S RESPONSIBILITY FOR THE WAR. By Edward S. Drown, D.D. The Macmillan Company, New York. 1919. 60c.

This little book of fifty-six small pages has plenty of meat in it. One who knows Professor Drown would of course look for nothing less.

If God had been both omnipotent and loving, he would not have permitted the indescribable destruction and pain of this war. So it is urged, and many have abandoned the idea of omnipotence. The author feels rightly that that course deprives God of an essential attribute, and he shows in what sense God must be regarded as omnipotent and still be the loving Father of Our Lord Jesus Christ, and so of us all.

L. W. B.

The Parish of Darrington

MEMORIALS OF A WORKSHIRE PARISH: An Historical Sketch of the Parish of Darrington. By J. S. Fletcher, with thirteen drawings by G. P. Rhodes, John Lane, The Bodley Head, London and New York, 1917. \$2.50.

This book represents a labor of love, for it is a most painstaking and complete account of the parish of Darrington. The bulk of the book can scarcely be interesting to one who does not know the parish, but it is worth possessing and reading in, if not through, for the sake of the excellent accounts of parish life in different ages of English history. It is beautifully bound and printed, and not the least attractive feature, are the lovely illustrations provided by Mr. Rhodes. Moreover it is completely indexed, and can be used for reference for its bearing on the general subject of English parochial life even by one who is not particularly interested in Darrington. It is an invaluable memorial for one who knows the parish.

L. G.

April 12, 1919

the Bishop of London's Lenten Book

THE INCREASE OF GOD. By A. H. McNeile, D.D., Regius Professor of Divinity in the University of Dublin, Longmans, Green & Co., New York, 1919. \$1.20.

The general tone and character of this book may be gathered from the fact that the Bishop of London has recommended it for his diocese for lenten reading. In the chief introduction which he contributes the bishop says, "This is a clear, pointed, and in my opinion a very delightful little book." And again, "I feel certain that, if we take in and live out the teaching of this book, both as individuals and corporately as a diocese we shall grow with the 'increase of God.'" The writer's main idea is that God is striving to fulfil himself within the individual, within the church and within the human race. "My growth," he says, "is God's life straining after the self-fulfillment, physically in my body, spiritually in my soul." He lays great emphasis upon the fact that growth is necessary to the continuance of life, and presses home the question "Am I growing?" "The supreme question always remains to be asked: Is the hidden spiritual life of my soul my obedience, knowledge, and love, a growth which is anything like proportionate to my gifts? And an honest answer to that is capable of changing the most pious person on earth from the Pharisee to the Publican." The book is of very real value; its message is of vital importance, and is one which is especially needed in the life of the Church today.

J. W. S.

An English Mr. Odell

WHEN HE IS COME: Studies in Retrospect and Forecast. By the Rev. A. C. Bouquet, S.C.F., Trinity College, Cambridge. Longmans, Green and Company, New York, 1917. 90c.

This series of studies in war-time psychology and religion provide at least interesting and stimulating reading. The one entitled *Why Should the Church of England Not Die?* suggests the Rev. Mr. Odell's emotions about the Church in general (if we may substitute what the writers would probably call The Catholic Church) published last winter in *The Atlantic Monthly* to the delight of the ecclesiastical Philistine. It is our impression that if better reasons cannot be found than Mr. Bouquet finds for the C. of E. (as we trust they can be found) it probably will die. Fault-finding is easy and for a while it tickles the intellectual palate and stimulates the ecclesiastical imagination—but one wearies of it easily and wishes that those engaged in picking faults we all perceive, would suggest for us some practical remedies.

L. G.

The Boy Problem

THE WAR AND THE BOYS OF MYTOWN. By F. H. Cheley, Association Press, New York, 1918. 35c.

This is one of the standard programs of the Y. M. C. A. dealing frankly with the new problems with which all workers among boys are confronted. Those interested in the question of securing the right kind of leadership for boys will find Mr. Cheley's contribution something more than a mere program. It shows without question how utterly inadequate have been

the efforts in the past and how near bankruptcy we have come as the old ways have gone tumbling and new ideas and new tasks have arisen. The clergy might find food for thoughtful consideration in some suggestive charts, representing actual interviews and vividly portraying the needs of certain types of boys, which the author has included as an appendix. R. P. K.

The Minor Prophets

THE MINOR PROPHETS UNFOLDED (Vol. ii—Joel and Amos). By A. Lukyn Williams, D.D., S.P.C.K., London, The Macmillan Company, New York, 1918. 75c.

A popular exposition, designed for the serious lay student of the Scriptures, based on accurate scholarship. Concise and suggestive. L. G.

Holy Day Lessons

NOTES ON THE TABLE OF LESSONS FOR HOLY DAYS. E. R. Bernard, M.A., S.P.C.K., London, 1918. 1 shilling.

The royal chaplain presents a brief rationale of the lessons for Holy Days in the new English lectionary, with brief commentary to exhibit the harmony in the selections for each day. A. L. M.

New Anthems

AWAKE AND SING THE SONG. By Stanley R. Avery. The Oliver Ditson Co., Boston. 1919. 12c.

HE LEADETH ME. Anthem for Two-Part Chorus. By Stanley R. Avery. The Oliver Ditson Co., Boston. 1919. 12c.

While not deeply religious in concept, these anthems have a melodious smoothness which lends itself well to women's voices. The latter contains soprano and alto solos.

IN HIS HANDS ARE ALL THE CORNERS OF THE EARTH. Three-Part Anthem for Women's Voices by Felix Mendelssohn, Arranged by Arthur H. Ryder. The Oliver Ditson Co., Boston. 1919. 10c.

Very Mendelssohnian, with typical running accompaniment of sixteenth notes; and presumably very effective for women's voices.

PRAISE THE LORD, ALL YE NATIONS. By Niccolò Jommelli. Ed. by Philip James. The Oliver Ditson Co., Boston. 1919. 10c.

A strong subject dominates the whole of this admirable eighteenth century fugue number, and Mr. James has worked climatic effect and restraint into just those passages which require the proper treatment. H. A. M.

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THE OPEN FORUM

(Continued from page 35)

full work of his ministry in his own district, the Bishop to Mexico offered himself to the Board of Missions for temporary work wherever he might be needed. You would have learned that during the past year and a half the Bishop to Mexico has not exercised his full ministry in the native or the foreign field not because he lacked the desire to do so, but because he was legally prohibited from doing so; and that in consequence of this curtailment of work he offered his services again last summer to the Board of Missions for a part of his time at least wherever they might be needed.

And you would have learned also, my brother, that for some eight months of the two years during which you affirm that the Bishop to Mexico did not cross the Texan border into Mexico he made very few episcopal visitations and did not even attend the annual convocation in Mexico City last April, not because he did not want to, but because a higher duty held him to the bed-side of his suffering life-mate, whose life was, without doubt, humanly speaking, sacrificed by being held in Mexico by wrecked railways until the relief that might have been given north of the Texan line came too late.

But, Mr. Editor, it is not the answer to the question you have asked and answered so easily to your own satisfaction that concerns me now, but the righting of the wrong you have done by your untrue assertions and accusing implications. For you have not only placed a personal character in the pillory of false accusation, but you have thereby wounded the interests of the Church's work in Mexico; and that at a most critical moment. For there has never been, probably, in all the history of our efforts in that unhappy country a time when there was a greater need for hope and encouraging help than just now, when the rebuilding of the waste places in the native field and the renewal of efforts to meet the coming needs of the foreign field are before us.

You know, Mr. Editor, perhaps better than I do that the wrong you have ignorantly—we may not say innocently—done can never be completely righted; that the false statement you have uttered to several thousands of people can never be entirely overtaken and corrected. It is this ugly fact of evasiveness that our ancestors made so plain in the penance they imposed for slander: to walk through the town plucking the feathers from a goose and then to return and pick them all up again. It can't be done!

But, Mr. Editor, the attempt can be made and of course should be made for the sake of truth, justice, the sacredness of a "fair name" and the supreme interests of Christ's Kingdom as well as for the avoidance of anything resembling the exercise of an editorial autocracy by a Christian periodical so greatly admired and trusted as has been the CHURCHMAN.

HENRY D. AVES.

Guadalajara, Mexico.

(NOTE: We grievously regret injustice done Bishop Aves in an editorial of March 1. The only defense we can offer is that

the truth of every statement in the editorial was vouched for by the best authority then available. Editor)

Church Work Among the Deaf

TO THE EDITOR OF THE CHURCHMAN:

An interesting feature of the meeting of the synod of the Province of Washington, held in St. Michael and All Angels' Church, Baltimore, recently, which seems to have been overlooked by your regular correspondent, was the reading of the report of the Commission on Church Work among the Deaf by the Rev. A. Chilton Powell, D.D., its efficient secretary. The report described enthusiastically and in detail the work that was being done by the missionaries to the deaf in the Province of Washington and heartily endorsed the Society for the Promotion of Church Work among the Deaf which had rendered its report to the commission. The commission, the Rev. Dr. Powell said, was dependent to a great extent upon the monetary support of the society. He recommended that churches, guilds, Woman's Auxiliaries and indi-

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for April

- 6. FIFTH IN LENT.
- 13. PALM SUNDAY.
- 18. GOOD FRIDAY.
- 20. EASTER DAY.
- 25. ST. MARK'S DAY.
- 27. FIRST AFTER EASTER.

Preachers for Next Sunday

PALM SUNDAY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), The Dean; afternoon (4), Rev. Herbert Shipman, D.D.

GRACE CHURCH—Morning (11), The Rector; evening (8), The Rev. William Austin Smith.

ST. STEPHEN'S CHURCH—Morning (11), The Rector; afternoon (4), The Rector.

CHURCH SERVICES

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week-day Services: 7.30 A.M. and 5 P.M. Daily

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector
Sunday Services: 8 and 11 A.M., 4 and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON, daily

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

All Angels' Church

West End Ave. and 81st St.

Addresses by the REV. CLIFTON MACON on "The Prayer Book: Its Structure, History and Use," every Tuesday in Lent at 5 P.M.

Addresses by the REV. STANLEY BROWN-SERMAN on "St. Paul the Mediator Between the Old World and the New," every Thursday in Lent at 5 P.M.

CHURCH SERVICES

St. Thomas's Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STILES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

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Sunday Services, Holy Communion, 7.30 A.M.-9.00 A.M.; Choral Eucharist, 11.00 A.M. Holy Communion daily, 7.00 A.M. in Chapel. Wednesdays in Lent, 4.00 P.M., Bishop Griswold. (Five minutes from Loop on Madison Street cars.)

St. Ann's Church, Brooklyn

Clinton and Livingston Sts., near Borough Hall
THE REV. G. ASHTON OLDHAM, Rector
Sunday Services: Holy Communion, 8 A.M.; Morning Prayer and Sermon, 11 A.M.; Evensong and Address, 3 P.M.

RESOLUTION

At the funeral of the Rev. Joseph Gattell Shepherd, Rector of St. Paul's Church, Portland, Maine, who died March 23, 1919, a committee of three clergymen was appointed to represent the clergy of the diocese in an expression of their sense of loss, and an appreciation of the many rich gifts and excellent personal qualities of their deceased brother.

During a long rectorship in the diocese Mr. Shepherd was widely known as a lover of his kind, and a devoted priest, ready to minister to all classes in their need, and it is felt that such endowments of mind and heart will not fail to yield an influence for many years to come.

Sincere sympathy is extended to Mrs. Shepherd in her great loss.

ERNEST A. PRESSEY,
ROBERT W. PLANT,
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IN MEMORIAM

ELLIOTTE—On Tuesday morning, March 25th, 1919, at the home of her nephew, Mr. George J. Cassidy, Ventura, California, Sophia F. Elliotte, entered into the rest of Paradise. From a child she had known the Holy Scriptures, making them the rule of her life and conversation. A consistent Christian, an affectionate sister, and a sincere friend, she will be held in loving remembrance. She is survived by a sister, Mrs. Thomas C. Jenkins, of Pittsburgh, Pa.

"Peace, perfect peace, with
Loved ones far away.
In Jesus' keeping they are safe."

CHURCH ORGANIZATIONS

The Board of Missions

Correspondence is invited from those who wish to know:
What it does. What its work signifies. Why the work can be helped most effectively through the Board.

Address THE RT. REV. A. S. LLOYD, D.D.,
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Open Forum

(Continued from page 38)

viduals observe more generally the Twelfth Sunday after Trinity, upon which day the gospel relates the Ephphatha miracle of the deaf and dumb youth, as an annual contribution day for the support of the society. Bishop Suffragan Garland, of Pennsylvania, who acted as chairman of the commission during the absence of Bishop Israel in Europe, introduced the deaf mute missionaries individually to the synod, his remarks being interpreted into the sign-language by a hearing daughter of the Rev. O. J. Whildin, missionary in Maryland. The other missionaries were the Rev. F. C. Smielau of Selinsgrove, Pennsylvania, and the Rev. H. C. Merrill of Washington. The Rev. C. Orvis Dantzer of Philadelphia, another missionary, was absent on account of illness.

O. J. WHILDIN.

Baltimore, Maryland.

BOOKS RECEIVED

Poetry and Drama

- THE MAN OF KERIOTH. By Robert Norwood. \$1.25. (George H. Doran Co., N. Y.)
- THE NEW DAY. By Scudder Middleton. \$1.00. (Macmillan Co., N. Y.)
- THE ROCKING HORSE. By Christopher Morley. \$1.25 net. (George H. Doran Co., N. Y.)
- SONGS FROM A WATCH-TOWER. By Richard Hayes McCartney. 75c. (Fleming H. Revell Co., N. Y.)
- ESCAPE AND FANTASY. By George Rostrevor. \$1.00. Macmillan Co., N. Y.
- WILD SWANS AT COOLE. By W. B. Yeats. \$1.25. Macmillan Co., N. Y.
- BITS OF BACKGROUND IN ONE-ACT PLAYS. By Emma Beatrice Brunner. \$1.00 net. Alfred A. Knopf, N. Y.
- THE RISEN KING. Cantata for Easter-Tide. By P. A. Schneck. 50c. Oliver Ditson Co., Boston.

DIED

HARDING—Entered into life eternal from her late home, Christ Church Hospital, Philadelphia, March 7, 1919, Miss Mary E. Harding, late of Lowville, New York. "He giveth her beloved sleep."

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OUR CONTRIBUTORS

THE Rev. W. R. Bowie, D.D., whose article, "And There Was No More Sea," appears in this week's *CHURCHMAN*, is the rector of St. Paul's Church, Richmond, Va. During the war he served as Red Cross chaplain at Base Hospital 45, A. E. F. This article is a part of a longer paper. Unfortunately the limited number of pages in *THE CHURCHMAN* precluded our using the whole. Dr. Jefferys, as our readers know, is the superintendent of the Philadelphia City Mission. Dr. Ralph Adams Cram, writer, architect, philosopher, is, as our readers know, the architect of the nave of the Cathedral of St. John the Divine. New York churchmen will be interested to know that on May 3 at the annual meeting of the Cathedral League in Synod House, New York, Dr. Cram will deliver a lecture on the nave, illustrated by lantern slides.

MARCH ANGLICAN REVIEW

THE March number of the *Anglican Theological Review* maintains the scholarly and interesting standard set by previous numbers. It opens with an article on John Colet by Professor Jenks, which puts the famous dean of St. Paul's in his proper place in the great drama of early church life in England. Dr. Easton's scholarly treatment of Apostolic Christology is continued and concluded, and Dr. Miller's keen and penetrating criticism of Mr. Temple and *Mens Creatrix* is stimulating and thought provoking. In many ways Miss Scudder's article, "The Social Teaching of the Church Year," is the finest ever written on the social aspect of the church seasons from Advent to Trinity. It is critical, constructive and reverent. Besides an interesting critical note on the word "covet" in the Tenth Commandment, the number contains an excellent series of thorough and critical book reviews.

A PRAYER FOR THE WORLD

O God our Creator and Governor, at whose word the earth came forth from darkness into light; we beseech Thee to pour Thy Spirit into the hearts of all men, that they may cease from violence and turn themselves to creative work. Let Thy light shine upon the counsels of their hearts, that selfishness may be rebuked and that those who sincerely desire the good of mankind may be known and followed. Grant that all nations may perform their several parts in making Thy truth to be known, and join them in a strong covenant of peace which shall prepare Thy way and hasten the coming of Thy kingdom; through Jesus Christ, our Lord. Amen.

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EASTER

By Chaplain John Stuart Banks.

IT has been my lot to see much of the suffering of our brave boys who have left their homes and crossed the seas to fight for us and for the principles that we acknowledge to-day. They have been "strong in the grace which is in Christ Jesus," and I must remember the precept of St. Paul, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Therefore I send you this message.

I remember Captain Davis; I saw him in the hospital every day for three months. He had his leg and arm badly shot with shrapnel and had to have them both amputated. He had seven operations to save his life. Through all his terrible suffering, he kept his spirit, the true spirit of the soldier. His smile was the joy of his ward, and I never remember his complaining at any time. The morning that they were going to amputate his leg (his hand had been amputated a month before), I talked with him, and told him how sorry I was that he had to go through so much. I tried to encourage him by telling him what an inspiration he had already been to the other men. He looked up to me and said, "Chaplain, I don't mind giving my hand and my leg too, if it does any good."

Charles A. Fiske stood by the grave of his only son, Lieutenant Fiske of the 111th Infantry, and said to me, just after taps had been sounded, "It's the price and we are both willing to pay it." He did not weep, he was a Christian and had faith. Robert S. Gill was an actor in New York, and heard the call of his country. At Soissons he received a wound in the head that caused a gradual paralysis of his whole body, until his death on September 23. He used to say to me, "Chaplain, I'll never act again but I hope that I have acted the man in a better play." Captain Hallam received a machine gun bullet in the head that severed the optic nerve as he was leading his company of marines through the Bois de Belleau to clear the left flank. They tried to save his sight, and held out hopes that they might be able to do so. But there came the time that he knew that he would never see his wife and children again. He used to come regularly to services in the chapel, led by one of his wounded companions, and always received the Holy Communion. One Sunday he stayed after the service, and when I went up to him and took his hand to say a word of cheer, he said, "Chaplain, I'll never see again, but I expected it, and I don't mind; there are some things I can see better now."

I went in to see Major-General Rhodes, after the armistice. His face was covered with bandages and his body a mass of wounds. I knew him as one of the great Christian leaders of our armies, and a devoted churchman. I said, "General, I'm sorry." He said, absolutely forgetting himself, "I'm not, I'm glad; kneel down chaplain, and thank God with me that we have been permitted to win a victory that will bring a lasting peace." Fred Arbergast, a private of marines, who was in hospital for seven months, and whom I had seen brought into the field-hospital near Château Thierry, hung on to life

with the fighting spirit of the American soldier, when the surgeons had given him up. He is back at home now. He used to say to me, "I'm all right now, everything is going to be all right now."

Such are the messages of those who have been with Christ and who have united with Him in His sacrifice. It is not a message of suffering and death, it is a message of life and of victory, that I send to you this Easter. It is the word of every one of even the least of these who have suffered for Christ's sake.

WHEN A LITTLE CORNSTALK BOUGHT A BELL

By Eugenie du Maurier

FOR a long time, nearly two hundred years, in the little town of Grosslaswitz, a very interesting bell has been hanging in the little church tower. On that bell there is engraved a six-eared stock of corn. The story of that bell is very helpful. The old bell of the church could not be heard in the village. And in those days, you know, people were called to church by the bell rather than the clock. So they decided that they must have a new bell. But the people were all very poor. And they did not know how they could give enough money to buy a bell. Everybody offered to give a little. But when they had put it together it was not nearly enough to buy the new bell.

One Sunday, when he was going to church, the schoolmaster saw growing out of the wall of the churchyard a good, strong stalk of corn. You know sometimes old walls are decayed and have earth in the broken crevices. Perhaps, this seed of corn had been dropped there by one of the birds. The schoolmaster became interested in the lonely cornstalk. He wondered how it came there and what it would do. So every Sunday he watched it and watched it. And he saw that it was growing beautifully. At last it grew six well-formed ears of corn on the stalk. So he gathered them and put them away. And the next year he sowed the seed. Then he gathered it again. And the next year he sowed the seed. The next year he did the same. And the following year he had not enough room in his garden for all the corn. So he divided it among his friends. And they went on sowing the corn until after eight years they had a crop so big that when it was sold they had enough money to buy the longed-for bell. And the bell was bought. The story of how it was secured was written on the bell.

The people of Grosslaswitz have gone to church to the music of that bell all through these war-times. And I am told that at Easter-time this year the old bell will for the first time have rung from its old brass clapper some of the beautiful Easter anthems, and that the people will sing their praises to their Lord and Saviour early on the Resurrection morn, thanking Him for the promise of salvation and for the prospect of earthly peace and pardon from their enemies. The dear old hill town of Grosslaswitz will be another Bethlehem with its invisible hosts of angels joining in the glad Easter Day songs of "Peace on earth, Good-will to men. Glory to God, in the highest! Hallelujah!"

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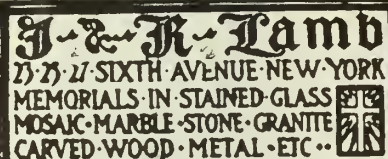
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The Churchman

Saturday - April 19 - 1919

EASTER

EASTER DAY this year will be a memorable one in every parish and in every home. It finds the war closed, but with anxieties hardly less than those which the war in its progress brought. The joy and gladness of the coming of peace are lessened by the distressing conditions in a large part of Europe and by the anxieties which are everywhere present. The fears of a great company of people for their sons in service abroad are lifted by the cessation of hostilities and the return of many soldiers, but there are thousands of homes where sorrow and bereavement have come which will be in our minds. The great lessons of Easter, of hope and joy, of life and courage, are needed and are as fresh and strong for those who can receive them as ever before. Our civilization seems like a ship saved out of the storm and stranded, not yet broken up, but not out of danger. Easter will come with its message of hope and blessed are they who can take it in. Easter Day will be for all of us what we make it by our preparation to keep it in the right way, by our thought, not of ourselves, but by our endeavor to bring with us to the house of God all whom our invitation can reach, that at the Lord's table we may all become the thankful guests of the risen Lord.—Edwin S. Lines.

THE MIRACLE

THE fact which makes the heart leap at Eastertide is that in the Resurrection spirit triumphed over matter. The Christian has always with an unerring instinct resented the dominion over his life of mechanics and matter. He knows that he does not know what matter is, but he also knows that it is the outward and visible sign of something dangerous within himself, the eternal enemy of his highest hope. That is the reason that he has so often feared, with a childlike fear, the scientist as an enemy of his faith. The things in experience which he likes best, the man of science likes least—surprises, miracles, exceptions to law. We ought to be very patient with churchmen in the battle which the Church has fought with science. It has not all of it been mere bigotry and perverse ignorance that made faith contest every inch of the ground. It has been the struggle for existence of beauty and hope. For the moment that any one announces a law which seems to imply that the whole universe is a mechanical thing, the Christian springs to the defense of his hearth. If that be true, he is done for. The Christian knows that he does not know what matter is, but he is suspicious of it. It is to him a constant reminder of something within himself that he fears—the tendency towards fixedness, inertia, inability to change.

Bergson in the brilliant exposition of his philosophy has made matter the badge of ignominy. He shows that there are two tendencies visible throughout the universe. One is characteristic of matter. It is the mechanical and the automatic. We can count upon matter. There is a fixedness about all its relations. It is going to do tomorrow what it did yesterday. It will reveal no new habits. It creates nothing new. Therein lies its ignominy. That is the sign whereby we know that it is dead. But the farther we get away from matter in the domain of life, the greater the contrast in this regard. A man is not pure mechanics. It is his glory that we cannot absolutely count upon him. He is free. He changes, he makes and breaks habits. He rises out of a dead past, into a living

tomorrow. He descends from a living, free today into a dead tomorrow. He develops and grows. He also stagnates and degenerates. He is versatile. That is the story of St. Augustine, St. Francis. One day their friends came and found them changed, different utterly, risen from the dead. Just when we think that we know all about a man and can fix him in a definition, his goings and his comings, his hopes and his fears, his bigness and his littleness, behold! he is not there. He has risen to something other than he was.

Matter has nothing of this romance about it. The ignominy of it is that it can neither be saved nor damned. Therefore when our lives tend towards the mechanical, the fixed, we are behaving not like free spirits but like the body in the tomb. The ever-glorious battle of every man's soul is to keep rising from the dead. How aptly Tolstoy named his novel *Resurrection*, for he traced there the rising from the dead of two lost souls—lost, however, in different ways. One was imprisoned, caught like a helpless bird in the net of a brutish life, a life of bestial and unlovely things. The other was lost, caught in the mire of fixed, unyielding habits, prejudices and standards. Both at the touch of Christ rise from the dead.

It is difficult to understand how any one reading his gospels can carry away with him the conviction that Christianity is merely a system of decent morals. By the time the deeds we do get to be morals, they are dead. They no longer live. Our morals merely represent a crystallized past. Where the spirit of God is, there is always motion upward—life. Are our relationships today alive and growing, expanding with the years into something ever finer and bigger? Are we putting something into the state, into the family life, into our church life, into all the ties that bind us to our fellowmen, something that is alive, creative, growing? If so, we have stood the philosopher's test of life and we have stood the Master's test,—we are not like clods of matter, we are free. No tomb can hold such spirits bound.

What an Easter of hope for the world this Easter of 1919 should be! We have sloughed off the dead cover-

ings of an old civilization. Men everywhere who never called upon the name of Christ before are hailing Him Master and Lord of the new day. Out of the tomb of dead habits and prejudices, old formulas outgrown, selfishness and cruelties that gripped our souls with the grip of death, men everywhere are seeking a new and better way of life. It is not merely the assertive desire to get justice long withheld, it is not chiefly the wish to shake our limbs free from the shackles that hindered the joy of life. It is the will to be free, to grow and serve and to know the meaning of life. Through four long years of agony, the Spirit knocked at the door of the tomb. It has opened and our faith tells us that again Christ in us has risen from the dead.

SWIFT AS LOVE

A RESURRECTION is always sudden. Life does not leak into the tomb. Suddenly the bonds of death are broken and behold!—He is risen. He is not there. How long at the rate that some of us are learning to live, will it take before life is really worth the living? How long at the rate the world has been getting Christian, will it take before the rank and file of men and women the world over can say that life is really a beautiful thing?

Salvation is as swift as love. It does not take a million years to learn to love. Like a flash of light it descends from heaven upon the heart and behold, all things are made new. The tomb of habits old is broken and a soul, glowing and alive, bursts forth. There is a dangerous but common illusion about the coming of the Kingdom. We are told that we must be patient and wait; mend a little, here and there; alleviate a wrong by a half-right. We have no business to be patient. Patience does not teach us how to love. The failure of the program of Christianity has been that men are too patient about it,—willing to wait, willing to go on years and decades and centuries living crippled, mean and half-lives in the illusion that things are getting better. Did you ever know a wrong to be righted gradually? While it yet remained a wrong it was a wrong. One day somebody made up his mind to do the thing right. Not till that moment was it done right. Some day, God helping us, the children of men will say: "Let us live it right; let us stop tinkering with outworn and useless things; let us cease to be patient with the tomb of things long dead."

Resurrections never go by halves. We are alive with love or we are dead. If the Spirit of God is within us, no tomb can hold us. We shall change, ever change, and begin anew. The world, looking for us where it left us yesterday, mired in our selfishness, our prejudices, our ambitions and our compromises will be told: He is not here; he has risen with his Lord.

THE CHURCH AND THE CHALLENGE

EVERY churchman will read with pride and enthusiasm Bishop Lloyd's announcement published in this issue, "The Challenge of the Hour Accepted."

Within three years twenty million dollars is to be raised. With that twenty million dollars the Episcopal Church proposes to meet the responsibility which today the Cross and the Flag lay upon the Christian citizens

of America. The men behind this program have heard the challenge of the hour; their Christian vision has taught them how to answer that challenge. With that vision, all they need is money and men. They will get the money; they will find the men. God helping us, the Church in America will during the next decade battle manfully to preach the Gospel to the poor, heal the broken-hearted, preach deliverance to the captives, recover the sight of the blind and set at liberty them that are bruised.

It is a glorious work that humanity calls upon America to do. The Episcopal Church is going to answer the call of Christ.

THE WEEK

Chronicle and Comment on Current Events

DR. FOSDICK ON RELIGIOUS EDUCATION

DR. HARRY EMERSON FOSDICK at a dinner, given under the auspices of the New York Sunday School Association in the interests of religious education, Monday evening, March 31, at the Hotel Astor in New York City, made a stirring address. Dr. Fosdick is an orator of remarkable power. He has also a comic sense. In his stirring plea for specialization in the ministry of the Churches, he struck a telling note. Religious education is a field of specialization which the Churches should respect and make provision for. Dr. Fosdick affirmed that the lack of specialization in the ministry was responsible for an extravagant waste. He affirmed that the men and women who really can be counted upon to assume responsibility for the advancement of the Kingdom of God are the men and women who have been trained and nurtured in the Bible classes of our churches. Their Christian culture is likely to be deeper and finer than that of men who in later life first received the imprint of Christian teaching. That is sound psychology. It is the strongest of arguments for religious education. Certainly our experts in this department of the Church's work have the future with them. On every hand testimony is offered of the primary and urgent importance of informing the souls of children with the spirit of the Christ.

MEXICO

IN our note of comment in the issue of March 1, entitled "What is the Matter with Mexico?" a grievous wrong was done to Bishop Aves by our ignorance of certain personal matters. For this wrong, THE CHURCHMAN offers whole hearted apology to Bishop Aves. We hope that our readers read the fine letter from the bishop, which we published last week, and also the one from the Rev. A. L. Burseson. These letters came to us too late for editorial comment in the issue of which they appeared.

The Bishop of Mexico's reason for absenting himself from his diocese the greater part of the last two years would justify his course to any sympathetic person. His personal sorrow and anxiety, added to the unsettled conditions in that unhappy land are persuasive arguments in Bishop Aves' behalf.

But THE CHURCHMAN must make two statements in

its own defense. If the statement in the brief editorial note of March 1 had been made upon hearsay, *THE CHURCHMAN* would have been well nigh criminally negligent in casting reflection upon the administration of the Church in Mexico. No reputable journal makes assertions upon mere hearsay. Every fact upon which we based our criticism of the failure of Mexico was vouched for by the best authority on the missionary work of the Church. But that authority erred in the omission of one fact and the mis-statement of another. Bishop Aves has not been away from his diocese for two years. Also, there was a compelling reason for the bishop's absence from Mexico. It is for these errors that *THE CHURCHMAN* offers apology to Bishop Aves.

But the main contention of *THE CHURCHMAN*'s editorial comment stands. The work of our Church in Mexico has been woefully mishandled for years. Bishop Aves inherited this condition; he did not create it. Mexico, almost from the beginning, has been mismanaged by the Church and by those who have been sent to administer its work there. To be sure, it is not the only place where the Church has bungled its missionary work, but it has long been a patent example of such mismanagement.

What is the matter with Mexico? Something more serious is wrong than the insuperable personal burdens of its bishop.

SUNDAY BASEBALL

IT is interesting to note that in the letter of our English correspondent, in the Rhode Island letter and, during the week, in the news columns of the daily press, we find appearing a controversy over Sunday games. In England it is cricket; in America, naturally, it is baseball.

The Bishop of Rhode Island and the clergy who have entered the controversy there did not oppose Sunday amateur baseball. They opposed professional baseball. The distinction is decidedly in the interest of a Christian Sunday. The opening of the baseball parks for amateur games is quite proper and right. No one attempts to prohibit Sunday golf. No one has the right, on Christian grounds, to oppose amateur games on Sunday. But professional Sunday baseball introduces rowdiness, increasing the labors of motormen and, generally speaking, dishevels our day of rest. In Rhode Island the bill for Sunday baseball, we are informed, was pressed by men financially interested in the park.

There are, it must be noted, religious organizations which are opposed to any kind of baseball on Sunday. They would, if they could do so, compel people either to attend church on Sunday or twirl their thumbs in boredom. The Church is not concerned with the problem of whether people ought to fish, play ball or golf on Sunday. What the Church is concerned with is that people shall worship on Sunday. It is the business of Christianity to make worship appeal to the consciences and hearts of the people. It is in the interest neither of morality nor religion to penalize those who wish to take innocent diversion on Sunday. We recall that it was said of old that all the people wept when they heard the law. It is not wrong to be happy and it is not religious to be bored. The laws of Sunday keeping ought not to make Christians weep when they hear them read.

So we are glad that the clergy of Rhode Island have

taken a constructive attitude towards the problem of Sunday baseball. They have put the prohibition where it belongs.

THE OUTLOOK ON THE MISSION TO THE VATICAN

THE Outlook in a recent editorial on "The Episcopal Mission to Rome" sees little hope in any future organic union of the Episcopal Church and the Church of Rome. It is probable, says the editor, that

the Vatican will receive the advances of the Episcopal bishops more courteously than the Episcopal bishops received the advances of the Protestant clergy, for the Vatican is sure to be diplomatic.

But it is as certain as anything in the future can be that the Vatican will not recognize the Episcopal Church as a Christian Church nor its clergy as Christian priests, nor enter into any official relations with that Church or its clergy. And it is equally certain that the great body of Episcopalians in this country will never consent to repudiate the Episcopal Church, to concede that its ministry is not a Christian ministry, that its history is only the history of a schism, its church buildings are only secular halls, and its dead are all buried in unconsecrated ground.

The only way for Episcopalians to enter the Church of Rome is by the path of repentant or at least converted schismatics by which Cardinal Manning and Cardinal Newman entered it in the last century.

Dr. Huntington is reported once to have said with fervor: "No peace with Rome." Dr. Huntington was a zealous advocate of church unity long before unity became a popular cry among church leaders, but he looked for unity where it is most likely to come—among the Churches which are not ashamed of a Protestant inheritance. It is possible that in God's providence, the Church of Rome may change in the direction of the Protestant tradition, but that is not likely. It is far more natural that the Presbyterian, Congregational, Methodist and Baptist Churches may gather up some dropped stitches of the Catholic tradition. Unless Rome changes fundamentally in temperament, we should lose far more than we should gain by union with her.

QUAKERS IN RUSSIA

THERE is a group of people who during the past four and a half years of destruction and desolation have quietly and successfully taken their part in the struggle in the strength of a single weapon drawn from the arsenal of the ages. In France, Russia, Serbia, Armenia, Corsica, Tunis, Syria, Holland, Belgium and Italy the Quaker relief workers have operated central stores, co-operative shops, orphanages, hospitals, dispensaries, settlement houses. They have distributed clothing and food, opened libraries and home classes, encouraged modern methods of agriculture, carpet-weaving and knitting. Another expedition to Russia is now being organized by the Quakers of England and America. The plan is to send a commission of three or more prominent Friends with special qualifications for spying out the land and discovering just what assistance can be rendered to help Russian peasants learn the trades and carry on efficient production. With them will go a group of half a dozen or more of the most capable and experienced volunteers who have been tried out in war emergency work in other countries. No matter what political party has happened to be in power in distressed Russia, Quaker workers have never been molested; they have been respected alike by Keren-sky and the Bolsheviki. Everywhere they have the confidence and the gratitude of the people.

SATURDAY NIGHT SERMON

How Jesus Abolishes Death

BY THE REV. GEORGE THOMAS DOWLING, D. D.

If a man keep my saying he shall never see death. St. John VIII—51.

HE does not abolish the fact of death. He does not abolish its partings nor its pain. *And yet He does,* but how? Just as the sun abolishes the stars: by flooding the world with so much greater light that we no longer see them. They are still there, but we forget them in the presence of so wonderful a glory. Thus Jesus Christ has abolished death by illuminating life; the life here and the life beyond. Sometimes when I was rector of St. James' Church in Brooklyn, I would stand, in passing it at night, and look upon its graceful proportions and its beautiful window. But it did not look beautiful then. It was dark—and sombre and opaque. And yet I knew it was beautiful *because I had already seen it illuminated on the other side.*

He who accepts Jesus Christ for his Friend and His teachings for his guide shall never see death, because he will see through it and beyond it. That which seemed dismal and obscure, shall be lit with glory, and he shall catch the music of anthems, and the voice of One within saying "I am the resurrection and the life; he that believeth in me though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die." He hath abolished death by bringing life and immortality to light. In the brightness of that revealing effulgence, "old things are passed away and all things are become new." He has abolished death by illuminating life.

And thus at every burial service, amid songs of triumph, our Church sends forth its exultant challenge, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ!"

Is that a death-bed where the Christian lies?
Yes, but not his. 'Tis death itself that dies.

When the body of Henry Ward Beecher lay in state in Plymouth Church where he had preached for so many years, it was guarded by a military watch, from the regiment of which he had been chaplain. And all through the night, as the sentry marched backward and forward, every hour his voice was heard, ringing out, solemnly but cheerily, "All's well!" And this is the message which I want to bring to you on this glad approaching Easter Morning; that if you are a believer in Him, and are therefore trying to live His life, whether death shall come to you fifty years hence or tomorrow or today, "All's well." They who become His disciples shall never see death. Even though death shall be present, they shall never see it. *They will only see Him.*

Jesus abolishes death by dissipating its gloom. He teaches His disciples to act and to think as though death for them did not exist. He teaches them that, it is in itself, neither the end of life, nor any great catastrophe, but a mere incident; a nothing at all, just a crossing over; to believe that it is not a finale but a beginning; a beginning of something greater and more glorious than has ever been conceived; that "eye hath not seen, nor ear heard, neither have entered into the heart of man the things

which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit."

When a young man graduates from college we do not speak of it as a finishment, though, of a certain stage in his development, it is; but all that is lost sight of, and we think of it and speak of it, only as a commencement because in that hour of anticipation, we realize what lies before. And even so, to the believer in Jesus Christ,

There is no death.
What seems so is transition.
This life of mortal breath
Is but the entrance to the life elysian,
Whose portals we call death.

The day of your college commencement was not a day of gloom. It may have been a day of sadness because such partings are almost always sad, but a sweet sadness. Do you remember your last night with the "fellows?" You gathered and sang the old songs, and you couldn't forget even if you would, that it was the last time.

Then you wandered forth together, as you had so many many times during those happy years which were now forever gone, to sing once more your old-time serenades beneath the same windows which were expectantly as then, only half closed. And when it was all over, and you were just about to part, someone suggested that you join hands and sing "God Be With You Till We Meet Again." And so you sang it—or tried to. It was an hour of sadness; but it was one of the happiest hours you have ever known, because you knew, despite its partings, it was not the end, but only a beginning.

And as I sit here in my study writing this, I seem to catch across the ages, the voice of the Apostle "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown!" *And then the Scriptures think so little of death, they do not even tell us that He died at all.* They are not dealing with death, but life.

And last of all I seem to hear another voice. It comes from Calvary. "When Jesus therefore had received the vinegar He said, It is finished; and He bowed his head and gave up the ghost." And then, in only three days,—*Easter Morning!*

And out of the past, there comes to me a poem which I read many years ago:

If I were told that I must die tomorrow
That the next sun
Which sinks, should bear me past all fear and sorrow,
For any one;
All the fight fought and all the journey through;
What should I do?

I do not think that I should shrink or falter,
But just go on
Doing my work, nor change, nor seek to alter
Aught that is gone;
But rise and move and love and smile and pray
For one more day.

And lying down at night for a last sleeping
Say in that ear
Which hearkens ever, "Lord, within thy keeping,
How should I fear?
And, when tomorrow brings Thee nearer still,
Do Thou thy will."

I might not sleep, for awe; but peaceful, tender,
My soul would lie
All the night long; and, when the morning splendor
Flashed o'er the sky,
I think that I could smile, could calmly say,
"This is His day."

AND THERE WAS NO MORE SEA

BY THE REV. W. RUSSELL BOWIE, D.D.

THE sea in the thought of the seer of Patmos stood for the fearsomeness of the unknown. Only in part can we of modern years taste, in our own experience, this sense of the lonesome terror of the sea. Men who have stood at nightfall upon the decks of ships that drew near to the submarine zone have known a little of this sense of the vague and threatening unknown. The dark fell and there was no light. Whether the convoy was together or separated, one could not tell. What lurking shapes lay in the unseen waters no one knew. Only the ship steered ahead into the blackness that hid perhaps the menace which the next hour might uncover, while the ghostly phosphorescence gleamed in the water that writhed away from the vessel's track out into the empty dark. Magnify by an hundredfold this feeling which men of our own time have shared of a peril ominous yet unpredictable, and we begin to understand what was the sense of the hostile desolation of the sea that was in the mind of the writer of the Revelation.

When we take this symbol of the book of Revelation up into our spiritual experience, do you not begin to perceive how often our universe without Christ is all full of the mood of the desolate, unknown sea? There is a part of life which is familiar where we walk with confident feet; there are convictions that we trust in and are sure of; but we are afraid of the waste of the sea that lies beyond. There are men and women who in moments of some great grief and need for faith turn to the faithfulness of their human friends. They know that as far as these can, they will enter into their experiences, will share and sympathize and help. They trust also in what would be the friendliness of Jesus. They think that if He were with them, as He was with the disciples long ago, He would be understanding and compassionate and merciful.

But in flesh He is not with us. We cannot see Him or feel His touch. It seems as though His were a life that was lived long ago, and we are not dealing directly as men used to do then with Him. We have to do with the invisible God. We have to do with Him who sends us sorrow and pain in ways and for reasons we cannot know or understand. We see the young go out suddenly from life when we think that all their golden promise is unfulfilled. We watch the eager and the gallant and the good cut down, when to our poor stumbling comprehension the worthless seem to flourish; and we ask ourselves, what is the spirit that is back of the unknown? Is there really love and understanding in the heart of God? Or is life all full of a weary terror like the sea? Must our thoughts steer out into the unknown, afraid of the unfriendliness of the horizon and the dark?

Then to souls with such a questioning and in such a mood there comes the gospel of the Resurrection, which draws its glory from the remembrance of who it was that rose. Jesus lived on earth to reveal to men what God is like. That is what He did. When He was near, men found their understanding of the infinite One. They

were satisfied that God must be like Jesus. They believed through Him that God was very good. They saw their Master trust even through Gethsemane. They believed that there were no unknown things to fear, no unplumbed spaces in His universe that were not filled with His Father's love. And then death came to Him. The sin of earth took Him and crucified Him; and there ensued for them those hours of dark despair which reached from the shadow of the cross on Calvary to the breaking of the Easter dawn. In those hours it seemed as though His faith were discredited, because there seemed to be one great void and gulf into which His trust in God could not light the way. Then came the Resurrection. In a transfigured world on Easter Day, the risen Lord walked again in the fellowship of His own.

And what did His rising mean? Not the mere miracle of one man's resuscitation, not the mere fact of the coming back to them of their supreme friend. No; but it meant the triumph of all that His life had stood for and proclaimed. It meant that He had plumbed the ultimate darkness, had passed through the utmost depths of life and death and had found God on the other side. The terror had gone out of life. The deep experiences which they thought were hostile were filled with friendliness. It was as though all the universe had become as sweet and sure as the dear familiar ground of Galilee, where the Lord's own feet had walked.

Shall it not be so for you today? There have been times when life was all sea—the mocking, sorrowful sea. But the Easter message comes to you to tell you that all your earth is lit by the light of the Master's presence. He who was on the earth, and lived and made Himself known to men, is living now. He is with God. He is the heart of God. It is a God-like Jesus that we trust and believe in. Be glad then, O weary voyager! Rejoice, O heart that fainted before the dismay of the far and dim! There are no terrors for you any more. There are no disastrous journeys for you to fear. Even though you cannot see it now, all reality is made up of such a substance as the friendliest ground on which your convictions, your hopes, your loves have stood. For you, too, on this Easter morning, there is no more sea,—unless it be the sea of glass mingled with fire, of a great calm and a triumphant joy.

In the second place, the sea stands for estrangement. It is the vast barrier of what are sometimes the world's insuperable distances. Now the gospel of the Resurrection comes to us to increase our instinctive desire to share the life of humanity to the utmost, and to break down those spiritual barriers of civilization which are symbolized, in the words of Revelation, by the sea that lies between. The life of Christ, the death of Christ, the triumph of Christ over death, exalt, as we have said before, His spirit into sovereignty for all our interpretation of what is noblest and most enduring. He was the Friend and the Saviour of all. He lived and died and rose not for the Jews, His own people, only, but for all the children of the Father. He came to earth, and His

spirit comes to us to-day out of the Invisible, to help us understand the brotherhood of all human life. On Easter Day we remember that and try to express it. We realize that every Christian congregation is concerned with the destiny of the kingdom of God everywhere. We remember that men and women, not only in the mountain hollows, and the mining towns, and the Alaskan gold fields, under the American flag, but men and women in China and Japan, in Palestine, in Armenia, everywhere where the merciful messengers of the Lord can go, are hungering for the touch of Jesus' friendliness and waiting for the message of life that comes through Him. The Easter message is not fully grasped until it has enlarged our souls to an universal sympathy, and thrilled us so with a sense of the mighty wideness of the venture of the Kingdom that when needy lives beckon from whatever distance for us there is no more sea that lies between.

I would apply this thought also to perhaps the most crucial opportunity that faces us in this generation. We have fought side by side with the men of other nations. By the great bonds of mutual sacrifice we have been bound together. And now we are confronted with the question as to whether those bonds which have been

forged in war shall go on into the greater and freer association of nations that deliberately league themselves together to make justice and peace endure in the world. It seems to me that the desire for this is taken up into the inmost meaning of our Easter thought. If Christ be risen, if His great love is on the throne, then out of hate and strife and old calamities there must be the broadening way towards life and love. We do not testify best to His Resurrection when we chant of it in thoughtless words, and suffer our conceptions of what it means to die within the isolation of the Church's walls. We witness to it best when we have tried to show in our practical choices that truly He is risen,—risen in the power of His present life out of the old graves of human error into the light of new aspirations of service and companionship. We testify best to His Resurrection when we make Him the living Lord who shall help us believe and hope and venture to bind the peoples of this world together in such a concord as shall represent His spirit, and shall make it true that from hearts in any quarter of the earth which beat with His sympathy and His desires influence and service shall be able to go out to all peoples in the new age which has transcended the barrier of the sea.

THE EVER-LIVING ONE

BY WILLIAM H. JEFFERYS, A.M., M.D.

NOT long ago, I attended Easter morning service in a certain church. The music was particularly fine and the Easter flowers lovely, but the preacher pretty nearly succeeded in quenching their meaning by referring to the great festival as "the monument of the Resurrection." No doubt it was an over-sight and as such should not be taken too seriously, but it is worth asking ourselves how it is possible that even in a moment of distraction we—actually a bishop—could stand at the point, or speak from the angle, of calling Easter the "monument" of anything.

I suggest for explanation an incident told me by a mission study class leader. She was speaking to a well-known Bible student—a man—concerning mission study methods as compared with Bible study methods, and said something to the effect that in mission study the Bible becomes a living book and Christ our living teacher. His answer was somewhat startling. He said "I have been going back to the Bible as my teacher for so long that I had almost forgotten that Christ is alive."

In mission study the Bible is not so much a record of things which happened, as it is a guide and interpretation of things which are happening. We are not studying how the thing was done as much as we are finding out how to do the thing; not what Christ's mission was, but what it is, for if it ever was—it certainly is now. The matter of great interest is not what the Church did, but what she is doing; and Jesus, the historic character, fades and gives place to the Living Christ. A peculiar distinction between a Bible class and a mission study class is, that in the former, we think and speak of a past Christ; in the latter, of the Christ that is.

The fact is that in recent years it has become so largely a matter of habit to speak of our Lord in the

past tense that we have in a measure psychologically removed Him into past time. We have developed a feeling of His historicity. We have made so much of manuscript and archaeological exploration that not only the Church has mentally buried Him but her message has conveyed that impression to the world. Our Christian literature is full of the past tense, even its most beautiful expressions speaking consistently and deliberately in past terms. It would be easy to make ten thousand quotations to back up this statement. One of the loveliest poems ever written of Christ, the all sufficient name of which is "Jesus," begins, "All fair things loved Him." The use of the past tense removes Him immediately to Palestine two thousand years ago. Suppose, instead of being so written, the line had run thus:

All fair things love Him
Streams and sounding seas
Birds in the cloudland shaking melodies
Like softly falling rain—

wouldn't it have made all the difference that there is between the expression "historic Jesus" and "the Ever-Living One." When we are definitely speaking of concrete acts in historic time, or talking with reference to historic circumstance, it is legitimate and natural usage to employ the past tense; but when thinking in terms of Christianity in action, when our minds are on present day themes and, above all, when we are practising the Presence of God, there is all the difference between the past tense and the present that there is between the "monument of the Resurrection" and the Morning Star of Eternal Life.

Now let us try out an example of this point of view business practically, and see where it lands us. In the

eleventh chapter of St. Matthew's Gospel, the twenty-eighth verse, it is recorded that Jesus exclaimed, "Come unto Me, all ye that labor and are heavy laden and I will give you rest"; and in another place—St. Matthew the twenty-fifth chapter, the fortieth verse—two days before His death and burial, He again spoke His sympathy for the neglected, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." How does that read and bear on social conditions today, as compared with this expression of the same thing, "Jesus says, 'Come to Me all you toiling and burdened ones and I will give rest. Take My yoke upon you and learn from me for I am gentle and lowly of heart and you will find rest for your souls, for it is good to bear My yoke and My burden is light'; and when He sums up His feeling on the whole question of service He says to us, "In solemn truth I tell you, that in so far as you rendered such services to one of the humblest of these, My brethren, you rendered them to Myself." I believe that one can quote the words of Christ in such a way as to remove Him almost completely from any connection with modern day problems; whereas the fact is that all that Jesus said, He says. He belongs to all time and to every day. Today He is crucified and today He is risen. His self-identification with the toilers is overwhelmingly a message of today and in the "Inasmuch" He is speaking to the modern world.

Years ago, the Church pitched on the Good Samaritan and decided that that was social service, which no doubt it is, though it is a lesson primarily in points of view. The Church has been a Good Samaritan, a very good one, but this Good Samaritan, Christianity, is only a step, a part, one function of Love. In so far as it is social service, it is the gathering up of the fragments that remain that nothing be lost, but Love is a progression; first pity; then justice; finally oneness; and the greatest of these is oneness. The Church ought to be further along in its progression than it is. At present we are in a transition stage, a state of progression into Love's higher reaches, when pity alone, will not do—it is not good enough; when even justice, to which we have not yet attained, can be seen to be, in itself, but on the way. The very word "charity" has lost its charm. No one wants "charity" any more, though many need help. Even justice is not perfectness. The goal of the Church is oneness with God and man, or it is nothing. We talk unity and we talk love, but do we really live either of these?

I suppose that many of us feel that when we shall have subscribed to the principles of social justice and expressed our understanding and sympathy with the world's dumb cry for help, we shall have attained. I do not so feel, myself. I do not so read the mind of Christ. The very fact that we can put ourselves as the Society of Jesus in the position of subscribing our sympathy to somebody else's program or need, shows the measure of our detachment and short-coming. It does not seem to me that we shall ever answer the call of Christ for help so long as we sit on the outside and shout back at it, or until we plunge into the abyss and become a part of it. Jesus does so. He is a part of it, the centre of it. Jesus belongs to the people. It is not the place of the Church of Christ to sympathize with working people. We, the Church, must be the working people. It is not our place

to be even an echo of the sound of the world's cry. We must be a part thereof and a large part of the cry itself. The home is ourselves, of course, and the pulpit, but also the office;—and the diocese, but also the community. We Episcopalians must be the other Churches and we must be all classes. We must be American civilization at its best, and we must be other nations, too. There must be no bounds to our love, nor must there be any bounds to our being, and we must stop talking about it, too, unless we can live it.

In the new age which is before us, it will not do any longer to talk religion unless we live it. Judge Lindsey said recently of this: "The war has discovered a new religion—a religion ages old—the religion of Christ in action. The Churches must preach and practise that religion or prepare to hear their call for cheers greeted with an universal 'Boo!' when democracy's next great campaign is over and the ships again come in."

I wish you would let me quote here your own recent editorial words:

We gave our bodies and our wealth into our country's hand, believing it to be God's will that by force we should end the reign of force. LET US NOW DECLARE THE WAR OF LOVE. It will be a war on greed, on cruelty practised on the helpless, on every intrigue of the strong to exploit the weak. It will be a war on philistinism, on luxury and idleness, on the insolent strong of every class. It will be a war without the demagogue's shibboleths, one class hurling accusations at another. It will be war different from any yet espoused by social enthusiasts, for it will be waged without pride of opinion or prejudice. It will chant, as it fights, a great prayer to God, a prayer for that spirit of fellowship in the world's work which is the only spirit of reasonableness. There is only one flag to be carried in such a war; it is the flag with a cross on it. [THE CHURCHMAN, March 8, 1919.]

In those words we live with Christ. We come within sight of the point of making the world's unconscious cry for help our own cry; the voice of the Church becomes the echo of the living voice of Jesus as He says: "*In so far as you do it to one of the least of us brothers, you do it to all of us.*"

AN EASTER PRAYER

BY ROXANA BYRD WHITE

O CHRIST, Who on that Easter morn,
When earth was young, arose from death,
Healed wounded hearts with sorrow torn,
Gave hope and peace, and brought the breath
Of life renewed to all mankind:

Grant that the lily's chaliced gold,
The soft blue sky, the meadows lush
With fragrant buds, the wakening wold,
The liquid song of the joyous thrush—
May calm again the hearts of men.

O Christ, Who suffered on the cross,
Rekindle with the spring, belief
In God's good justice; spare the loss
Of faith that saved the dying thief—

Grant to a world war-crucified
An everlasting Easter-tide!

THE CHALLENGE OF THE HOUR ACCEPTED

BY THE RT. REV. ARTHUR SELDEN LLOYD, D.D.

WHAT is undoubtedly one of the biggest and most courageous steps forward ever taken in the history of organized Christianity in America, was taken last week when the executive committee of the Board of Missions committed itself to as progressive and enterprising a program as was ever approved by any board. This program will serve as the basis for a Nation-Wide Campaign in which at least twenty million dollars will be raised over a period of three years.

At the meeting of the Board of Missions in December, the matter of a Nation-Wide Campaign was fully discussed and a committee of five, with power to act, was appointed. After careful consideration of the whole subject, a plan was adopted by the committee of five and unanimously approved by the executive committee of the board at its meeting last week. At this meeting of the executive committee a sufficient credit was provided for financing the campaign. The Rev. Robert W. Patton, D. D., has been chosen as national director of the movement.

Everything is ready now to bring the whole subject to the attention of the Church. A survey of the work in both the domestic and foreign fields is under way. This survey will be supplemented by a study of the needs of each diocese in order that the authorities of each diocese may, if they desire, incorporate their needs in a budget to be added to the general budget. Thus accurate facts can be presented to the Church as to the great call which comes from every quarter for increased support for our work in all fields.

It is planned to reach the conventions of every diocese and missionary district with a qualified speaker, who will be able to put the facts before the selected representatives of each diocese. This will be followed up by the organization of a local committee who will be responsible for the handling of the details within that diocese or district. A speakers' bureau is being organized and experienced speakers will be available for meetings of various kinds. Literature will be prepared which will show in attractive form the compelling facts concerning the needs in all fields. Articles that will be found good reading matter will be available for church and secular press, and every means will be used to enlist the interest and co-operation of every member of the Church and its various agencies.

It is planned to have the campaign embrace not only the Board of Missions with the Woman's Auxiliary and the American Church Institute for Negroes, but all the federal agencies of the Church, such as the General Board of Religious Education, the Joint Commission on Social Service, the Girls' Friendly Society, the Church Periodical Club, and other like agencies. The co-operation of the Brotherhood of St. Andrew has also been pledged to the movement.

For the first time in the history of this Church, therefore, a practical working basis co-ordinating, as far as diocesan autonomy will permit, the whole work of the whole Church will be sought. The General Board of

Religious Education and the Joint Commission on Social Service, together with the other agencies mentioned, have accepted the invitation of the Board of Missions to share in this united enterprise.

Many problems and tasks of unique and compelling interest thrust upon us by the present world emergency are in the minds of all thoughtful churchmen. These problems relate not merely to the obvious duty of the Church to support its general boards and to expand their work upon a much larger scale, but numerous special tasks to which the Church has always been committed but which she has inadequately dealt with, must be faced. The days of reconstruction are upon us. We cannot afford longer lightly to regard the Church's responsibility to the national problem of immigration. Our Board of Missions and our Social Service Commission must play their part by the strangers from foreign lands in our midst. The meeting of the crying need for men for the ministry and for trained lay workers; the strengthening of the home and family life of our land through Christian nurture and training; these are some of the pressing responsibilities placed upon the General Board of Religious Education.

Can we longer be largely indifferent to the unsupported struggles of the country church and the down town church? Has the Church no message nor act of sympathy and helpfulness for the millions in our land who after July 1 will be deprived of the only social centre provided for them? The saloon has served a community need. Cannot the Church provide a better? You cannot take something away from a man without giving him something in return. Our Church's industrial high schools for Negroes, especially in the South, must be equipped for their task of producing Christian leaders and teachers of their race. These are a few of our immediate responsibilities. We cannot evade them and remain true to America. That these obligations will be provided for under a united budget for all the agencies which the Church has created, marks an epoch in the history of the Church.

It is proposed to finish the campaign with an every member canvass not later than the first week in Advent of this year. The plan is, in brief, the extension of the "Campaign for the Church's Mission" which has been so highly developed by Dr. Patton and his staff of workers and its application to the entire Church. The success of the Campaign for the Church's Mission in parish, city and diocese has led those in charge to believe that its methods are sound and its results generally far beyond the expectation of those who have not been acquainted with its possibilities. If there has been any weakness at all in the Campaign for the Church's Mission, it has been in the lack of sufficient organization on the part of the Board of Missions to follow up the work and conserve the results. This will be obviated in the Nation-Wide Campaign by carrying the organization on for at least three years, in order that the Church may receive progressive and cumulative education; and the application of the principles in service and giving.

AWAKENING OF THE CHURCH OF ENGLAND—IV

BY JOHN O'LONDON

A silent, sullen people will judge your God and you.

SO Rudyard Kipling sang in "The White Man's Burden," but we are beginning to feel in this country that the terrible words are equally true when applied to those who profess to be disciples of the Christ. It is because of this growing belief that certain movements within the Church of England are being earnestly pressed by a large number of influential men and women.

For virility, force and determination no modern movement is comparable to what is known as the "Life and Liberty Movement." The driving force of this young, but powerful organization is the Rev. Dr. William Temple, son of that tenacious and stalwart fighter, Dr. Temple, Archbishop of Canterbury. The fact is worth recording that Dr. Temple threw up his West of London parochial charge with an income of over £1,200 a year to devote his whole time to the movement without fee or reward. This incident will indicate the spirit which animates some of the ardent reformers in our midst.

The movement is in no way opposed to our episcopal leaders who, as I have indicated in my previous articles, are really anxious for the greater efficiency of the Church, but the promoters of "Life and Liberty" say to the bishops, "If you believe that this change is necessary to the Church's health, then set on foot the action necessary to bring it about; call the Church to prayer and conference; insist on such concentration of energy on this subject, even if need be to the momentary neglect of other claims, as may ensure success. We rejoice to know that your goal is ours. Lead on, we will follow."

In other words the "Life and Liberty" movement is to provide the driving force to the various recommendations which have been formulated by the committees appointed by the archbishops. The supreme aim of the struggle is to secure self-government for the Church. As your readers doubtless know the Church of England through her connection with the State cannot make any changes in her formularies or administration without the permission of Parliament. It is not proposed to advocate the disestablishment of the Church, but rather to secure her freedom while still maintaining her position as the National Church. It must be borne in mind that the Church of the English people and the English Parliament grew up side by side and a vast body of churchmen and a great many nonconformists do not wish to sever the link which for centuries has bound the nation together, but in this democratic age it is being increasingly felt that it is necessary that the Church should gain full control over her own activities and full power to form and express her judgments through her own representative assemblies. The example of the Church of Scotland is often quoted and I have never yet heard a convincing answer as to why the historic Church of England should not have similar liberty to that enjoyed by the established Church of Scotland. Various anomalies in the machinery of the Church which hinder her work can only be removed by parliamentary legislation and it is becoming increasingly difficult for Parlia-

ment to devote the necessary time to the framing and discussing of such legislation.

The question of ecclesiastical endowment is of pressing importance. A good deal has recently been heard about large episcopal incomes and the official palaces which are supposed to be necessary for the bishops, but thoughtful people do not object to this so much as to the scandal of the large emoluments at one end of the scale and the miserable pittances which are provided for thousands of the parochial clergy. The promoters of the movement maintain that this problem can be solved only by a representative council of a self-governing Church.

Then there are problems of parochial administration which have to be faced. It is being felt that the laity should have a definite voice in the government of their Church. It is proposed to form in every parish a church council with effective powers to deal with the work of the Church.

Our present system of patronage is thoroughly archaic, but nothing is so objectionable as the fact that the parishioners have no means of hindering the appointment of a clergyman whom they desire to keep away. Then again owing to what is known as "the Parson's Freehold" a rector cannot be removed unless he is definitely immoral or negligent to the point of open scandal. The appointments of our cathedral bodies are almost entirely under state control. Neither has the Church any effective voice in the selection of her bishops. Neither can a new diocese be created without parliamentary legislation. To overcome these disabilities the Life and Liberty people are promoting an "Enabling Bill" which they hope may be presented to Parliament this spring. If the bill is passed it will enable the Church, subject to certain restrictions, to govern herself and make her own laws. It is satisfactory to be able to record that already a committee of about 160 members of the House of Commons has been formed to support the bill when it comes before Parliament. This committee includes members of all parties and is not confined to churchmen.

One of the most pleasing features of the movement has been the readiness shown by a number of nonconformists to co-operate in securing greater freedom for the Church of England. "Our task in the Life and Liberty Movement," says Dr. Temple, "is to call the Church to face its task; to seek from God the message it is to proclaim with regard to the vast problems, moral, industrial, international, which the coming years must try to solve; to stir up the gift of divine life which is in us as members of the Body of Christ; and then to claim freedom of corporate utterance and action in order that not only through a few scattered individuals, but with one voice the Church as a whole may call men to rebuild society as those who have given themselves into God's hands, praying that He will use them as His instruments to build now in England, in Europe, in the world, His holy city, which men of themselves can never build, because it comes down out of heaven from Him."

THE CATHEDRAL NAVE

BY RALPH ADAMS CRAM, LL.D.



DEAN ROBBINS



BISHOP GREER

The Bishop of New York, the Dean of the Cathedral of St. John the Divine and the Architect of the Nave



DR. CRAM

AS THE declaration of peace and the assurance of the continuation of peace through some international covenant come nearer in point of time to crown the great sacrifice of many nations—and not least that of America—what better symbol could be set up than a mighty edifice eternally dedicated to the worship of God who alone gives the victory? The impulse of Christianity has always been towards the manifesting through art of all kinds, and very specifically architecture, of the highest emotions of praise and thankfulness and pious commemoration, and always this found its showing in that architecture which is consecrated to the glory of God. Decreasingly has this been possible through the disintegration of the once united and single Church, and in default of the perfect and significant thing men have turned to the inadequate and the unexpressive; to the triumphal arches of Roman imperialism, the realistic representations of the combatants themselves, the obvious personifications of abstract virtues and principles. In point of significance the results are generally commensurate with the quality of the artistic achievement.

Is there not now an opportunity to reform this altogether? Hardly in generations, even in centuries, has the soul of man been so stirred to its depths as by this cataclysmic war; hardly has there been a case in history when victory seemed so miraculous or the issue so manifestly determined by the grace of God. As so many times before we are impelled highly to commemorate heroism and loyalty and self-sacrifice; to give concrete expression to our thankfulness for victory; but as never before are we impelled to show after some unusual fashion our consciousness that even we ourselves have seen in process one of the great determining events in world-history, and have been witnesses to the mercy of God poured out upon a world that lay almost in despair at the threat that

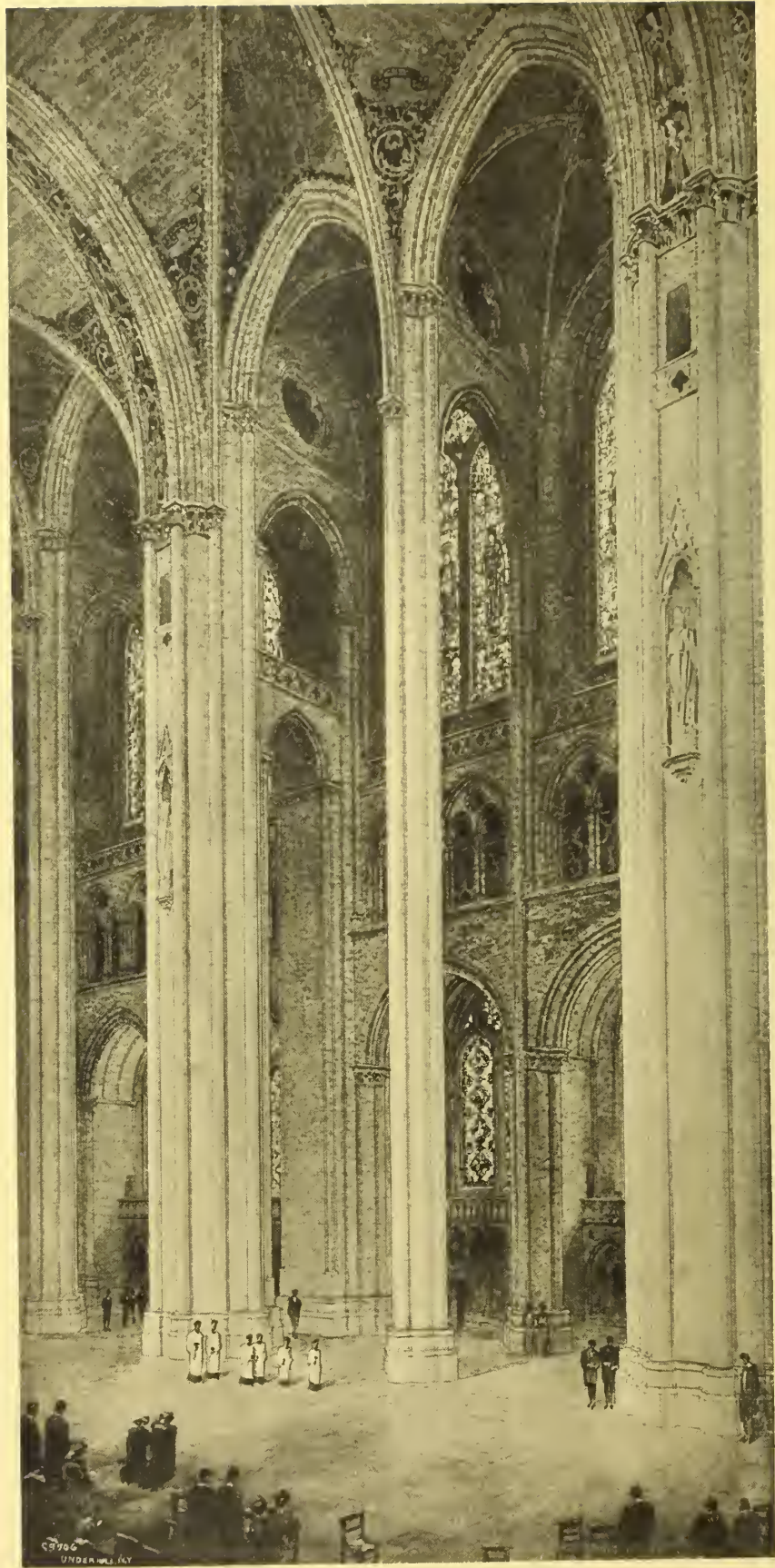
menaced it and the desperate nature of the peril that threatened its destruction.

It would seem that no better thing could be offered than the great communal cathedral for the personal and corporate memorials that are made an imperative necessity, a sacred obligation, by the Great War. For once the religious and devotional connotation is obtainable not in the form of isolated monuments scattered over a wide territory and so becoming in a sense too highly individualized, but in a structure destined to become, at least in size, one of the four greatest churches in the world. Here there is no possibility of elimination through destruction or reconstruction. As Sir Thomas Browne says "There is no antidote against the opium of time which temporarily considereth all things . . . but the iniquity of oblivion blindly scattereth her poppy, and deals with the memory of men without distinction of merit to perpetuity." In the progress of ages all material things must pass, but in spite of war and conquest and the vandalism that accompanies periodical social degeneration, it is the great cathedrals that remain when minor monuments pass. From Sts. Maria Maggiore and Aya Sophia, to Westminster and Amiens, the greater monuments have well outlasted their secular rivals, and were it not for the Reformation in England, the Revolution in France, and the Great War, the roll today would be almost complete.

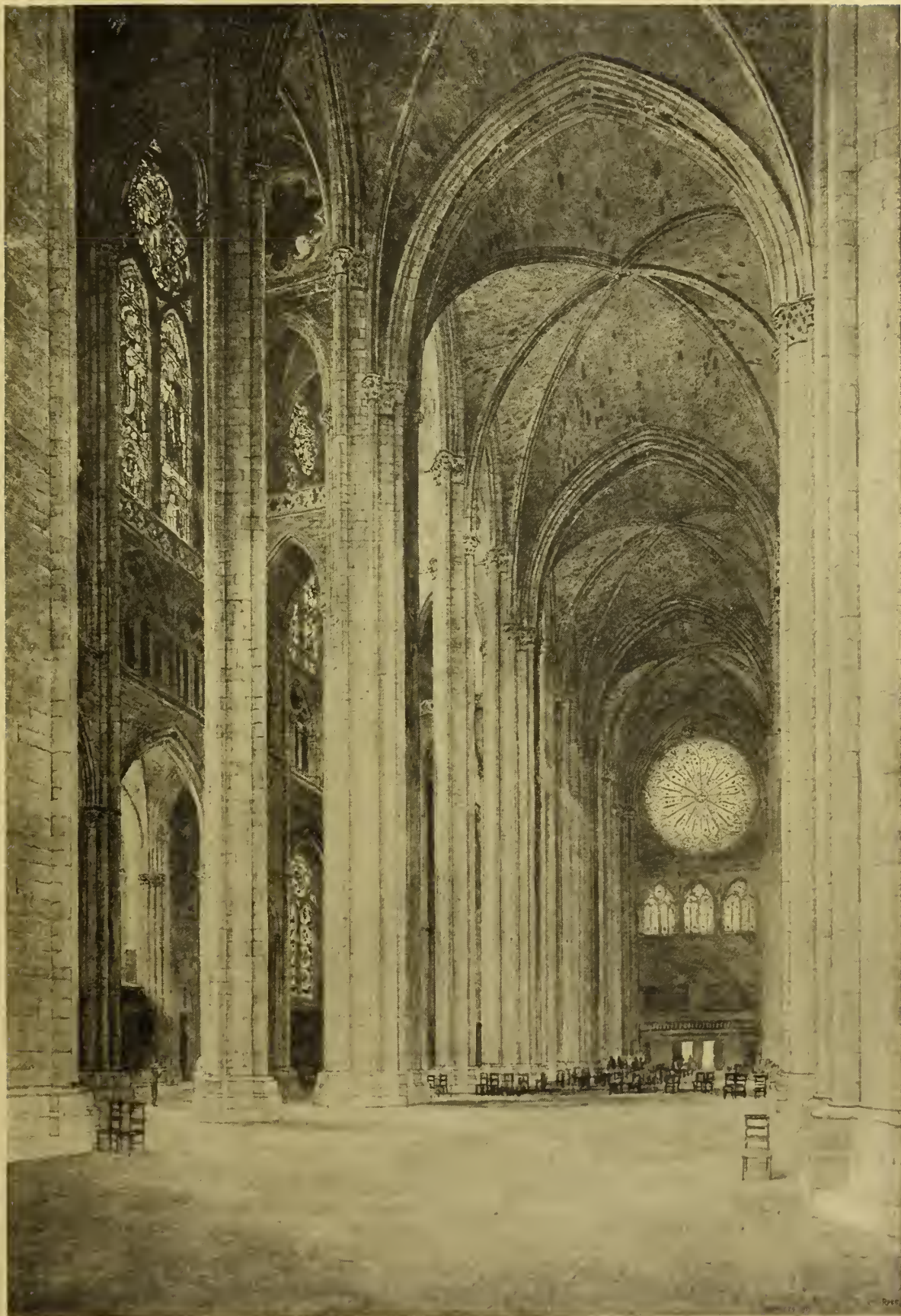
It so happens that the projected nave of the Cathedral of St. John the Divine offers itself very singularly for the purpose of such memorials, whether they are personal and individual or whether they represent more general offerings. There are, first, the four great squares of the nave, each of which has a certain individuality and coherency. Divided, these fall into elements of piers and

FOUR NEW VIEWS
of the
CATHEDRAL OF ST. JOHN
THE DIVINE





Diagonal View of the Nave



View of the Nave Looking West



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shafts, ten of the former, each susceptible of varied sculptural decoration, eight of the latter, towering columns six feet in diameter and an hundred feet in clear height. Then there are the units of the outer aisles, fourteen in all, each a possible chapel or memorial space, and so isolated one from another that individuality is wholly preserved. The windows with their arches, glass and tracery are also all of them admirable memorials; there are twelve aisle windows, each as large as the aisle windows of Chartres, and the same number of enormous clerestory windows which are also of Chartres dimensions. On the exterior the eight great buttresses and the six smaller, each with its tracery and pinnacles, offer equal chances for personal gifts. It would seem therefore that there was here a more than adequate opportunity for many people to make their own commemoration of personal devotion and sacrifice and as well to join together to create a great fabric that may be a real synthesis of a people's devotion.

While this element of memorial is very valuable, indeed indispensable and even in itself sacred, the whole nave should, it seems to me, take on other aspects of equal weight and merit. In the first place it must be not only commemoration, but praise and thanksgiving, a free-will thank-offering for the saving of Christian civilization "though so as by fire." The nave is the people's place, and as the war was a people's war, the victory (under God) a people's victory, so this coherent whole (for in plan and design it is such) the cathedral nave, the foundations for which were laid during the war, should in some way express a people's thanksgiving for the mercy they have received. I should like to see, carved in imperishable stone, not only the names of those in the diocese that gave their lives for the liberation of the world, but as well the names of the cities and battlefields where American men won for their land everlasting glory, and I should like to see also, in sculpture and glass, the saints whose names are associated with the cities and the states and the battles themselves, from St. Michael and St. George to St. Louis and Jeanne d'Arc. Then along the walls should be cut and gilded, texts and sentences from the Holy Scripture, the *Te Deum*, and the Prayer Book, and particularly from the Psalms and the Apocalypse, that express the humiliation of men for their sins, the promises of redemption and salvation, the aspirations of holy men towards God and the Kingdom of Christ.

The third element that should enter is that of prophecy. An epoch has passed in fire and blood and rending dissolution, but another is to take its place, and, please God, it will be better in every way. Somewhere, by symbolism and, even more powerfully, by the spirit of consecration amongst those who make the nave possible, this quality of solemn prophecy and high aspiration must be worked into the living stone, so that in the end these three qualities of commemoration, thanksgiving and prophecy may join together to make the cathedral nave an irenic exposition of all the spiritual good that has come to men, by the grace of God, through a devastating war and in spite of its horror and wickedness and loss.

As I say, the nave foundations were being laid, perhaps providentially, while the war was grinding onward in its appalling progress. Then when America also joined in the new crusade, the work of course was stopped. Now the war, we believe, is at an end, and the vast foundations, completed to the level of, and including, the floor,

stand ready for the superstructure. The foundation stones are of war; let the nave itself be of peace, and built under peace for the guaranty of its continuance. Could there be a better? It would be hard to say where it could be found. The natural thing, the law, the political engine, the covenant, is of little value apart from the energizing force that makes it operative, and this force is of the spirit. Justice and righteousness and the fear of God are the only safety of a people or of all peoples, however ingenious their mechanical devices, and it is to religion, and to the Church that is its instrument of operation, that we must turn now, as always in the great days of the Christian past, for the determining, the proclamation, and the dissemination of these qualities through the possession of which society alone can endure.

It is hardly for me to estimate the design of the proposed nave, a few views of which are here set forth. It is possible to say, however, that it is no attempt at an archaeological restoration or re-creation. Neither in the general scheme nor in the detail is there anything exactly copied from the work of the past. As the Church is unchangeable in essentials yet infinitely adaptable in non-essentials, so the nave design is an effort at recovering the essential principles of Christian architecture without narrow adherence to any specific and pre-determined forms. The attempt has been made to avoid everything approaching that particular quality of modernism that precipitated the war, that even, it may be, made it inevitable, but at the same time to create a church building that should be modern and contemporary, not archaic or of past generations. What has been attempted is a restoration of something of the quality that made Chartres possible, and Amiens and Rheims; that reared Seville and Burgos in the South, Canterbury and Westminster and Lincoln in the North. Certain schemes initiated in the Middle Ages but never fully carried out, have been taken over and pushed further to a logical conclusion, as for example the alternating system, the sexpartite vault, and the lateral nave expansion into the primary aisles which was indicated in the nave of Bourges and the choir of Le Mans. In any case the result will be a logical, consistent and highly articulated organism, expressing at least an onward movement in a style that is no more dead than is christianity itself.

In this also there seems a certain appositeness to the times, for we also are bound to go back in order that we may discover something of the inner quality of the religion, the philosophy and the social system that could express themselves so triumphantly in the great art of the Christian Middle Ages, that art that is the baffling wonder of the world and that a part of the world has of late been determined to destroy and has partially succeeded, at least so far as Rheims, Noyon, Soissons, Ypres, Arras and a thousand parish churches are concerned. We go back, not that there we may remain in a fool's paradise of affected archaism, but that we may find a new road, a new point from which we may advance with a better hope than that which in the end involved us in the great débâcle of the last five years. So in architecture we desire a new *point d'appui*, for we are not altogether satisfied with the ultimate results of our latest journeyings, and we find this in that mysterious and even miraculous three centuries that saw the accomplishment of a perfected Christian art, from Jumiegès and Durham to Gloucester and Beauvais.

NEWS OF THE CHURCH

BISHOP VINCENT FINDS PARIS THE WORLD CENTRE

Patriarch of Constantinople Gives Visiting Bishops Cordial Reception

Special Correspondence

Bishop Vincent, who is on his way to Rome and the East as a member of a special commission from the World Conference on Faith and Order, writes the following letter from Paris. The letter written in London to which Bishop Vincent refers has unfortunately never been received in the office.

Paris, March 24, 1919.

In my last to you from London I think I told you of our good fortune in finding the Metropolitan of Cypress in London (on a political mission); of our presentation to him, then of our official overture to the Church in Cypress in behalf of the World Conference; of his cordial expression of appreciation of our mission, of his personal sympathy with its spirit and purpose and of his intention to call a special meeting of his synod to consider a reply to it. The same evening we were honored and greatly helped by a long visit from Mr. Athelstan Riley, who has traveled much in the East, who wrote a book some years ago on the famous monastery on Mt. Athos; recently edited a posthumous publication of the many valuable writings of Mr. Berkbeck on the Russian Church; and is altogether the highest authority probably in the Church of England on Eastern Orthodox Church affairs. We arrived here in Paris on the 22nd, after a most comfortable trip from London, all reservations on train and boat courteously arranged by our American embassy in London, even to sending the embassy motorbus to take us and our luggage bodily to the train. Today (the 24th) we have had several other great pieces of good fortune. We found here (also on a political mission) the acting Patriarch of Constantinople. All the world is in Paris just now! With him, too, we were able to secure an interview and formally presented our overture to the Church of his patriarchate. The Bishop of Chicago, president of our commission and deputation, fully explained our mission in an eloquent address, which was most cordially and graciously received by the acting patriarch, who assured us of his delight in such a mission in such a sacred cause undertaken by Americans to forward the cause of liberty, justice and humanity.

In this interview we were greatly favored and facilitated by the kind services of a M. Kuriakides, a representative of the Greek "Society in behalf of the Unredeemed Greeks," who had recently been in America and whom we met on our Atlantic steamer as he was returning to his own land. He is a graduate of Robert College, Constantinople, speaks English perfectly and translated all our communications into modern Greek for the patriarch's ears. Tonight also we were favored in

THE BISHOP OF OXFORD RESIGNS HIS DIOCESE IN ORDER TO WRITE



BISHOP GORE

Whose Resignation from the See of Oxford Has Just Been Announced

By James Cairns

LONDON.—We were more or less prepared for the resignations of the Bishops of Chester and Chichester (Drs. Jayne and C. Ridgeway) who were both old men, but the news that Bishop Gore intends to resign the See of Oxford in July has come as a bolt from the blue. One's first feeling is that of dismay, for in the present critical condition of our Church Dr. Gore's assistance in its assemblies is almost indispensable. He has himself anticipated that he will have "a bad moment of doubt" as to whether he will feel himself justified in being absent from them by his own act,

a long call from Father Nikolai Velimirovitch, the leading Serbian priest and a professor in the theological college at Belgrade, who has spent several years recently in England, enthusiastically forwarding the cause of intercommunion with Anglicans and deeply interested in our own movement in particular for a world conference. He offered to be our conductor and interpreter in visiting the Churches in Serbia, Rumania and Bulgaria and promises us a most enthusiastic popular welcome for our mission in those countries. Altogether we have been most fortunate so far in these wholly unexpected opportunities and advantages, and feel that our work has already gone well on its way. We shall (D. V.) leave here tomorrow, passing hastily through Rome now, on our way to Athens and the further East, and postponing our formal overture at Rome until our return trip sometime in the Eastertide.

Dr. Gore Will Lay Aside Duties of Oxford Diocese July 1

but on the other hand he is convinced that he can best serve the Church by getting more time for thinking, studying, writing, and preaching.

From that point of view one can feel a certain consolation. After all, we shall get the old Gore back again. He is still in the early sixties, and, humanly speaking, he may still have a great future before him in the matter of leadership. I can well remember that there was a certain feeling of dismay when he was consecrated Bishop of Worcester in 1902; his friends said with a sigh "No more books from Gore." Three years later, he went to Birmingham as its first bishop, and for the last eight years he has had a harassing task in the administration of the large diocese of Oxford. Constant attendance at committees has left him little time for study. And as he himself now says he is desirous of writing something better than "little books."

But besides the reason just given, Dr. Gore has an additional cause for resignation at the present moment, which is that the acceptance of the baptismal franchise by the Representative Council makes it impossible for him to co-operate any longer in the movement for autonomy. And it is characteristic of him to say in a sentence that he does not propose to ask for or receive any pension.

The Archbishop of Canterbury writes to him in reply to say that while deeply distressed, he is not wholly surprised. He consents to the resignation, and takes occasion to write in the warmest terms of the friendly intimacy which has existed between them for so many years. Dr. Gore's counsel has often been most useful to him "on occasions when our difference in opinion or conclusions has been, and has remained most wide." He deplores the loss of Dr. Gore's contribution to episcopal discussions: "I do not exaggerate when I say that the loss of that contribution seems to me at present to be almost irreparable." The archbishop, of course, does not argue the point which has been the immediate cause of the resignation; he does not agree with Dr. Gore as to the consequence of what took place in the Representative Council, that is all. The most interesting thing in the archbishop's letter is the last sentence, "I pray God that, for many years to come, and long after my own working days are over, your learning, your devotion, and your personality may be as heretofore at the service of the Church and people of England." One wonders if there is anything behind this: Archbishops generally die in harness, and Dr. Davidson may mean nothing else. There are stormy times ahead, and we need him more than ever.

IMMIGRATION SECRETARY MAY BE APPOINTED BY BOARD

Executive Committee Will Recommend Immigrant Work

The questions which came before the monthly meeting of the executive committee of the Board of Missions were of far-reaching importance. One especially, which had to do with the Church's attitude toward the immigrant people in the United States, received the most careful consideration. A committee composed of the Rev. Messrs. Smith and Burgess of the Province of New England, the Rev. Mr. Emhardt of the Province of Washington, and the Rev. Dr. Lacy, representing the committee of the Province of New York and New Jersey, headed by Bishop Burch of New York, met the executive committee at luncheon to go into this matter as thoroughly as time would permit. The result was that the executive committee recommended to the next meeting of the Board of Missions to be held in May that the Board create a bureau for work among the immigrant people in the United States, with a secretary in charge, and that an adequate appropriation be made to provide the running expenses of this department.

In the Latin American field, the committee had a further report from the bishop in charge of Santo Domingo, following up the report he made at the last meeting of the executive committee on the condition among the Church of England Negroes on that island. The bishop reported that there were at least 20,000 of these Negroes in the republic and only one Anglican clergyman to minister to them. The bishop asked for an appropriation to enable him to send at least two additional men to the island. The executive committee responded heartily to his request and assured the bishop that upon the presentation of proper credentials for these men, provision would be made for their support.

In the foreign field, two appointments were made: Miss Violet L. Hughes was appointed under the United Offering as teacher in the District of Hankow, and Miss Lillian J. Weiser, employed in the Philippines since March, 1916, was regularly appointed.

Owing to the resignation of Dr. John MacWillie as physician at the Church General Hospital, Wuchang, a vacancy occurred which has been filled by the bishop by the employment of a physician in the field. In Liberia, a vacancy in the superintendency at the Brierly Memorial Hall, due to the resignation of Mr. J. J. Neal, who for many years had been in that position, was filled by the employment of Mr. Faymes D. Hardy.

D. S. M. for Bishop Brent

The War Department has authorized publication of a cabled communication from the commander in chief of the American Expeditionary Forces announcing the award of the Distinguished Service Medal to many officers, among them Bishop Brent. Bishop Brent's citation is as follows:

CHAPLAIN CHARLES H. BRENT.—For ex-

ceptionally meritorious and distinguished service. As senior headquarters chaplain he organized the Chaplain's School and established a schematic system of religious effort, enabling all chaplains throughout France to further those excellent results which have marked their duties among the troops. By his loyal spirit of co-operation, his marked ability and by his masterful attainments he has rendered services of most conspicuous merit and lasting value to the American Government.

The Victory Liberty Loan

Facts

- I. To be launched in April
- II. It is a THANKSGIVING LOAN
- III. Every Beneficiary of Victory Must Contribute.
- IV. This means you
- V. The Honor of the Country is at Stake
- VI. The Honor of the Country Will Be Upheld

Bishops Give Their Approval

It has been announced at the Church Missions House that a plan for a Nation-Wide Campaign announced in this issue under the caption "The Challenge of the Hour Accepted," has received the cordial approval of practically all the bishops from whom there has been time to receive letters. About sixty-seven have been heard from thus far.

SALARIES PAID IN CLIMATE

Los Angeles and California Rectors Receive Least Money in Province

LOS ANGELES, CALIFORNIA.—At the last meeting of the convocation of Los Angeles a resolution was adopted memorializing the diocesan convention to formulate plans to secure the increase of the stipends of the clergy of the diocese so that no one shall receive less than \$100 per month and a rectory. Two committees of the diocesan board of missions have the subject of increase of missionary stipends in hand and will have something to present at the convention in May. A comparative study of salaries throughout the province made a few years ago showed that the averages in the Dioceses of Los Angeles and California were below those in the other dioceses and missionary districts in the province, the obvious reason being that clergy salaries are paid partly in climate as are other salaries and wages in California. The trouble with the arrangement is that climate is not recognized as an assignable security at the banks or accepted by grocers and bakers in lieu of money. The diocese intends to remedy a condition that has arisen naturally and imperceptibly but is both a discredit and a source of inefficiency.

COMMITTEE ON THE WAR AND THE RELIGIOUS OUTLOOK

To Study the Problems Facing the Church in the Era of Reconstruction

Among the best of the laudable investigations now under way to study the various effects of war upon human nature is the work being undertaken by the Committee on the War and the Religious Outlook. This is an organization with President Henry C. King, of Oberlin, as its chairman, and thirty-one other prominent churchmen, educators and charity workers on the committee, representing almost all the religious groups that have been actively interested in war work. It originated at the instigation of the Federal Council of the Churches of Christ in America, working in co-operation with the General War-Time Commission of the Churches. The avowed purpose is "to consider the state of religion as affected by the war, with special reference to the duty and the opportunity of the Churches, and to prepare its findings for submission to the Churches."

This is a vast and an important undertaking. The task, as it is now conceived, is being divided into departments, with one or more members of the committee assigned for special work in each department. At present there are but four such sub-committees, but others may be added from time to time. They are as follows:

1. To study the effect of war upon the religious attitude of the surviving personnel of the army and navy, and to make a report of conditions discovered, and to offer what recommendations may suggest themselves as a result of this study for either taking advantage of the good war has accomplished or rectifying its evil.

11. To study the relation of the Church to the pressing social and industrial problems of reconstruction.

111. To study the religious outlook in foreign lands, especially as it may affect the world's missionary fields.

IV. To study the relation between religious work and the problems of women.

Results will necessarily be slow in developing, because of the great amount of material which has to be investigated. A series of pamphlets will be published, under the general heading of "Next Steps in Christian Progress," the first numbers of which are already in the process of preparation. Some of these will appear as official report of the entire committee, others are to be written by particular members thereof. The latter class will be the first on the press, some of which may be announced at this time:

Religious Outlook After the War, by Dr. Robert E. Speer; *The Place of the Church in the Life of the Nation*, by Professor Raymond D. Fosdick; *Christian Principles Essential to a New World Order*, by President William H. P. Faunce, of Brown University; *The Christian State in a League of Nations*, by the Very Rev. Howard C. Robbins; *Christian Principles of Social Reconstruction*, by Bishop Francis J. McConnell; *Christian Aspects of Problems of Economic Reconstruction*, by Herbert N. Shenton, of the Council of National Defense.

The proposed work of this committee is in keeping with the heartiest desires of all persons interested in the future welfare of the Church, and its efforts will be watched with keen interest. To foster this interest, and lend the project as much assistance as possible, advance reviews of these pamphlets and reports will be published as they are about to appear.

Personals

THE REV. EDWARD J. HOERING, a graduate of the Church Divinity School of the Pacific, having served for several years in Tucumcari, New Mexico, as missionary also maintaining an educational institute there, has returned to California and is officiating at St. Stephen's, San Luis Obispo.

THE REV. W. H. G. BATTERSHILL has taken charge of St. James Mission, Paso Robles.

THE REV. DR. CLAMPETT, rector of Trinity Parish, San Francisco, who has recently returned from France, having served as chaplain of the Grizzlies, has been granted a further leave of absence of four months and the Rev. Harvey S. Hanson, his *locum tenens*, will continue in charge of the parish.

HORACE R. CHASE, camp secretary of the Brotherhood of St. Andrew, has been transferred to Camp Gordon, Atlanta, Georgia.

THE REV. LUTHER PARDEE asks that after Easter mail intended for him be addressed to 4064, Oakenwald Avenue, Chicago.

THE REV. ALFRED REED HILL who has been on the staff at Calvary Church, New York, for some months, has been ordered by his physicians to take a protracted rest and has gone to his home to Connecticut. Word has been received that he is already much improved.

THE REV. WILLIAM PORKESS, rector of St. Stephen's Church, Wilkesburg, Pennsylvania, was recently elected president of the Pittsburgh Ministerial Association, one of the largest organizations of ministers in the country.

THE REV. RAIMUNDO DE OVIES has been called from Clarksville, Tennessee, to assume charge of Trinity Church, Galveston, Texas, and arrived to begin his work on Sunday, April 6.

THE REV. WILLIAM C. RODGERS, D.D., has been elected rector of St. David's Parish, Radnor, Pennsylvania, and has accepted the election. Dr. Rodgers has therefore resigned the presidency of St. Stephen's College, which he has held for the last ten years. His new address is St. David's Rectory, Devon, Pennsylvania.

THE REV. W. B. KINKAID has been called to the Church of the Advent, San Francisco. The former rector, the Rev. Mr. Burton, died last autumn of influenza. Mr. Kinkaid comes from the Diocese of Los Angeles, and expects soon to assume charge of his new cure.

THE REV. CHARLES STANLEY MOOK announces that all communications and diocesan journals intended for the District of Nevada should be addressed to him as secretary, Carson City, Nevada.

English Church News

Archbishop of York on the Industrial Crisis.—If, as we may surely believe, Dr. Lang speaks the mind of the Church of England at this moment, our Church will not hereafter be reproached for once more taking the wrong side, and for missing her opportunity. As I write these words, our industrial and social fate is trembling in the balance, although there is hopefulness in the sympathetic report issued by the Coal Commission. But the Archbishop of York's views, partly spoken in a sermon, and partly written in a message to his diocese, were published at an even more anxious moment, while the commission was approaching the end of its enquiry into the miners' case. Dr. Lang has no sympathy with the impatient criticism of the miners for threatening to strike at a time when coal is our paramount necessity for industrial revival. On the contrary he holds them justified in insisting that we make good our resolve to "make a better England" after the war. Such a state of things could not come of itself "by the magic wand of some outward power" but only if we were prepared to make something of the same effort and sacrifice which we made towards winning the war. "The nation is at the crossroads" and it must choose whether it will follow the way of reason, justice, and mutual trust and good-will, or the way of passion, confusion and force. There is hope, said Dr. Lang, in the fact that the miners were willing to submit their case to the commission. There is also hope in the attitude of the best, and especially of the younger employers. They have come to see that it is only right and reasonable that the men should have a greater share in the rewards of industry, and a greater possession of leisure and of the resources of true human life.

A Great Layman.—The Rt. Hon. George W. E. Russell, who has just died, had his title for services rendered to the State, but the Church would vary it to the "rightly honored." He was devoted to the Church of St. Alban's Holborn, especially in the days of Father Stanton, and he served the cause of the school of churchmanship to which he belonged by his journalistic writings. And yet he was no partisan: he had had a strict Evangelical upbringing, and to the end he was full of appreciation of the good which evangelicals had done. In the days when it was too readily said that the Church was an appanage of the conservative party, Russell, together with many slum priests of the same school, could always be cited as instances of the combination of radicalism and churchmanship. It was a real asset to the Church to have a man of his type, who was prominent in social life, had troops of friends, and "had met everybody worth knowing" to represent the real ideals of the Church of England. He was a true Londoner, always obsessed by the loneliness of the great city for those not so happily placed as himself. He could, and did, say biting things about the unbrotherliness of communicants, who

could see a lonely man and woman come up from the country, worship beside them regularly and never make any attempt to befriend them. His interests were widespread. He was a regular reader of *THE CHURCHMAN*, as I have good reason to know. Some time ago, as my readers may remember, he traced me through the clergy list, and called upon me to correct a small mis-statement which I had made in this column. *Felix culpa*, was my reflection, as it had drawn a genial letter, which I shall always treasure, from a great man.

Sunday Games.—It looks as if we were coming to it. It might indeed be a wise policy if we got in front, instead of being reluctantly dragged into it. The Rev. the Hon. J. G. Adderley quotes the classic instance of John Keble encouraging Sunday cricket. Now Keble as a spiritual writer is world-property; it is not always remembered that he was a conspicuously successful parish priest. I have come across traces of him in my present parish; for Hursley is but a few miles off, and some of the old people, who have moved into the city, still talk to one about the way he managed his parish. And I would add that his saintliness has proved to have been transferable. That is just the point: we could all declare for Sunday games if we were Kebles. Canon Adderley recognizes this, for while he suggests that the Y. M. C. A. could do a great work by encouraging Sunday afternoon games, making it quite clear, that they begin and end the day with worship, he stipulates that it must be thoroughly good Christian people, whose love of God is beyond suspicion, who must take the lead in this matter. The *Guardian* takes up the matter editorially. It says that the subject is engaging attention on your side; that returned American officers are pointing out the danger of letting demobilized men roam the streets. It goes on to review the various crazes, from "ping-pong" to "jazz," and claims that the only way to check really questionable forms of amusement (it is here referring especially to a certain clerical denunciation of "jazz") is to encourage the innocent ones. This, it holds, is a task for which the Church is eminently fitted.

Clerical Poverty.—The Ecclesiastical Commission has come in for a good deal of criticism lately. It seems as if there ought to be no real poverty among the clergy, seeing that the commissioners hold property which brings in an income of over two million pounds a year. But the commissioners report that of this sum more than three fourths has gone in payments to benefices, and the remainder mostly in grants to clergy. It is believed that the commissioners are precluded by law from acting differently; they are bound in most instances to help poor benefices by increasing the capital of the endowment, which of course brings in comparatively little in the way of increased income. But they have found it possible to make emergency grants.

(Continued on page 34)

Our Weekly News Letters

BOSTON

The Rev. H. K. Sherrill at Trinity Church.—Dr. Mann writes: "A hearty welcome 'home' this morning to Mr. Sherrill from the clergy and people of Trinity! Every man, woman and child in the parish is proud of him. We thank God for his noble record of service for Christ and for his country as chaplain of Base Hospital 6, and we rejoice that his first word on his return is to be spoken here this morning, in the church that he served so loyally, and to the people who love him, and whom he loves."

Special Service for Base Hospital 6 on Palm Sunday.—On Palm Sunday the welcome home service for Base Hospital 6 (Massachusetts General), was held at Trinity Church. It was eminently fitting that the same church in which was held the notable farewell service on Sunday, June 3, 1917, was the church to welcome them home.

Annual Presentation Service.—The annual presentation service of the Easter offerings of the Church schools of the diocese will be held in the Cathedral Church of St. Paul, Saturday afternoon, May 10, at three o'clock. Every school is asked to send three delegates (a teacher and two pupils) to the service. The clergy are requested to be present in their vestments and to form the choir on this occasion. Tickets for the three delegates will also be sent out about May 1. Tickets for other persons will be sent out, so far as the seating capacity of the cathedral will permit, on application by mail to the Rev. C. P. Mills, 1 Joy Street, Boston, before May 1.

Ordination.—The Rev. Messrs. George Leonard Drowne and Frank Taylor Weil were advanced to the priesthood by Bishop Babcock on Wednesday, March 26, at Grace Church, New Bedford. The Rev. H. Beal, rector of Grace Church, presented the candidates. The Rev. C. E. Jackson read the Litany and Suffrages.

The Twenty Weeks.—The committee appointed by Bishop Lawrence to prepare a series of daily Bible readings from Easter to Trinity, announces that the readings will be ready on April 8. They will be on sale at the Old Corner Book Store, 27 Bromfield Street, at two cents each; in quantities of one hundred or more, by the secretary, St. Paul's Cathedral, Boston, at \$1.50 per hundred.

The Training of Laymen.—(From a report to the diocesan convention). In Bulletin No. 1, entitled, *The Church and the Home-coming Man*, published by the Joint Commission on Social Service, the following statement is made: "It will be more necessary than ever that the Church should make a special effort to increase the number of her lay workers. . . . It is desirable that laymen especially should be so far as possible utilized for the advancement of the work of the Church with reference to the community and the world at large."

The boys are the great outstanding asset of the Church. A wise Church will conserve that asset, and so we come back to the need of training as one of the means whereby the Church can hold the boys and the boys grown to manhood can hold to the Church and serve the Church as lay readers, lay workers, Church School workers, boys' club leaders, and so on. Give them in a training school for laymen, courses on the Bible, the Prayer Book, Church History, the Faith, Reading and Speaking, also courses for leaders of boys' clubs, treasurers, vestrymen, lay readers, and other church workers, give them knowledge—simple elementary knowledge—and put the whole plan of supplying this knowledge on a permanent and solid basis.

If this project of training laymen as the logical outcome of the policy of training boys is to be established in Massachusetts as the pioneer diocese, the time has come to do it. For four years the courses offered have attracted a total enrollment of 120 men and this in spite of inadequate publicity, partial organization, local operation and a total budget for the experimental period of four years of less than \$1,000. **Bishop Lawrence.**—Bishop Lawrence has returned from Aiken, South Carolina, where he has been since the end of February. The bishop is much improved in health and strength.

CHARLES CHASE WILSON.

MILWAUKEE

Noon-Day Services.—Lenten services at the Majestic Theatre were inaugurated by the Church Club of Milwaukee on April 7. They started promptly at 12:30 and ended at 12:55. The last of the services was on Good Friday. The preachers were all exceptionally able and eloquent men including Dr. Ernest Smith of Washington, Bishop Webb, Dr. Waters, and Dr. John Henry Hopkins of Chicago. The Church Club has emphasized the fact that these services are for all, regardless of church affiliation. They were inaugurated to fill a demand for Lenten services that would be accessible in the downtown district to busy men and women. ARTHUR E. TIMM.

INDIANAPOLIS

The Church of the Advent Opened.—A new church which will be known as the Church of the Advent, held its first service Sunday, April 6, at the church property recently acquired by the Diocese of Indianapolis at Meridian and Thirty-third streets. The rector of the new parish is the Rev. C. E. Bishop, who has arrived from Sturgis, Michigan, to assume his duties.

In many ways the organization of the new church is unusual, because the acquiring of the property and the building up of what promises to be a large congregation has been accomplished in such a relatively short time. Many prominent families living on the north side and representing many communions have shown a deep interest in the new church and have promised the parish their active support.

Bishop Francis, long has desired to es-

tablish a parish on the north side and when he returned recently from France, where he served as chaplain of base hospital No. 32, he discussed his plans with Aquilla Q. Jones, who has been prominent in the affairs of the Diocese in Indianapolis for many years. Mr. Jones entered into negotiations for the purchase of the property of the Baptist church and undertook the task of organizing the parish.

It is planned to support the church by voluntary contributions and no pew rents are to be charged. WILLIAM MARSHALL.

WASHINGTON

Dr. McKim Brands Bolshevism.—Dr. McKim, rector of the Church of the Epiphany, Washington, before, during, and after the war has addressed his parish and the community again and again in the spirit of one of the prophets of Israel, and no more so than on Passion Sunday when he spoke on the subject of Bolshevism. He declared any proposal by the American delegation at the peace conference to recognize the Russian Bolshevik government to be a policy of weakness and dishonor. He advocated the raising of a volunteer army of two hundred thousand men to go to Russia in a holy crusade to destroy what he called "the deadliest nest of vipers the world has ever seen." He said that the policy of the Allies in inviting the Bolshevik representatives to a conference at Prinkipo Island had served to strengthen the prestige of Bolshevism and had given those monsters, Lenin and Trotsky, the idea that the Allies fear the Bolsheviks. He described Herron, the commissioner selected to go to Prinkipo on the part of America, as "a low Socialist, an enemy of the family and purity, and an avowed advocate of free love." Immediately after the service, the vestry held a meeting, unanimously endorsed Dr. McKim's sermon, requested its printing and wide dissemination.

In Washington at least the idea of some of our public writers, that the clergy have neglected their duty in the pulpit in these momentous times, has not been fulfilled.

W. L. DE VRIES.

NEW YORK

Islands Committee Recital.—The Islands Committee of the Woman's Auxiliary arranged last week for a delightful recital which was held at the Hotel Biltmore. John Powell, Francis Rogers and Bruno Huhn gave an attractive program. This committee raises considerable money every year for missionary work in the island possessions of the United States.

Victory Service.—On Palm Sunday a victory service in honor of the heroes of the church was held at the chapel of the Holy Spirit in the Bronx. Dr. Reiland made the address. Another Palm Sunday service in the Bronx was a memorial service at St. James' Church when Lieutenant John Bryan was honored by his fellow parishioners. Lieutenant Bryan was secretary of the Sunday School and active in the parish life. He served on the Mexican border and went to France with the 26th Division. He fell in battle while leading a charge. At this service a service flag with seventy stars, three of them gold, was dedicated.

MARGARETTA MILLER.

FLORIDA

The News in Jacksonville.—St. Andrew's has been exceedingly fortunate in having the opportunity of hearing two well known clergymen of the Church during the lenten season. Dr. Charles L. Arnold, who, for twenty-nine years, was rector of St. Peters Church, Detroit, preached for us on the evening of the Second Sunday in Lent. He has also preached on three occasions at the noon-day lenten services which are held under the auspices of the Church, at the Republic Theatre. During the following week Archdeacon Webber conducted all the services at the theatre and preached at St. Andrews in the evenings. He was also the celebrant at the early services at St. Andrew's during the week. These two men have left a lasting impression on the minds of their hearers, who by their constant attendance showed their appreciation of the messages thus brought to them.

Two Deaths.—St. Andrew's has been saddened by two deaths. On February 3 Mr. Samuel Scull died at his home in Jacksonville after a prolonged illness. He was confirmed in England before making his permanent home in this country.

We have also suffered the loss of one of our boys who was brought up in the parish. Warren Washburn Scott, son of Mr. and Mrs. Warren F. Scott, died on February 16, after an attack of pneumonia which he contracted on the Mallory SS *Nueces*. He was third engineer on this ship and had been in the merchant marine service for over a year. His influence over his shipmates as testified to by them, was profoundly Christian and we feel a deep sense of gratitude to him for his noble example to those who faced the dangers of the sea.

MISSOURI

Return of Rev. J. H. George to Columbia—The people of Calvary parish, Columbia, and indeed the entire community are rejoicing in the return of the Rev. James Hardin George and Mrs. George to the work of the church and the social life of the town. Mr. George had been the rector of Calvary for a year and a half and had greatly endeared himself to the people. The post here is an important one, for Columbia is the seat of the state university. Mr. George resisted several strong temptations to "go over"; and finally, fifteen months ago, he sailed for France. Having been at one time connected with the faculty of St. John's University, Shanghai, his knowledge of Chinese was of great value and he has been almost wholly occupied in Y. M. C. A. work with the Chinese coolies behind the British lines. Meanwhile Mrs. George has been engaged in educational work in Tennessee. When Mr. George went off to the war, he sent his resignation to the vestry of Calvary. They at first accepted it, because he insisted that they should. But they immediately reconsidered and again called Mr. George as rector and gave him leave of absence indefinitely. During the rector's absence, the Rev. Benjamin E. Reed of St. Louis has acted as *locum tenens*. He has kept the work in splendid shape, has presented a class of fourteen for

confirmation, and has greatly endeared himself to the people.

HARRINGTON ROGERS.

CALIFORNIA

Social Service Efforts—"To divert the energy and enthusiasm aroused by war needs into the steady channels of Church activities" is the aim of the diocesan house of church women in the formation of "The Church League of Service," the purpose of which is to reach every parish and mission in the diocese with a view to co-operating with and inspiring to greater zeal and efficiency, every existing parochial agency. The diocesan social service commission clinched a splendid opportunity on March 20 to bring a goodly number of earnest people together at St. Stephen's parish house to discuss the work of the San Francisco Social Service Exchange and to listen to stirring addresses by Dr. Samuel Langer, of the Pacific Hebrew Orphan Asylum, and Mr. H. C. Maginity of the endorsement committee of the Chamber of Commerce. The Rev. Geo. H. B. Wright, rector of St. Stephen's, is making his parish a centre of social service work for the city and diocese and his leadership in this department of church activity is recognized and appreciated by both the clergy and laity.

The March Meeting of the Clerical Seminar was made more than ordinarily interesting on account of a remarkably able paper on social service by the Rev. H. St. Geo. Buttrum, D.D., of Christ Church, Sausalito. The discussion elicited both approval of and dissent from the reader's conclusions, which were that the paramount duty is the preaching of the Gospel only incidental to which should be the effort in the direction of social service work.

Penitentiary Work.—To his many parochial duties as rector of St. Luke's Church the Rev. Edward Morgan has added an important service by the faithful work which he is doing at the state penitentiary, at San Quentin. In more than one instance has he recently given the last ministrations of the Church to men about to suffer the penalty of death.

A Returned Chaplain.—The Rev. Frederick W. Clappett, D.D., rector of Trinity Church, has returned from his war duties in France as chaplain of the regiment popularly known as the "Grizzlies." His welcome home was most cordial and enthusiastic at the hands both of his parishioners and the citizens generally of San Francisco. One of the most thrilling and interesting of his addresses was delivered at a recent dinner of the Men's Club of St. John's Church, the Rev. Charles L. Thackeray, rector, at which he related many incidents at the front and described the splendid heroism of the American soldiers. He was profoundly impressed by the evidences of the deep religious convictions of many of the rank and file, and counseled a thorough preparation by the Church for their homecoming.

The Monday Club of the Convocation of San Francisco held a most successful meeting at Sausalito on March 31, when its members were the guests of Rev. Dr. and

Mrs. Buttrum and the Ladies' Guild of Christ Church. After a delightful luncheon an automobile trip was taken through beautiful Marin County, which for loveliness of scenery is unsurpassed in northern California. The club is entirely a sociable affair which affords the clergy an opportunity to throw off parochial cares for a few hours and mingle in good natured fellowship. The convocation of Oakland also has a similar club and arrangements are under way for a joint gathering of the two organizations.

ROBT. F. MACFARLANE.

IOWA

Open Forum.—A series of Sunday night meetings has been held during Lent at St. Luke's Church, Des Moines, which has proved of interest to a number of people in the parish and community. The rector believed that the forum plan would result in bringing to the churchpeople, and perhaps to others, the viewpoint of prominent men who are experts in their several walks of life. Sunday evenings seemed the best time for these addresses, and the guild hall the proper place.

The results have justified the experiment, although the gatherings have been made up chiefly of the people of the Church rather than a mixed assembly. The guild hall has been well filled. Community songs are sung heartily, and other music is added, glee clubs and soloists of the city gladly giving of their talent. "Problems of an Editor," "Good Roads," and "Community Patriotism" have been discussed by some of the ablest men in the city. The series of meetings closed Palm Sunday evening with a most delightfully informal address by Miss Anne Austin, editor of the *People's Popular Monthly*.

ALLEN JACOBS.

RHODE ISLAND

Conference of the Clergy.—By call of Bishop Perry the clergy of the diocese devoted Tuesday, April 8, to a conference at St. John's Church, Providence, on urgent matters to which the bishop wished the clergy to give special consideration. He counseled flexibility in church services to meet the post-war situation. In planning for special services for the welcome to returning soldiers and in thanksgiving for the coming peace treaty he hoped thereby the civic celebrations would not fail of their religious element. In order that the Church in the diocese might lead and not follow the trend of public opinion a strong committee was created to frame a manifesto concerning economic and social justice in these reconstruction days. In the early part of the afternoon conference welfare work among girls was presented by Miss Ziegler, field secretary of the War Emergency Committee of the Girl's Friendly. An address was also made by Dean Robbins of the New York cathedral.

Sunday Baseball.—The state legislature has passed a local option law permitting baseball on Sundays. Bishop Perry and many of the clergy made a fight against it, but the political influence of the baseball magnates was too powerful.

JOSEPH M. HOBBS.

OREGON

Portland.—Noonday lenten services, under the auspices of the Brotherhood of St. Andrew, were held during the last two weeks of Lent, at the Baker Theatre, which is kindly donated for the purpose. The location is in the heart of the downtown business section. Monday and Tuesday, in Passion Week, the speaker was William C. Harvey, Brotherhood Secretary, Camp Lewis. Wednesday to Friday inclusive, Dean Hicks, who has recently returned from France. His brother, Reginald T. T. Hicks, is now dean of the Cathedral of St. Stephen the Martyr, Portland. During Holy Week the speakers are from the city clergy, Chaplain Howard of the Good Samaritan Hospital, the Rev. O. W. Taylor, of Grace Memorial and the Rev. C. H. L. Chandler of Oregon City, where he has spoken very often and acceptably, to the men at the paper-mills. Maundy Thursday the speaker is the Rev. Thomas Jenkins, rector of St. David's, and Good Friday Bishop Sumner conducts the service.

Children's Rally.—A Rally of the Children of all the Church Schools of the city has been appointed for Sunday afternoon, May 18, at the cathedral, when their lenten offerings will be presented by representatives of each school. To increase the interest of the children and their friends in securing a generous offering the bishop has addressed a letter "To my dear friends, the children of the Diocese of Oregon."

Meetings of the Clergy.—The clergy of our communion, in the city and vicinity, meet every Monday morning at a room which they rent for the purpose near the business centre. Once a month some one is secured to address them on a question of the day; another time a book-review is given by one of their number. One morning is reserved for a devotional service, at the cathedral, consisting of a celebration of Holy Communion and meditation by one of the clergy. Whenever his duties permit the bishop is present at these gatherings, and at noon all lunch together, and thus the bond between the bishop and the clergy, and among themselves is strengthened.

E. H. CLARK.

LOS ANGELES

Death of Archbishop Hamilton.—As was reported in the Canadian Church News recently, the Most Rev. Charles Hamilton, D. D., formerly Bishop of Ottawa and since 1909 Archbishop and Metropolitan of the Province of Canada, died on March 13 at La Jolla in the eighty-sixth year of his age. He had been in poor health for some time and with Mrs. Hamilton and a son and daughter had been living in retirement at La Jolla. Funeral services were held in the parish church of St. James by the Sea, La Jolla, in the early morning of March 17. The interment was at Riverside where the body of the archbishop was laid at rest beside that of his son who died there some years ago.

A Mountainous Missionary District.—Bishop Johnson has appointed the Rev. Mortimer Chester, a deacon, missionary in charge of the mountainous region including

Beaumont, Banning, Hemet, San Jacinto, Elsinore, and Murrieta. Undaunted by difficulty of travel and size of field Mr. Chester is throwing himself into this work with an enthusiasm that is winning him many friends. A candidate for orders from this diocese, he took his divinity course partly at the Church Divinity School of the Pacific and partly at the General Theological Seminary. He will shortly be ordained to the priesthood.

Pro-Cathedral Noonday Services.—The noon-day lenten services at St. Paul's Pro-Cathedral which are meant for people from all the parishes who may be down town at mid-day, are being well attended. More than usual interest has been created by the provision for special preachers from abroad for many of the services. Bishop Sanford of San Joaquin was the speaker for the first week, the Dr. Lubeck for the second, and Dean Gresham of San Francisco for the third.

The Neighborhood Settlement.—Four friends of the Neighborhood Settlement in Los Angeles have purchased and presented to the settlement association the lot on 9th Street, adjoining the Neighborhood Hall. The cost was \$3,500.00. A small store room on the front of the lot will be remodeled and used for a dental clinic, the current expenses for which have been provided by another friend. The back part of the lot will augment and greatly improve the playground of the settlement. Since its beginning in 1904 the settlement has grown in influence and numbers until it has become an important institution touching every week the lives of hundreds of people of many nationalities. Deaconess Mary who has been in charge since 1910 and has been an important factor in the upbuilding of the settlement is now taking an extended leave of absence.

THOMAS C. MARSHALL.

CHICAGO

Committee for Lake Geneva Conference Meets.—On April 3 Deaconess Fuller, the chairman of the continuation committee of the Episcopal Church's delegation at the Lake Geneva Conference called a meeting of a committee which she has formed to increase the delegation from the Diocese of Chicago at the 1919 conference. The committee was composed of representatives of the various diocesan organizations. It was decided to get in touch with the corresponding organizations in the other cities in the province, and to urge that each diocese form a similar committee to secure a delegation to the conference.

The question came up about a possible conflict with the church conference at Racine. It was pointed out that there need be no conflict between the two conferences. In the first place they come at different times, the Racine Conference being from July 8 to 18 and the Lake Geneva Conference coming in the last part of July and the first part of August. In the second place the two conferences are very different. The Lake Geneva Conference is primarily a missionary conference. Furthermore, the Lake Geneva conference this summer will be a part of the Interchurch World Movement of North America, and will give a

good part of its attention to discussing the problems and plans of the world movement.

Program of the Racine Conference.—The program committee for the Racine Conference has sent out the preliminary program of the conference for this summer, to be held from July 8 to 18. Courses in many different subjects are offered. Bishop Reese, Bishop Webb, Bishop Wise, Dean Bell and others will lecture on "The Church's Share in Reconstruction." There will be a number of courses on missions given by the Rev. George Long, Miss Grace Lindly, and others. There will be normal courses for Sunday School teachers taking up the Christian Nurture Series in detail, as well as courses having to do with Sunday School organization. Dean Lutkin of Northwestern University and Canon Douglas will be in charge of the instruction in music. The registrar of the conference is Miss Rosalie Winkler, 131 Eleventh Street, Milwaukee, Wisconsin.

CHARLES L. STREET.

PHILADELPHIA

Cathedral Fund Drive On.—More than 100 men and women met recently at the home of Mrs. Alexander Van Renssalaer to hear Bishop Rhinelander outline his plans for a cathedral. A site has been purchased at 23d Street and the Parkway—where open air services have been held for several summers. Bishop Garland also spoke, as did Dr. Richardson, the new vicar of the Diocesan Church. Six prominent laymen are said to have given \$5,000 each to the fund which now amounts to \$34,000.

Church Mission of Help.—The annual meeting of the Church Mission of Help was held at St. James' Church on Tuesday, April 8. Mrs. L. F. Pease spoke on the work done in New York by this organization. Mrs. Jane D. Rippen told of conditions in training camps. The Rev. Dr. Mockridge, of St. James' Church, is president of the mission here; Dr. Jefferys, of the City Mission, Mr. John Cadwalader, Jr., and Miss Dorothea Emlen are the other officers.

Bishop Woodcock Active Here.—In addition to preaching the noon-day services at the Garrick Theatre all week to overcrowded congregations, Bishop Woodcock has preached at St. Peter's, Germantown, and addressed the women in St. James' Church in the city. The newspapers quoted his addresses daily at some length, that those unable to hear him might still have his message.

Rev. Mr. Booth Addresses Woman's Meeting.—The annual meeting of the Woman's Auxiliary of Chestnut Hill and Germantown was well attended at St. Luke's Church, Germantown, on Thursday, April 3. The preacher was the Rev. S. B. Booth, of the Diocesan Church of St. Mary, who has lately come from a chaplaincy in France, and brought home many messages.

Memorial Chapel Opened.—The first services in the new Chapel of the Mediator were held on Sunday, April 6. This chapel is a memorial to the late George

C. Thomas. The dedication service will be held in the near future. The vicar of the chapel is the Rev. Phillips Osgood.

Every Member Campaign.—Reports are not yet complete of the work accomplished by the diocesan Every Member Campaign which was completed in the visitation on March 30. But many report much good aside from financial gain. One small parish, for instance, showed that some 125 families had promised to have family prayer; even if that were only grace at meals, it would mean much. The same parish showed that many had pledged for every form of religious service specified on the pledge card; and also an increase of \$800 for missions.

IRVING A. MCGREW.

EASTON

Interest in the Children's Lenten Offering has been increased throughout the diocese by the offering of two rewards by Mr. Dudley G. Roe, of Sudlersville, and also a member of the provincial board of religious education. The school giving the largest amount at the Easter offering will have five dollars added to its total and the school giving the largest amount per number of pupils will also have an additional five dollars added to its offering.

St. Andrew's Chapel, Sudlersville, the Rev. Douglas Hobbs, rector, is leading the diocese to date in special offerings. The united offering from this chapel was \$127. For war relief the chapel gave \$12 and to the Armenian war relief fund the congregation gave \$367.

St. Peter's Parish, Easton, surprised the rector, the Rev. Henry Davies, and his wife at their silver wedding anniversary by presenting them with a congratulatory letter of appreciation and a purse enabling them to make a trip to their old home in England. If passports are available Dr. and Mrs. Davies plan to sail early in June. He has been rector of the parish for thirteen years.

EVERETT JOHNSON.

EAST CAROLINA

New Rector Instituted.—On Sunday, March 16, the Rev. C. H. Bascom was instituted as rector of St. Paul's Parish, Greenville, N. C., by the Rt. Rev. T. C. Darst, D.D., Bishop of East Carolina. This was the first time in the history of St. Paul's Parish that the Office of Institution of Ministers was ever used, and a great deal of genuine interest was manifested in the services. After the sermon, by the bishop, the rector celebrated the Holy Communion and administered the Sacrament to the people of his new parish.

Church Extension Work.—A new parish has recently been formed in the diocese with the merging of Emmanuel Church, Farmville, North Carolina, and St. Barnabas Church, Snow Hill, N. C. A clergyman has been called to the rectorship of this new parish. Four years ago this large parish was spasmodically administered to by one clergyman. Under this new arrangement three resident clergymen instead of one will be placed in this field.

The Bishop's League.—Bishop Darst is deeply gratified with the interest which has been manifested throughout the diocese in his "Bishop's League." This league, which started at the beginning of the new year, now has enrolled a membership of over 700, this membership coming from twenty-six parishes in the diocese. The bishop, from the resources of this league, is planning some new extension work in the diocese.

St. Stephen's, Goldsboro, N. C.—The Rev. Charles L. Arnold, the eighth rector of the parish, who resided here about thirty years ago, is now on a visit to his old parish. The Rev. Mr. Arnold will preach on Sunday, April 6, in his old church. Mr. Arnold now lives in Detroit, Michigan. During the Sundays of Lent at the afternoon services, selections from Maunder's *Olivet to Calvary* have been rendered by a large choir, augmented by the singers in the various church choirs in the city. A great deal of interest has been manifested by the community at large.

J. H. GIBBONEY.

PITTSBURGH

Charitable Bequests.—By the will of the late Christopher L. Painter, of this city, the following bequests were made for charitable and religious objects: \$25,000 each to Trinity Church, The Church Home, Pittsburgh Association for the Improvement of the Poor and Western Pennsylvania Institution for the Blind; \$20,000 to the Pittsburgh and Allegheny Home for the Friendless; \$15,000 each to the St. Barnabas' Free Home of McKeesport, the Home for Colored Children at Lexington, Kentucky, the Saint Margaret Memorial Hospital, the Presbyterian Hospital, and the First Presbyterian Church.

Brotherhood Meeting.—The lenten meeting of the Pittsburgh Assembly of the Brotherhood of Saint Andrew took place on Monday evening, March 31, at Christ Church Parish House, beginning with a short service at 6:15, followed by supper and a large gathering of Brotherhood men at eight o'clock. The speaker was the Rev. Warren Lincoln Rogers, of Jersey City, New Jersey, formerly of Calvary Church, Pittsburgh, and this week the preacher at the noon-day services at Trinity Church.

Hospital Visitations.—A new scheme for hospital visitations in Pittsburgh has been devised and is being tried out at the present time, by means of which it is hoped to bring the patients in the various city and suburban hospitals more closely and more speedily into touch with the rectors and pastors of the churches of different denominations. Through a central agency connected with the hospitals, notice of the names and church affiliations of incoming patients are sent to the denominational headquarters, which in the case of the church are the Church Rooms, 317 Jenkins Building. The working out of the plan is in the hands of the Clerical Union, who have supplied the librarian at the Church Rooms with a list of clergymen, who have expressed their willingness to look up the cases reported in hospitals

located in their neighborhood. The plan works somewhat in this wise: If when a case is reported, the parish connection of the patient is given, the rector of that parish is notified; but if only the residence is given, the clergyman to whom that hospital has been assigned looks up the case, and makes report to the individual parish authorities concerning it. The plan has been in operation only ten days, but in that short period of time twenty-two cases have been reported and cared for. Some of the patients from outlying towns who have been visited have expressed their gratification at the kindly attention received.

Day of Intercession.—In Christ Church Greensburg, the Rev. Dr. W. F. Shero, the first of the days of intercession which the Board of Missions requested should be held on the last Wednesdays of March. April and May, was observed on March 26. The opening service was a celebration of the Holy Communion, with address, at ten o'clock. From the close of that service until four o'clock continuous intercessions were made in half hour periods by different bands of communicants. At four, Evening Prayer was said by the rector, with an address. The occasion was an unusual one, and was entered into in a spirit and with an interest that were surprising and gratifying. The rector expects to observe the other appointed days in a somewhat similar fashion.

JANE CUDDY.

MICHIGAN CITY

Lenten Preachers.—The Rev. James A. Miller, rector of Trinity Church, Michigan City, is having special services on each Thursday evening of Lent. He has arranged for special out-of-town preachers as follows: March 6, Rev. John F. Plummer, Kokomo; March 13, Rev. E. S. White, Church of the Holy Apostles, Chicago; March 20, Rev. R. E. Carr, South Bend; March 27, Rev. R. J. Long, archdeacon of the diocese; April 3, Rev. Dr. Barwell Walker, Laporte; April 10, Rev. W. Hawthorne, Hammond; April 17, Rev. L. E. Morris, Indiana Harbor. These week night services are proving most helpful and a large congregation is usually present. It is interesting to know one of the secrets of their success. The rector keeps his people informed of the service and the preachers by sending to them the following notice, which is in itself happy and inspiring:

Trinity Parish, Michigan City, Indiana. We can do it. What? Make Thursday night the greatest in the history of Trinity Parish. How? By being present at the service and bringing friends and neighbors. Service at 7.30 P. M. Preacher — will be there.

New Hymnals.—Trinity Church, Fort Wayne, is showing its spirit in keeping abreast of the times by adopting the new hymnal. One hundred and twenty-five have been ordered for the choir and the rector has wisely suggested that people do not purchase combination sets of Prayer Book and hymnal, as the new hymnal will displace the edition now in use.

April 19, 1919

A Weekly Record.—Everyone aspires to have a large lenten offering. It is of deepest concern to an entire parish and to the children of the Church School—their interest is tinged with excitement. Though eager and anxious about this offering, too often it is left to drift in uncertainty until Easter Day. This is not true, however, in St. John's Church, Elkhart. In the Church School a weekly class record is kept of the children's offerings, which stimulates a desire to see the amount grow. A banner is to be awarded to the two classes giving the most generous lenten offering.

GRACE EVERETT.

SOUTHERN VIRGINIA

Roanoke.—Bishop Tucker was the preacher at the Theater services in Roanoke on Friday and Saturday, March 28 and 29 and large congregations heard him with great pleasure. The Bishop held special Confirmation at St. John's Church, confirming two candidates left over from a class of twenty recently confirmed by Bishop Thomson.

Norfolk.—On March 19 Bishop Tucker confirmed twenty sailors at the naval base, presented by the Rev. E. P. Minor, and on the 20th he confirmed nineteen sailors, presented by the Rev. Dr. D. W. Howard at Galilee Chapel, Virginia Beach. On the 26th Bishop Thomson confirmed eight sailors in Norfolk. Rev. Francis R. Lee, Rector of the Churches in Southampton, has been called as assistant to St. Paul's Church, Norfolk.

Accomac County.—Bishop Tucker recently visited Exmore and organized a congregation at that point which will go to work immediately to build a new church. This faithful band of people have been for a long time gathering money for this purpose. This work will be in charge of the Rev. J. R. McAllister, who has just been ordained to the Priesthood at Cape Charles.

G. OTIS MEAD.

NEVADA

Bishop Hunting Makes Visitations.—The bishop is making his annual visitation or Confirmation through the district. When this is finished he will go by automobile to the out of the way places, many of which have no religious services except on the occasion of this visit by the bishop. Candidates for Confirmation of high school age and over are to be given, by the clergy, a written examination of some fifty questions covering doctrine, faith and works.

Sunday School children who are ready will be examined by the bishop in the whole Catechism and if found proficient will be given the "Bishop's Certificate."

With the co-operation of the clergy the bishop is sending a personally signed letter to all persons he has confirmed in Nevada asking each to be present at the approaching visitation to receive the Holy Communion and recall with him the text given to each class for daily remembrance: "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."

GEORGE WILLIAMS.

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From March 20 Churchman Review

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The New Books

Two Books on Prayer

DEAN ROUSMANIERE who contributes an introductory note to *Talking With God, Some suggestions for the practice of private prayer* (Morehouse Publishing Co. 60c.) says that it is the most useful book on prayer with which he is acquainted. Not every one would subscribe to this statement, but all will agree that it is a book of real value, and that any who read it carefully are certain to be helped. It may be especially recommended for beginners in the devotional life, but even those who are well trained in the practice of prayer might read it with profit.

The forty-four collects in *A Book of Collects* (by Pater and Filius. Morehouse Publishing Co. 50c.) are, without exception, of rare beauty. Not only are they admirable in structure and diction, but their tone is faultless. They are divided into two groups, the first containing new collects, and the second adapted collects derived from sources for the most part ancient. The following, taken from the second group, well illustrates the character of the collection as a whole:

Grant us, O Lord, we beseech thee, in all our perplexities thy counsel, in all our dangers thy protection, and in all our sorrows thy peace; through Jesus Christ our Lord.
J. W. S.

Sermons

JUST as they stand, the sermons in *The Pulpit in War Time* (by Ten Ministers of the Presbyterian Church. The Westminster Press. 75c.) naturally and obviously have lost something of their original purpose. The armistice is signed, the day of peace has come. But they do indicate two things, one how the pulpit of a great communion (the Presbyterians) measured up to the responsibility it faced in the war days and then how, in the exigencies of a critical hour, the adequacy of the Christian faith to hold secure the souls of men was revealed. In England a similar attempt was made to gather together current "war sermons," preached without thought of publication (these were issued under the title *Christ and the World at War*). The American contribution to the literature of the Great War manifestly shows that Churches in this country did not fail in the face of an unparalleled opportunity, to follow the example of their English brethren.

Sermons on the Gospels, Advent to Trinity (by Ernst P. Pfatteicher, D.D., General Council Publication House, \$1.75) is a volume of sermons on the Gospels, from the first Sunday in Advent to Trinity Sunday inclusive. A single theme runs throughout them all—Jesus Christ, the Savior of the world, contrasted and compared with those with whom He came in contact. Dr. Pfatteicher is pastor of Trinity Church (Lutheran), Reading, Pennsylvania. He says these sermons are "practical discourse with a definite object in view," following the ordered course of the Church Year which, "though its detailed celebration not essential to our salvation, it is undoubtedly conducive to a clearer, more systematic and consequently more helpful

knowledge of the plan whereby God saves men." They cannot be called "popular" sermons. They rather indicate a presupposition of a wide knowledge of the Scriptures. The congregations to which they were addressed consisted in part of university and college students assembled in the Lutheran Church of the Holy Communion, Philadelphia. R. P. K.

The Meaning of Salvation

THE GOSPEL OF THE CROSS. By J. R. Coates, C. H. Dodd, W. F. Halliday, Malcolm Spencer, and Olive Wyon. To express the message of a conference of the Swanwick Free Church Fellowship. The Macmillan Company, New York and London. 1918. \$2.25.

Composite authorship has its disadvantages. The reader feels a certain lack of individuality, of personality. And with difficulty can he avoid the critical attempt to find differences of style as indicating different sources. In the present volume he fancies that with chapter VII there comes a transition to a more popular and somewhat homiletic style. And such an attitude distracts the reader's mind.

Yet the volume is a success, and is a real contribution to theology. It is a careful study of the meaning of Christian salvation as that meaning is interpreted by Christian experience. And that experience is found in the New Testament and in human life to-day. An admirable appendix gives a careful study of certain theological terms, such as *atonement*, *forgiveness*, *justification*, *law*, and *sin*. And another appendix gives valuable suggestions as to further reading. One wonders why among the many and good books mentioned, there should be lacking McLeod Campbell's *The Nature of the Atonement*. But the book as a whole is to be strongly commended. It is unfortunate that a volume of only XIV plus 165 pages should cost \$2.25. But perhaps that fact is only one of the signs of the times.

E. S. D.

Not Problems But Mysteries

SOME OF LIFE'S MYSTERIES. By The Rev. Rolfe Crum, Lyman Bros., Inc., Syracuse, N. Y., 1919. 50c.

"Not problems but mysteries," let us thank Mr. Crum for this. The author interprets tribulation and temptation by the "long view" of life and finds pain and suffering to be calls to holiness, brotherhood and godliness while the great adventure of death is a dawning that throws light revealing the meanings of the mysteries that precede. These kindly, thoughtful addresses were preached just prior to the author's departure for service in France.

A. L. M.

Oregon Missions

THE OREGON MISSIONS. By James W. Bashford, Abingdon Press, New York, 1918. \$1.25.

An excellent introduction to the study of the conditions of mission work in Oregon as they are now. An inspiring and valuable record of the lives of Jason Lee and Dr. Whitman. The author's method is logical, his style interesting, and his political and historical background makes the mission history clean-cut and clear.

G. H. L.



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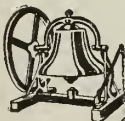
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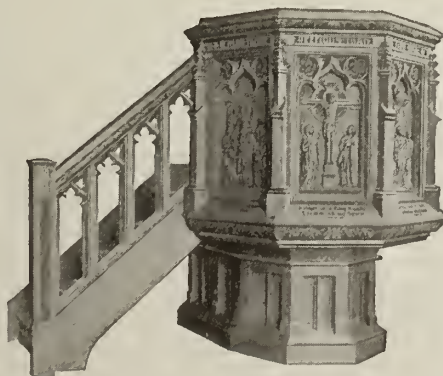
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All communications except remittances to the Treasurer should be addressed to George O. Tamblyn, Director, 289 Fourth Avenue, New York City.

April 19, 1919

The Evening of Life

TREASURES OF HOPE FOR THE EVENING OF LIFE, by the late Rev. George Congreve, M. A., Longmans, Green & Co. New York, 1918. \$2.00.

Father Congreve was one of the choicest spirits the Church of England ever produced. To be with him was a benediction. His simplicity, his courtesy, his dignity of bearing, his evident humility, and the depth and reality of his devotional life, always so apparent, made him a marked man. No one could fail to see that he lived in close touch with the other world. It was like a breath of fresh air to hear him in the service, and when he celebrated the Holy Communion, as he did daily in one of the chapels of the Cowley Fathers' church in Oxford, one felt it was good to be there. There was never any hurry, but a quiet reverence which was deeply impressive. Every word that he uttered was clearly audible and seemed to have gained new meaning since one heard it last. He preached with the utmost simplicity, with manuscript, and without gesture, and yet his preaching had singular power. Quite apart from what he said his whole tone and manner were uplifting, and his hearers went away with a new sense of God's love for them and a fresh desire to lead better lives.

Thus much has been said about the man because his books are the outcome of what he was, and this is especially true of *Treasures of Hope for the Evening of Life*, published after his death. The book, as its name implies, is meant especially for those nearing the end of their earthly pilgrimage, but there is much in it that will be of help to all, and young as well as old will find it full of comfort and inspiration.

J. W. S.

News "Isms" in the Light of the Gospel

AN ANGEL OF LIGHT. By the Rev. Kenneth MacKenzie, Christian Alliance Publishing Company, 692 Eighth Avenue, New York City, 1918. \$1.00.

This book deals with various religious manifestations of the day, some of which claim to be equal or superior to Christianity and some of which are wrongfully clothed in the garments of Christianity. These movements include Theosophy, Christian Science, New Thought, and spiritism. The chapters are well arranged, and the author draws keen comparisons between the claims of the adherents of these religious movements and the teachings of Christ. His conclusions are logical and illuminating. The problems of healing and faith are also presented in a very readable chapter, and the Emmanuel Movement is compared with Christ's teaching and methods. These are live problems met in almost every parish. The book is an admirable one for a clergyman to have at hand to lend to any parishoner fascinated by one of these attractions. The clergyman himself might be much helped by reading the book for, while it is brief, the author shows every evidence of careful reading and painstaking investigation. He sets down only those things which are most important. One also feels that he knows his Gospels and consequently his conclusions carry much weight and conviction. He shows how many Christians are

being deceived by these alluring and seductive cults, and his aim is to point out dangers and expose the pit-falls.

HENRY B. WILSON.

The Rural Problem

THE RURAL CHURCH SERVING THE COMMUNITY. By Edwin L. Earp, Professor of Sociology, Drew Theological Seminary, The Abingdon Press, New York, 1918. 75c.

The problem of the rural church is a theme of frequent allusion in the religious press, and of an occasional exposition in general terms. Professor Drew wastes no time in defining the problem (that is easy enough), but briefly, pointedly, and in most practical terms he makes a number of suggestions, indeed outlines a complete program for its solution.

L. G.

A "Diatrion"

THE MINISTRY OF JESUS. By Anita S. Ward, with an introduction by the Rev. Ambrose W. Vernon, The Pilgrim Press, Boston, 1916. \$1.00.

Miss Ward gives us for the first time a consecutive narrative of the life of Jesus as told by the synoptic gospels, omitting the opening chapters of Mark and Luke. The text is based on the Markan version. There is no question but that this is a beautiful piece of work, the form very attractive, the arrangement most convenient. The plan is excellent, the workmanship of a high order, the spirit of the author, as shown in the preface, sweet and reverent.

The aim of the study, according to the author, is to acquire a knowledge of the work which was given to Christ to do (by the Father), and the way in which He accomplished it, as the chief source of our inspiration for our own life work.

The value of the book to a student depends entirely upon whether he desires or cares to study our Lord's ministry without the light thrown upon it by the opening and closing chapters of St. Matthew and St. Luke, and without the contribution the "author of the Fourth Gospel" makes to the narrative.

If, however, he happens to agree with the Evangelists that the Gospel of the Infancy and the events of the Great Forty Days put one in the right attitude to understand the narrative of the ministry, if he happens to hold the view to which the best modern scholarship is gathering again that the author of the Fourth Gospel is the apostle and friend of Jesus, and that there is in the gospels no place for a distinction between "what Jesus in His life time taught" and "what has since been taught about Him," then this "diatrion" will still be interesting and quite helpful though its value in straightening out a "confused account" which the "four gospels present" will of course be very limited and leave much hard work for the student to do by himself or with other helps. It is always easy to unravel a tangle by cutting out the knot.

M. E. J. H.

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ENGLISH CHURCH NEWS

(Continued from page 24)

to clergy whose incomes are below £300 a year. Two years ago they granted £10, last year they gave £20, and this year they are going to give the really substantial emergency grant of sums up to £40 to all such parishes. But next year they will begin to taper off again, and the grants will cease in three years' time. By then, it is to be hoped that church finance will be in a more satisfactory state, whether by a central fund or otherwise. Meantime the "bitter cry" of the poor parson continues to voice itself in the press. There is a real danger that the poorer clergy will be asking to be released from their ordination vows, in order that they may go and earn their living. Country clergy and their wives are in many instances doing their own housework. The church loses even more in these cases from the withdrawal of the parson's wife, who used to be the mainstay of many parish organizations. She has now no time for them.

JAMES CAIRNS.

ACKNOWLEDGMENTS

Assyrian and Armenian Relief Fund
Cleveland H. Dodge, Treasurer, 1 Madison Avenue, New York
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CHURCH NOTICES

Calendar for April

6. FIFTH IN LENT.
13. PALM SUNDAY.
18. GOOD FRIDAY.
20. EASTER DAY.
25. ST. MARK'S DAY.
27. FIRST AFTER EASTER.

Preachers for Next Sunday

EASTER DAY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Bishop Greer; afternoon (4), Carol Service.
GRACE CHURCH—Morning (11), The Rector; afternoon (4), The Rector; evening (8), The Rector.
ST. STEPHEN'S CHURCH—Morning (11), The Rector; afternoon (4), The Rector.

CHURCH SERVICES

St. Thomas's Church
Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

CHURCH SERVICES

Cathedral of St. John the Divine
Amsterdam Avenue and 111th Street
Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week-day Services: 7:30 A.M. and 5 P.M. Daily

Grace Church
Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector
Sunday Services: 8 and 11 A.M., 4 and 8 P.M.
Week-day Services: 9 A.M. and 12:30 NOON, daily

St. Stephen's Church
Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

Cathedral of SS. Peter and Paul
Washington Boulevard and Peoria Street, Chicago, Ill.
(Five minutes from Loop on Madison Street cars.)

Palm Sunday, Holy Communion, 7:30 A.M., 9:15, 11:00. Easter Day, Holy Communion, 6:30 A.M., 7:30, 9:15, 11:00. Sermon at 11:00. Bishop Griswold, May 4-11. Preacher, Rev. Leicester C. Lewis.

St. Ann's Church, Brooklyn
Clinton and Livingston Sts., near Borough Hall
THE REV. G. ASHTON OLDHAM, Rector
Sunday Services: Holy Communion, 8 A.M.; Morning Prayer and Sermon, 11 A.M.; Evensong and Address, 8 P.M.

CHURCH ORGANIZATIONS

The Board of Missions

Correspondence is invited from those who wish to know: What it does. What its work signifies. Why the work can be helped most effectively through the Board.

Address THE RT. REV. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth Avenue, New York.
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BROTHERHOOD OF ST. ANDREW

Brotherhood of St. Andrew in the United States

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The members of the brotherhood accept special responsibility at this time to co-operate with other Churchmen in preparation for the return to their parishes of these men now enlisted in the service of the Nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Program of accomplishment, calling to enlistment therein all the laymen of the Church. This program has seven objectives in the work of laymen, and correspondence is invited, regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut Streets, Philadelphia, Pennsylvania.

CONFERENCES

CONFERENCE for Church Work: A General Conference meets at Wellesley College, Wellesley, Mass., June 19th to 30th, 1919. Directors: Rt. Reverend E. M. Parker, D.D., Rt. Reverend J. DeW. Perry, D.D. For registration, programs, or other information, apply to the Secretary, Miss Marian DeC. Ward, 412 Beacon St., Boston. The Summer School for Church Music meets at the same time and place.

DIED

HUBBARD—Entered into the rest of Paradise on the morning of March 13, 1919, at her home in Brooklyn, New York, Elizabeth Davies widow of the late Rev. Isaac G. Hubbard, of the Diocese of New Hampshire. The funeral was held from Union Church, West Claremont New Hampshire, the Rev. William E. Patterson of Bar Harbor, Maine, and the Rev. George Huntington of Claremont officiating.
"Her children rise up and call her blessed."

TURNER—Entered into Life Eternal at the Rectory, Larimore, North Dakota, February 18, 1919, Eliza Jane, widow of the late Reverend Charles Turner.
"Blessed are the dead who die in the Lord."

WALKER—In Cromwell, Connecticut, Apr. 9th, the Rev. William Bohler Walker, in the 67th year of his age.

"I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth; even so saith the Spirit for they rest from their labours."

OBITUARY

IN MEMORIAM
ELIZABETH ANNE POPE
October 13th, 1918

After a long and useful life, in the confidence of Paradise, this loyal devoted Christiana passed into the world of light.

Endowed with an unusual intellect, which did not fall, possessed with a keen understanding of things just and fair, charitable and generous in her deeds of kindness, her memory will live and be cherished by those she loved.

So at this Easter tide all who knew and loved her here will read with deeper meaning those beautiful lines:

"The strife is o'er, the battle done:
The victory of life is won;
The song of triumph has begun,
Alleluia."

The members of The Clerical Union of the Diocese of Pittsburgh desire to record the appreciation of the character of the Rev. Robert Waddington Grange, D. D., who entered into Paradise, January 9th, 1919; and also express their sympathy to the members of his family.

He was a member of the Clerical Union from its inception and attended the meetings regularly until he was prevented by reason of failing health. He was respected by all regardless of their school of theology. His unflinching courtesy, genial humor, and quiet dignity made him popular with all the members, and especially with the younger clergy. His freedom from sham and the humility which he manifested upon many occasions made his presence charming and wholesome. He stood for the best type of Anglican Churchmanship—loyalty to the Church, ready to concede that there may be many sides to a proposition, willing to believe that there is an ever increasing and unfolding of the revelation of God. Christ's Truth was to him unchanging; but man grows into an increasing knowledge of the truth.

For the presence of Dr. Grange among we thank God. To the members of his family we extend our sympathy, trusting that God may send to them comfort and strength in time of their bereavement.

On behalf of The Clerical Union,
JOHN HEBER McCANDLESS,
GEORGE BRINKERHOFF RICHARD,
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NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

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BOOKS RECEIVED

Religion and Philosophy

THE EPISCOPAL CHURCH. By George Parkin Atwater. 1.00. (Morehouse Publishing Co., Milwaukee, Wis.)

THE VIRGIN BIRTH OF OUR LORD. By The Rev. Leonard Prestige, M.A. \$1.15. (Robert Scott, London).

TALKING WITH GOD. By J. J. Kensington. 50c. (Morehouse Publishing Co., Milwaukee, Wis.)

BOOK OF COLLECTS. By Pater and Fillus. 50c. (Morehouse Publishing Co., Milwaukee, Wis.)

UNION IN ETERNITY. By Sir W. Robertson Nicoll, M.A., LL.D. \$1.50 net. (George H. Doran Co., N. Y.)

THE FAITH BY WHICH WE LIVE. By Bishop Fiske. \$1.50. (Morehouse Publishing Co., Milwaukee, Wis.)

TRINITARIANISM. By J. Arthur Hill. \$2.00 net. (George H. Doran Co., N. Y.)

JOSEPH PEOPLES. By Israel Zangwill. \$1.00. (Macmillan Co., N. Y.)

THE KINGDOM THAT MUST BE BUILT. By W. J. Carey. \$1.00. (Macmillan Co., N. Y.)

THE GOSPEL IN THE LIGHT OF THE GREAT WAR. By Ozora S. Davis. \$1.25 net. (University of Chicago Press, Chicago).

UNIONISM AND THE WORLD PEACE. By Herbert Adams Gibbons. (The Friends of The Holy Land, Paris).

THE CORNERSTONE. By Olof A. Toffteen, Ph.D. 25c. (Scandia Academic Press, Chicago).

DICTIONARY OF THE APOSTOLIC CHURCH. Edited by James Hastings, D.D., with the assistance of John A. Selbie, D.D., and John C. Lambert, D.D. \$6.00. (Scribner's, N. Y.)

ENCYCLOPAEDIA OF RELIGION & ETHICS. Edited by James Hastings, with the assistance of John A. Selbie, M.A., D.D., and Louis H. Gray, M.A., Ph.D. \$7.00. (Charles Scribner's Sons, N. Y.)

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WANTED—Change of position by organist and choir master of excellent training and wide experience. Boy or mixed choir. Communicant. Recitalist. References. Address: "Expert," **CHURCHMAN Office**.

ORGANIST AND CHOIRMASTER desires position. Prefer to play on trial; credentials A-1. Good teaching field essential. Dr. Chase, 333 West 57th Street, New York City.

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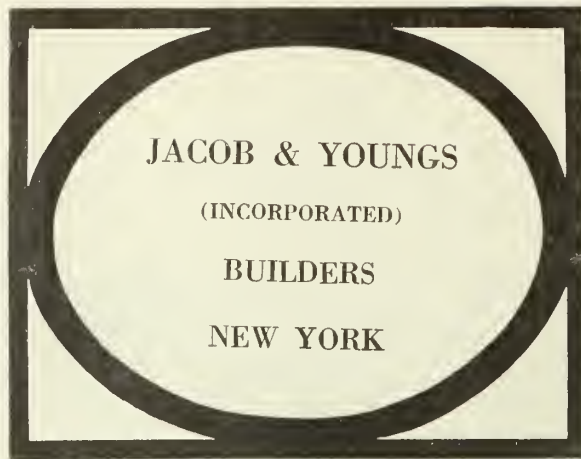
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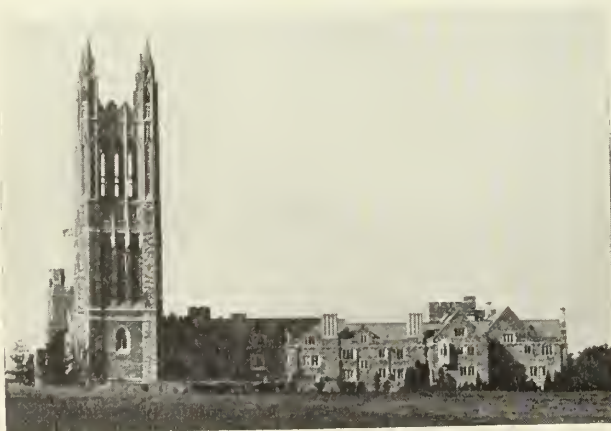
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OUR CONTRIBUTORS

HIS is the Annual Spring Book Number of THE CHURCHMAN. Una Hunt, who discusses the fundamental themes running through Ibanez's novels, is herself a novelist and writer of short stories. Adelaide Teague Case, who advises what books we should buy for the children, is the head of the department of religious education at the New York Training School for Deaconesses. Margery Lacey-Baker, who writes about the new plays is editor for the pageantry department at the Y. W. C. A. national headquarters. Dr. Slattery, Dean Hodges, the Rev. Latta Griswold, the Rev. Robert Kreidler, Dr. A. L. Murray, the Rev. J. Wilson Sutton and Miss Gladys Barnes have all been reviewing for THE CHURCHMAN long enough to need no introduction. Dr. Atwater, the rector of the Church of the Saviour, Akron, Ohio, finishes this week his series of articles on "The Church and the New Era." The Rev. Pascal Harrower whose Easter choral we publish, is the rector of the Church of the Ascension, Staten Island, New York.

Personals

THE REV. ROMILY F. HUMPHRIES, who recently resigned from the rectorship of Grace and St. Peter's Church, Baltimore, is now superintendent of the city mission work of the Episcopal Church in Baltimore. His office address is 1110 Madison Avenue.

THE REV. BERNARD I. BELL was the preacher at Cornell University in Sage Chapel on Palm Sunday.

THE ADDRESS of the Rev. Isaac Dawson has been changed to 2437 10th Avenue, East Oakland, California. Mr. Dawson is now rector of the Church of the Advent, East Oakland.

THE REV. J. A. RYAN, of Christ Church, Forest City, Pennsylvania, presented a class of thirty-eight persons for Confirmation April 9. Of this number ten were men, eleven women and fourteen boys.

THE REV. DAVID H. CLARKSON has resigned the rectorship of Christ Church, Schenectady, to take effect May 1. Mr. Clarkson resigned on account of impaired health. He came to Christ Church in October, 1907, and resigned in May, 1916. During that time the new church and rectory were built, conservatively estimated to be worth altogether \$90,000. He was recalled to the rectorship in May, 1918, but found the work was beyond his strength. The Rev. George A. Perry, rector of Trinity Church, Watervliet, New York, has been called to succeed him.

THE VESTRY OF ST. JOHN'S CHURCH, Massena, New York, has voted to increase the rector's salary two hundred dollars and to relinquish the appropriation from the Board of Missions, and so become an independent parish.

THE REV. JAMES CLEMENT SHARP, rector of the Church of the Good Shepherd at Waban, Newton, Massachusetts, who has been given a year's leave of absence by his

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SCHOOL NUMBER

The May 3 issue of The Churchman will be the first big school number of the year. It will help solve the problem of where to send your children next Fall.

parish on account of serious illness, has been spending the winter at Santa Barbara, California. His health is already much improved, and he expects to take up his work again by the first of September.

THE REV. JOHN H. GRIFFITH, rector of the Church of the Holy Cross, Tryon, North Carolina in the District of Asheville, has been asked to become archdeacon of the district and has signified his acceptance notifying Bishop Horner that he will assume his new duties May 15. Mr. Griffith was for twenty years, before coming to Tryon last fall, the rector of St. Mary's Church, at Kriston, Diocese of East Carolina, and through his missionary activities built three churches in his old parish city and two in adjoining towns.

THE REV. STEPHEN H. GREEN.—The street address of the Rev. Stephen H. Green is changed from 1 Dusenbury Place to 235 South Lexington avenue, White Plains, New York. On account of illness (persistent and painful rheumatism) Mr. Green has been compelled since October 1 last to give up all active work of the ministry.

THE REV. WALTER E. BENTLEY, of Brooklyn, and Secretary, Actors' Church Alliance has just closed a very successful eight day preaching mission at Trinity Church, Hoboken, New Jersey, the Rev. Malcolm A. Shipley, Jr., rector, and the following week held a mission at the Church of the Holy Faith, Bronx, New York City, the Rev. C. S. Gregg, rector.

THE REV. GEORGE L. RICHARDSON, D.D.—The address of the Rev. George Lynde Richardson, D.D., has been changed from 3914 Locust street to 1016 Clinton street, Philadelphia, Pa.

ARCHDEACON OF WEST TEXAS.—The Archdeacon of the Diocese of West Texas has made Kingsville the headquarters for his work in order to minister more effectively to the mission fields of the range country, and is now in residence. Bishop Capers has given up the down town office of the Diocese in San Antonio. All mail should be directed accordingly.

THE REV. AUGUST C. DRUMM in St. John's Church, Los Angeles, on the Feast of the Annunciation, March 25, was advanced to the priesthood by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles. Morning Prayer was read by the Rev. J. C. Ingham and the Rev. Harry Gray. The ordinand was presented by the rector of the parish, the Rev. George Davidson, D.D., and the sermon was preached by the Rev. Charles E. Deuel, D.D., rector of Trinity Church, Santa Barbara. The Rev. Stephen Cutter Clark, Jr., acted as epistoler, and the Rev. C. Rankin Barnes as gospeller. The bishop was attended by two of the examining chaplains, the Rev. W. F. Hubbard, and the Rev. Robert L. Windsor. Other priests present and taking part in the service were the Rev. Albert L. Hall, the Rev. Ray O. Miller and the Rev. Frank Roudenbush. The newly made priest is to continue his work as assistant at St. John's. He is a graduate of the University of Toronto, and the General Theological Seminary.

Plays for Today

APPROACHING the historical with reverence for its truth, and bringing tireless energy to research and to the task of absorbing the spirit of the past, Mr. Percy MacKaye has attained a notable achievement both from the literary and the dramatic standpoint in *Washington, The Man Who Made Us* (Alfred Knopf).

This is the first published work for the theatre to portray Washington as its central figure. Of his aim in this presentation, the author says his desire was "so to portray him in his strong prime, with truth to reality, that we of today (and especially our young men of America, fighting today for what he fought for) may be led to feel a more intimate affection for 'the man who made us,' and for the still contemporary cause which he espoused for mankind."

The play covers a period of thirty or more years. Gigantic in its conception and execution, and absorbing in its interest, it brings a new vision of Americanism through the persons of Washington and his contemporaries—Hamilton, Knox, Tom Paine, Lafayette, Emerson, and scores of others.

And this is not all. Mr. MacKaye has evolved a new dramatic form. Calling his play a "ballad-play," he links together the sixteen different actions comprised in the three acts by ballads closely related to the theme, and by some simple action of transition. In this way, the play, diverse as are its different parts, becomes a whole.

For its deep present-day significance; as a vivid picture of the past; and for its literary and dramatic qualities, Mr. MacKaye's *Washington* is a valuable contribution to modern drama.

Another recent volume of plays which deals with historical people and events is Aliee Johnstone Walker's *Lafayette—Christopher Columbus—The Long Knives in Illinois* (Henry Holt). The plays present Lafayette instilling loyalty into the souls of his ragged Continentals, acclaimed at a ball in Baltimore where those who were present pledged their children's children to the aid of France should she ever need them; Columbus in his struggle for support in Spain, the glad ending to his voyage to the New World and his triumphant return; and George Rogers Clark in a vivid picture of the lives of the frontiersman.

The author calls her volume *Brief Plays for the Young*, but they are not limited in their appeal to these.

The thought which underlies the Rev. Carol Lund Bates' *Patriotic Pageant and Seven Church Pageants* (in two pamphlets, published by the Parish Leaflet Company, Indiana) is undoubtedly of value. *Democracy Saving the World* shows the growth of the spirit of democracy in the great nations, and is interesting in its pattern and good in the simplicity of its expression.

The other seven pageants (they are more nearly mystery plays) deal with the seven great seasons of the church year. And just here the question arises as to how far

one is at liberty to alter historical or traditional facts in order to bring them into conformance with one's individual scheme of things. In the Advent pageant (to take a single example—there are many which might be cited) Mother Church summons Isaiah and St. John the Baptist to explain "the season's meaning and its name." Whereupon Isaiah summarizes its meaning, and St. John says, "It seemeth me, the season's name . . . should Advent be." Will not such—symbolism, is it, or poetic license?—lead children, and perhaps many older people into an erroneous belief concerning the Church and St. John? Is it permissible to use any art-form for teaching the lessons and doctrines of the Church and not be scrupulously truthful? The instance cited is unimportant. The principle which underlies it is very great.

Mr. Bates has undoubtedly felt the need for the presentation of the Church's teachings in some exceedingly simple dramatic form requiring little preparation. But in trying to fill this need he has made suggestions which are devastating to the imagination. Assuredly let us have the simplicity, the crudeness, even, of the first mystery plays if need be, but let us not sin against the artistic to the extent of "Mother Church: a young woman vested, wearing a coronet of gilded cardboard." We see Mr. Bates' point. It was to create church pageants for parishes where the time for preparation and the funds are limited. But by what process of reasoning does it seem right to him to treat the great teachings of Mother Church in so trivial a manner and to give them so unworthy a setting? Is it not better to leave such presentation alone?

All this is the more regrettable because we need leadership from within the Church against the hosts of the unrepentant who, more truly today than ever before, are daring to take great fundamental themes and body them forth with slight knowledge and superficial preparation with vision that is "narrower than an ant's eye."

There is a hint of the Grand Guignol in the quality of Emma Beatrice Brunner's volume of plays. She calls them *Bits of Background* (Alfred Knopf), but the title is a contradiction of the contents. Two of the plays, "Over Age" and "Making a Man," seem out of date, for they deal with German spies and the question of exemption in the language of yesterday. But there is a suggestion of Ibsen in "The Spark of Life" and real humor in "Strangers." The author chats rather delightfully with the reader about her characters and their settings, and whatever technical flaws the plays may contain they are exceedingly interesting and readable.

Children's Plays, by Ada and Eleanor Skinner (D. Appleton & Co.), are charmingly imaginative both in treatment and text. Some of the plays are original, others are adaptations from stories or plot-incidents found in the works of various writers. Planned for class room reading lessons, or for production, these little plays will be warmly welcomed by all who believe in the educational value of dramatics.

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The Churchman

Saturday - April 26 - 1919

PASSING THROUGH THINGS TEMPORAL

WHEN churchmen pray that "we may so pass through things temporal that we finally lose not the things eternal" they have uttered one of the fundamental petitions of faith. The thought which that collect contains is well worth our consideration during Eastertide, because, after that we have announced the hope which belongs to our faith—the hope of immortality—immediately there occurs the question, what then? Whenever St. Paul talks about the Resurrection and immortality he jumps at once from faith to morals. He plunges with zeal from the contemplation of heaven into the problem of man's life here and now.

There is a large class of persons that must never be lost sight of at Eastertide. They are the people who frankly make the confession which William James made in his Ingersol lectures that the subject of immortality is not one of the warm, eager problems of his life; that he feels no passionate interest in the matter.

We have known people who have haltingly expressed this same indifference and coldness concerning the life beyond. Their temperaments are such that they cannot picture heaven, nor do they care so to do. They are not given to indulging in dreams of what the life beyond the grave is going to be. All the rich phraseology of our hymnal and of books of devotion, in which the streets of heaven seem veritably to be as real as the thoroughfares of earth, is to them an unknown speech and tongue. Scores of persons, spiritually fine and true, will, if they are frank, say to us that the hope of heaven has little part to play in their Christianity.

And they are religious,—that is the troublesome aspect of the matter. They never doubt the goodness and love of God. They trace His finger in the providential care of man. In trouble, they feel His Presence nearer than hands and feet. They pray to Him for the purity of heart which brings the vision of His face, and all their lives long they have struggled to forge out of experience the things which are eternal—unselfishness, peace, the sun-light view of things.

And these are not the persons either, who crave proofs of immortality. They are not deeply enough interested to ask for proof. Their condition is not that they are skeptical whether there be a heaven,—they do not question its possibility,—but that they are not concerned enough to debate the question.

Yet they trust God utterly! Their world is permeated through and through with spiritual values, and the universe as they see it is enwrapped in an exquisite texture of God's own weaving. To these persons and to many less noble souls all this ecstatic language of our Easter faith, our hallelujahs and shouts of triumph, is a foreign tongue they cannot speak. What shall we say of such?—for many of us are not worthy to unloose the latchet of their shoes.

The first thing to be said about them is that they shame us who hold the full evangel.

For the millions today who profess an undisturbed faith in heaven and share the Easter joy are not all of them lovers and seekers of things eternal. As they pass through things temporal: poverty, riches, sorrow, happiness, good fortune, bad fortune, they do not impress one as being people who have emerged from these experiences with a firm hold upon the eternal. What people often mean when they recite in the Apostles' Creed "I believe in the Life Everlasting" is "I wish for the life everlasting." A wish is not faith.

What better can we do at Eastertide than to search our hearts to know whether our songs of triumph and our words of hope are merely the conventional expression of a wish or are the product of a faith that is enabling us so to pass through things temporal that finally we lose not the things eternal.

BISHOP HALL ON THE PROPOSALS

A FORTNIGHT ago THE CHURCHMAN, in the discussion of the Proposals for an Approach Towards Unity, published an opinion which Bishop Hall very graciously in response to the editor's request submitted for our readers. The Bishop of Vermont did not write in an irenic vein, but perhaps it is well for both sides to know the worst. Bishop Hall has given us the worst. There is, as it seems to us, a sound Catholic answer to all of the objections which the Bishop of Vermont raises against the plan under discussion. Where we take issue with those who, like Bishop Hall, appear to be unsympathetic with any form of unity that does not amount to unconditional surrender on the part of other communions, is that they do not hold a high enough conception of the episcopate. It is just here that a mole hill has been made to look like the Alps in the discussion of an interchange of pulpits. As we tried to suggest in our criticism of the Bishop of London's attitude on this question, both sides in the controversy over an open pulpit frequently err by an over-emphasis and a false deduction. The interchange of pulpits is merely an elementary act of Christian courtesy. Fundamentally it has nothing whatever to do with unity other than contributing one or more gracious by-products which ultimately create a conciliatory atmosphere. This is, indeed, an element in the problem that must not be despised. But its direct significance must not be over-estimated.

It is here, we think that Bishop Hall harbors needless fears over the present Proposals. The Bishop of Vermont doubtless considers himself to be in a full sense a bishop in the Church of God, not merely an Episcopalian. With so Catholic a conception of the episcopal office, he ought to be willing to trust himself and his fellow-bishops to exercise more than a formal jurisdictional connection with Congregational laymen in their dioceses who already are members by Baptism of the Church. These baptized Christians are at worst only ecclesiastical prodigal sons. We fail quite to see how in

any high definition of catholicity, some of our bishops can take the chill aloofness, which they not infrequently assume, towards these wayward children of the Church. By Baptism these children are members of the Church of God. By consecration to the office of bishop, our bishops, if they concede themselves to be bishops in the Church of God, are the fathers of these children in Christ. So, we repeat, we fail quite to understand how Bishop Hall can say that laymen under the Congregational ministers who have received ordination by the Episcopal Church "would be in no relation to the bishop of the diocese in which they live."

Furthermore, Bishop Hall makes, we think, too low an estimate of the representative aspect of the Congregational ministry. Our own unfortunately rigid distinction between the ministry and the laity does not obtain among our Congregational brethren. Congregationalists do have a really representative ministry. There is by their very organization a unity of mind and purpose between pastor and people often sadly lacking among ourselves. The group spirit, so conspicuous in apostolic communities, is a reality in the Congregational Church. The local church is a true organism. If such an organism, therefore, consisting of minister and people, agree to accept the jurisdiction of a bishop in our Church, the bishop would be dealing with a visible and well-knit organization. Whatever communion such an organization decides, under the proposed plan, to hold with a bishop could not stand out of all relation to the life of that organization.

The same solidarity of the group makes it a rare thing for one other than their own pastor to administer the Lord's Supper, so that the alternation of sacraments which the bishop fears would be extremely rare. Characteristically Bishop Hall laments in his first paragraph a too loose relation with the bishop and in his second paragraph he is fearful lest there be no recognition of episcopal authority. But ought not the bishop to concede more to a bishop's ability to commend his leadership to the faithful? After all, a good deal of a bishop's present authority in his diocese is conditioned upon the possession of qualities of leadership. The proposals are permissive, not mandatory. Pastors and flocks in the Congregational Church are not "compelled to come in." The fact that they have signified their willingness to enter into relation with the Episcopal Church suggests a mood of conformity.

On the liturgical question raised by Bishop Hall in reference to the celebration of the Holy Communion, THE CHURCHMAN is willing to trust the judgment of Canon St. George.

The Church has always been more abundantly willing to trust the bishops than they seem willing to trust themselves. We shall never have church unity while our bishops remain in the attitude of timorously guarding the Church against risk. A bishop in the Church of God should, we think, have some of the apostolic confidence and romance of the missionary. In the great constructive eras of the Church as a missionary force, the episcopate was bold. Its courage was born not of a listless indifference to essentials, it was bold because it was under the propulsion of love—a sure witness of the presence of the Holy Spirit. The fear of risk is evidence of a low spiritual vitality. The Holy Spirit can sweep men over a hundred risks and blunders safe into the path of the Kingdom. But we must trust Him.

THE WEEK

Chronicle and Comment on Current Events

LLOYD GEORGE AND NORTHCLIFFE

IF the Prime Minister has broken the power of the Northcliffe press, it is a wholesome sign of the times. Audacity, cleverness and the money to own a string of newspapers may go far in dictating how a country shall be ruled, but if a nation's executives are to be brow-beaten by a man who can buy the wits to write, democratic government has fallen upon hard days. Northcliffe is the victim of a daring ambition. To be sure there have been other days in the long and honorable history of the *Times* when its owner and editor made and unmade ministries, but John Delane was not a Northcliffe. In its great days, the *Times* was content to be a great newspaper; it had no wish to absorb the functions of government.

THE CHRONICLE'S SPONSOR

IN the April issue of our contemporary *The Chronicle*, editorial announcement is made that from the present issue the Protestant Episcopal Society for the Promotion of Evangelical Knowledge will be sponsor for the general and editorial policy of that paper. The editorial staff will remain the same. The editor allays apprehension by announcing that *The Chronicle* will continue throwing high explosives into the camp of the enemy. This is quite as it should be. Heaven defend us against unanimity of opinion. While Poughkeepsie keeps in form, those engaged in efforts "to de-protestantize and unevangelize the Protestant Episcopal Church" will have to wear gas-masks. THE CHURCHMAN offers its felicitations to *The Chronicle* as it speeds along its way under the sponsorship of the venerable Society for the Promotion of Evangelical Knowledge.

SPRING IN TIMES SQUARE

SPEAKING of *The Chronicle*, reminds us of *The American Church Monthly*. Everybody who enjoys good literature should read in the April number of our other contemporary, which Gorham publishes, Dr. Barry's charming essay "Spring in Times Square." Those who have been familiar with Dr. Barry's published meditations know that he wields a facile pen, but perhaps his meditations have not prepared us for this delightful release of his implement into more imaginative fields. "Spring in Times Square" opens with the lavender man and closes with certain grave spiritual matters. We hope that *The American Church Monthly* has a large circulation for it would be a pity to confine the flavor and perfume of Dr. Barry's gift to a small, however select, circle.

But there is other spice in the pages of the April number of *The American Church Monthly*. We should like to have written the crisp editorial "Mental Tests for Holy Orders," had we dared. We agree enthusiastically with its contention. But perhaps we should have been under suspicion had we said this about the clergy:

Anyone who has had an extended acquaintance with young men who are preparing or who are eager to prepare

for holy orders knows full well that the ministry as a profession exerts a strange attractive power over many boys and young men who might be called feeble-minded. There are those, for example, who covet the social distinction which they think goes with the profession; there are others who like to wear vestments and who could imagine nothing more inspiring than to be dressed up in a cope or a chasuble or a long surplice and black scarf; there are others who aspire to be in a position of authority at the head of an important parish, so that multitudes might be running hither and thither at their bidding. It is surprising to note how few young men have an ambition to be priests merely because it will bring them nearer to our Lord and give them an opportunity to co-operate with Him in His work of saving human souls. . . .

Many of the clergy who make shipwreck of their parishes through an ungovernable temper, through fantastic idiosyncrasies of manner or conduct, through the questionable handling of funds, or through a total lack of knowing how to deal with their fellow human beings, ought not to be harshly condemned as being morally at fault. In many instances they are simply mentally deficient, and should have been weeded out by the authorities of the Church before they began to study for the ministry.

HEARTY SERVICES

THERE are a good many contributing causes to what is known as a hearty service. Probably any of the mechanical devices which we may name may not be fundamental but we have noticed that, wherever the service seems hearty and spontaneous, the congregation invariably follows a certain rule. That rule is that the people rise together at the first note of the canticles and hymns. In the churches where the people seem to leak into the responses and hymns, the service is dull. This, of course, is a matter of training. It takes only a word now and then from the chancel for the congregation to form the habit of beginning when things begin.

THE BROTHERHOOD'S SOCIAL PRONOUNCEMENT

WE LIKE the phrasing and the conviction of the pronouncement set forth by the National Council of the Brotherhood of St. Andrew at its meeting in Philadelphia, March 15. It was published in our news columns, but it is worth a repetition of its emphasis.

We also believe that we must apply conscientiously and honestly each for himself the principles of Christianity in our everyday life; that we will not be happy or content in spending our incomes so long as it is impossible for some to secure the bare necessities of life; that labor will be elevated to its proper place and be given its just share of the profits of production and a proportionate share in its control and management; that we shall be ashamed to live off incomes which we have not earned, without rendering an equivalent in the performance of our share of the world's work; that the privileged will voluntarily give up their undeserved special privileges; that we will scrutinize our investments and not become part owners in any business that is exploiting our fellow citizens, be they men, women or children, and whether it be by the non-payment of living wages, maintaining unsanitary or unnecessarily dangerous places for work, or employment of child labor or the like; that each one of us will endeavor to do his uttermost to bring about a Christian social order, and to that end will give himself in Christ's name to that form of social service in his respective community best suited to his ability and opportunity.

We think that we are, most of us, persuaded that the time has come when Christians must do more than announce the spirit in which our social problems must be solved. We must specify in certain cases what form the solutions shall take. For Christianity requires of us that we shall use not only our hearts but our minds also, and

there are times when we must reason through from the truth to its application. We did this when the Christian world pronounced against slavery. A good part of the Christian world is about to make another such pronouncement against certain abuses of industrialism. We commend the National Council of the Brotherhood for attempting to think the thing through.

DR. ATWATER'S DIAGNOSIS

IN THE thoughtful and keen analysis of the present conditions in our Church which Dr. Atwater is presenting in the papers now being published in *THE CHURCHMAN*, there is much to be seriously weighed. He is not alone in his opinion. From every side there comes the same criticism of the Church's inability to function nationally. The facts which he presents are these:

We have a few outstanding places where local strength brings local success, or unusual leadership accomplishes wonders.

Our failures are apparent. They are relative, of course, and must be measured by our claims and by our opportunities. Let me but state a few:

Our ministry is almost numerically stationary, although geographically agile.

We have but 1583 parishes of over 200 communicants, and some of them, all know, are on the ragged edge. Nearly two-thirds of these parishes are within the borders of five states.

Over one-half of our communicants are within the borders of five states.

Our mission stations are sick with the fever of alternating hope and hopelessness.

Of our million communicants probably 200,000 are "padding."

Half the battle is won, if the Church recognizes the defectiveness of its machinery. We think that the Church is beginning to recognize that defectiveness. There are murmurings that the synods will awaken to their opportunities; that the bishops will exercise their right to appeal direct to the laymen of the Church, over the heads of the rectors if need be, that the facts may be known and programs inaugurated for doing the things that ought to be done. Whether the remedy is a greater centralization is a question. Centralization of authority is the mood of the day and hour. We are not quite sure that what works well in governments and what has worked so admirably during the war in the administration of war activities would work equally well in the Church. Church officials seem loath to use their authority harshly. And by harshly we mean the willingness to scrap useless machinery and to retire inefficient men. What is needed is a little ruthlessness in requiring that men appointed to do a certain work do that work or make way for more capable hands.

But first of all the Church will have to make up its mind what it proposes to do about the question of a living wage. It cannot command the leadership its problems require until it offers a decent livelihood to its workers. It is not doing this today. When it requires skilled secretaries for a specialist's work it offers a wage less than that paid to a second-rate bookkeeper. If the Church is going to get its work done as it ought to be done; yes, if it is going to get its work done economically, it will be compelled to do precisely what the great philanthropic foundations are doing—offer a competent salary to high-grade men and women. The craftsmanship of the Church's undertakings is not high.

SATURDAY NIGHT SERMON

Jesus and Judas

BY THE REV. GEORGE THOMAS DOWLING, D. D.

Jesus, the author and finisher of our faith; who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Hebrews XII-2

Falling headlong, he burst asunder in the midst, and all his bowels gushed out. Acts I-18.

THEY both started well. Only three years before, Judas was such a young man as Jesus would select for one of His chosen companions. *But life is to be judged by its finish*, and these two texts tell of the finish.

I want to remind you tonight not only that we make our own characters, that every man is growing toward what he really worships in his heart today, but I want to show you how rapidly character draws to a climax.

It was so with Jesus. It took Him thirty years to get ready, but only three years to accomplish His ministry. And in that last fateful week, He rode in triumph into Jerusalem on the very Sabbath preceding Calvary, the multitude throwing their garments in the way, and palm leaves, and shouting, "Hosanna! Hosanna in the highest! Blessed is He that cometh in the name of the Lord!" *And just five days later that same multitude were crying "Crucify him! Crucify him!"* He made the great sacrifice, but it opened into an Easter morning

Lift up your heads, ye sorrowing ones,
And be ye glad of heart;
For Calvary Day and Easter Day,
Earth's saddest day and gladdest day,
Were just one day apart.

Thus is it in the making of our destiny for good or for evil. All the beginning events move very slowly.

What a dreadful passage that is in the Bible, representing men starting on the down grade, thoughtlessly, unheeding of the fact that progress toward evil is accelerating; that certain grooves are being worn in the brain by force of habit, and that the farther you go, the easier you go, until toward the end it is almost impossible to stop. I think there are no more terrible words recorded in Scripture, because they are so true, and so frequently forgotten: "Their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them, *make haste*."

When a man begins to descend in the plane of character, the start is often very slow. But its velocity increases with its progress. If you fire a bullet in the air, when it turns and begins to fall, the first second it may fall only 16 feet, but the next it will fall 64 feet, the third 144, the fourth 256, and the fifth second 400 feet. There has been many an office boy who has endured more pangs of hell in stealing the first quarter from his master's till than he has suffered in after years in burning a building and destroying a whole household, when once in his descent he has gained momentum.

Never a better illustration of this than in the story of Judas. He started so slowly that even on that last night, Thursday—the night of the secret supper in that upper room in Jerusalem,—just a few hours before the betrayal in Gethsemane, not one of the disciples suspected him; only the Master who knew all; so that when Jesus said, "One of you shall betray me," not one of them looked at Judas. Each began to think only of himself, and to ask, with searching of heart, "Lord, is it I?"

Judas started in sin as men start today, by degrees.

And Jesus seemed to recognize this when He said, "That which thou doest, do quickly. The time has come Judas. Underneath that veil of outward probity, I, with the eye of omniscience have been discovering the dark design, which, like the worm in the heart of the tree has been eating its way—eating its way,—until naught is left beneath the bark but rottenness and death. And now, far out across the hills I hear the distant mutterings of the tempest! The time has come for the tree to fall, crashing to its ruin. That which thou doest do quickly."

And Judas rose from the supper. The unsuspecting disciples supposed that being treasurer, he had gone to provide for tomorrow's food, or to help some poor outcast to whom Jesus might have referred. And so, just as men have gone forth to scenes of unholy lust and shame, with the pure kiss of mother or wife or child still resting upon their lips,—Judas, from the holy quiet of a room lit by the presence of the Son of God,—Judas, from the sacred company of those disciples, every one of whom, except himself, was at last to grasp a martyr's crown,—Judas, from the very memorial supper of the Lord, "went out."

And we are told, "*It was night!*" Night, not only upon the sea and upon the land; night, in the dark, haunted, tempest-tossed soul of the traitor; night, always black and starless night, when a soul wilfully turns his back upon that which he knows to be the highest and the best, and chooses for himself the path of evil.

The next time we meet him the plot has ripened. The priests and Pharisees despising him in their heart are ready to use him for their tool, and that same night in Gethsemane the voice of Jesus falls upon the ears of His disciples, as He catches the glimmering of approaching lanterns under the olive trees, "Rise, let us be going. Behold he is at hand that doth betray me." "And while He yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and with staves for to take him." Then as a sign to the conspirators, he kissed Him and said "Hail Master!"

And the last words which those lips which had so often prayed with him, ever uttered to the apostate, now fell upon his ear, "Betrayest thou the Son of Man with a kiss?" "And behold they led away Jesus to be crucified." "And Judas went out and hanged himself." And the Scripture concerning all such was fulfilled, "Their feet shall slide in due time."

What are you sliding away from? Are you sliding away from the Church? Are you sliding away from that company whom you will find there, who might help you to be your noblest and your best? Are you sliding away from purity and honesty and peace of mind? Are you sliding away from Jesus Christ? Then turn back! In the name of God and for your own soul's sake turn back! Else, "The day of thy calamity is at hand, and the things that shall come upon thee *make haste*."

REMEMBER, O Lord, all the absent members of the family, all who are near and dear to us, all who are in trouble, sorrow, need or any other adversity, all who in foreign lands are witnessing for Thee, all the blessed ones who rest in Paradise.—*Bishop Wilkinson*.

THE CHURCH AND THE NEW ERA—IV

BY THE REV. GEORGE PARKIN ATWATER, D.D.

THE relation to our missionary policy of such a federal council as I have described in preceding issues of *THE CHURCHMAN*, is an interesting study.

It is most apparent that we must revise our missionary policy, especially in the development of diocesan missions. It seems to be the dream of dioceses to put a mission station at every cross roads. Many a feeble parish or mission, which needs the care of its bishop, meets him at 4:17 p. m. and says good-bye to him at 9:48 p. m. the same day, because he must hurry to distant places where the nature of the work might be characterized by the words "low visibility." We would condemn the father who neglected his own children for the satisfaction of getting credit for adopting an orphan. But the system, not the tireless bishops, is to blame.

Certain questions must be asked and answered before any mission station is established.

(1) Can it be cared for without neglecting work already begun?

(2) Can we be sure of bringing to it some contribution that only our Church can give? To plant the mission is not enough. It must contribute our especial possessions. Otherwise we are weakening the Christian forces that may be in the locality, and which are doing fully all that we actually can accomplish with our group.

We know that in warfare it is folly for a small force to hurl itself against a strong position. The attackers are annihilated. So it is folly to multiply weakness in our Church. If we undertake to work in a community we must do it in force. Imagine the typical small town with its vagaries, its local interests, its burdensome human problem, its often meagre outlook. The Church says, "Let us plant a mission there because it is a county seat." So it sends a clergyman, underpaid, or a lay reader, and gathers a few people, and has Evening Prayer. Now I do not wish to be understood as undervaluing any spiritual effort. But as a *missionary policy* that is ineffective. That little service has about as much effect on the community as a Latin grammar in a popular circulating library. And when the little group tries to impress that community with its special religious advantages, and uses for the purpose the words of old Israel, "We are a peculiar people," the people of the community rise up and say, "You are indeed!"

Our missionary problem is not a local or diocesan problem alone, but a national problem. We lay a burden upon our bishops and diocesan organizations too heavy for them to bear. They feel a responsibility for every section of a diocese that weighs upon their conscience. They have inherited the tradition that every soul in a diocese is a subject of their concern. Nobly have they struggled with an impossible situation. With but slender resources they have given evidences of what consecration and determination can do. But they struggle against obdurate conditions.

For the work is at the mercy of a restless body of clergy. Some parishes are seeking clergymen and some clergymen are seeking parishes. The bishops scan the ecclesiastical landscape for men for their missions. If

they cannot find a man among the temporarily unattached they find him among those who are weary with some burden in another diocese, and who yearn for a change of scene. The problem for the moment is passed on to another bishop. But it will return.

Having secured a priest they find that they have secured more. They have secured a personality. Often they find themselves the chief pastor of a liturgical experimenter. Any difference in altitude between priest and people produces a ringing in the ears of the bishop.

But why enlarge on the difficulties? What is the remedy? A national survey and a national allotment of effort. We are hampered by the notion that all diocesan fields are of the same importance. Diocesan lines, though necessary for jurisdiction, are artificial in a land where national interests and preoccupations cut across every boundary. The educational institutions of Massachusetts are the concern of the whole American Church; so are the vast foreign populations of other sections; so are the great industrial centres. Diocesan units are often too weak to face their exceptional needs. The national Church ought to have a national policy, method and agency for work whose nature is such that to allot it to overburdened bishops by diocesan boundaries is to weaken it.

A national policy applied to the missionary field as a whole would mean that each bishop would be asked to propel a limited number of mission stations, namely, the number that he can successfully oversee, and for which clerical and lay help can be assured, and which by their importance are worth support. It is no real gain to start missions for which men cannot be secured. To starve a mission in Indiana in order to feed one in Illinois, which in turn will suffer a famine, is simply wastefulness.

The national Church ought to have its laboratories, just as a state agricultural department has. It ought to determine by experiment what kind of effort is effective in any type of community in order to do it a real service. It ought to determine the mental, social and spiritual equipment necessary in the man who is to serve in a typical work.

Consider the problem of the Church in a community of five to ten thousand people. As a rule, especially in the Mid-West, they are very difficult stations. If we have a parish at all it is generally small, and offers but meagre support for a priest. If a good man is secured, he is discovered by a neighboring parish and he moves on. The parish suffers from a discontinuation of oversight about once every two years. There is generally but a handful of people who give continuous support to the parish. The priest, singlehanded, is unable to do the work that will make more than a surface impression on the community. Our ways are generally looked upon as being very unusual and elaborate. Now, if the sole purpose of the Church is to minister to the few who seek shelter in her sanctuary, we may muddle on. The situation has some resemblance to a chaplaincy in a home for women. This Church, I am convinced, has a larger purpose. We

(Continued on page 14)

PROGRAM AND SPEAKERS OF CHURCH CONGRESS



THE RT. REV. ROGERS ISRAEL, D.D.



THE REV. JOHN N. LEWIS, D.D.

Synod Hall, Amsterdam Avenue and 110th Street

TUESDAY, APRIL 29, 10:30 A. M.

HOLY COMMUNION IN THE CATHEDRAL

Administered by the Bishop of New York
Preacher, The Rt. Rev. Rogers Israel, D.D., Bishop of Erie

TUESDAY, APRIL 29, 8:15 P. M.

ADDRESS OF WELCOME

The Rt. Rev. David H. Greer, D.D., Bishop of New York

TOPIC I.—THE EFFECT OF THE WAR ON RELIGION

The Rev. William Austin Smith, Editor of *The Churchman*.

The Rev. John N. Lewis, D.D., Rector of St. John's Church,
Waterbury, Connecticut.

John F. Moors, Esq., LL.D., President of the Associated Charities
of Boston

WEDNESDAY, APRIL 30, 10:30 A. M.

TOPIC II.—SHALL WE RETAIN THE OLD TESTAMENT IN
THE LECTIONARY AND IN THE SUNDAY SCHOOL?

The Very Rev. H. E. W. Fosbrooke, D.D., Dean of the General
Theological Seminary

The Rev. Wilbur L. Caswell, Rector of St. Thomas's Church,
Mamaroneck, New York

WEDNESDAY, APRIL 30, 8:15 P. M.

TOPIC III.—THE OBLIGATION OF THE CHURCH TO SUP-
PORT A LEAGUE OF NATIONS

Professor Howard Crosby Butler, Princeton University

Professor Talcott Williams, LL.D., Columbia University

The Rev. Roland Cotton Smith, D.D., Rector of St. John's
Church, Washington

THURSDAY, MAY 1, 2:30 P. M.

TOPIC IV.—ESSENTIALS OF PRAYER BOOK REVISION

The Rev. Charles Lewis Slattery, D.D., Rector of Grace Church,
New York

The Rev. John W. Suter, Secretary of the Prayer Book Com-
mission, Boston

The Rev. Professor Howard B. St. George, D.D., Nashotah
Theological Seminary

THURSDAY, MAY 1, 8:15 P. M.

TOPIC V.—THE NEED OF AN AMERICAN LABOR PARTY

The Rev. Percy S. Grant, D.D., Rector of the Church of the
Ascension, New York

Mrs. Vladimir G. Simkhovitch, Head of Greenwich House, New
York

B. Preston Clark, Esq., Boston

FRIDAY, MAY 2, 10:30 A. M.

TOPIC VI.—NECESSARY READJUSTMENTS IN THE TRAIN-
ING OF THE MINISTRY

The Rev. Harry P. Nichols, D.D., Rector of Holy Trinity
Church, New York

The Very Rev. George G. Bartlett, D.D., Dean of the Phila-
delphia Divinity School

The Rev. Professor E. S. Drown, D.D., Episcopal Theological
School, Cambridge, Massachusetts

FRIDAY, MAY 2, 8:15 P. M.

TOPIC VII.—THE FUNCTIONS OF THE EPISCOPATE IN A
DEMOCRACY

The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado

The Rev. John Howard Melish, Rector of Holy Trinity Church,
Brooklyn, New York

The Rev. Bernard Iddings Bell, Chaplain at the Great Lakes
Naval Station

NEW YORK, APRIL 29 TO MAY 2



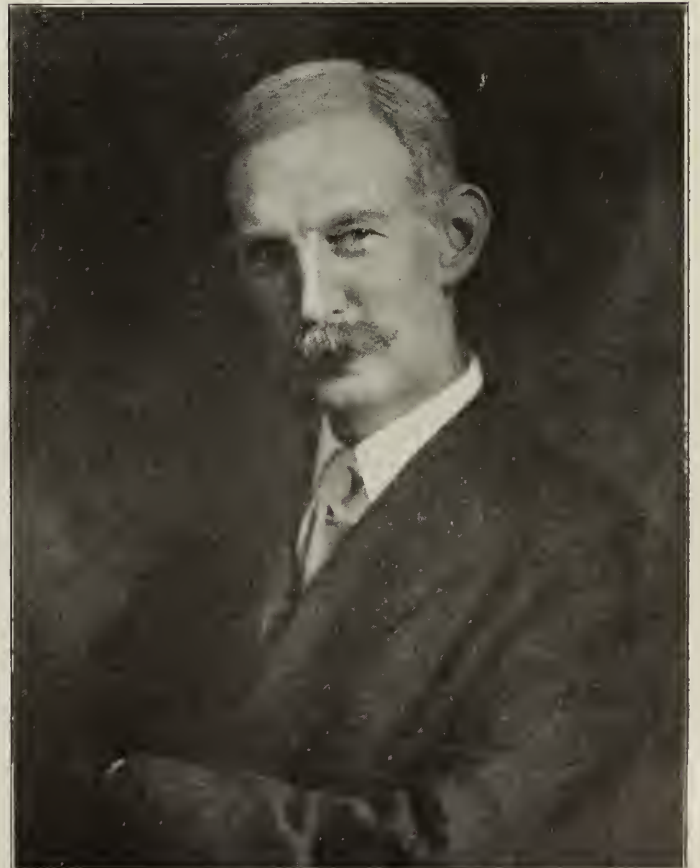
THE REV. WILBUR L. CASWELL



JOHN F. MOORS, LL.D.



THE VERY REV. GEORGE G. BART-
LETT, S.T.D.



B. PRESTON CLARK

(Continued from page 11)

ought to determine the minimum effort required to accomplish our purpose in such a town and we ought to provide a force sufficient to make that effort. If we could enter such a town with a priest, a worker for boys, and a visiting nurse, who could also work with girls, and if we could maintain them there without interruption, we could in time affect the life of that community. Men and women should be trained for such tasks.

The rural problem must be met in the same manner. It would be far better to confine our work to strategical places and to do it with force and enthusiasm, than to dissipate our strength over wide geographical areas.

The whole program assumes the fundamental principle that we must capture the child life in every community. Any missionary effort not aimed primarily at educating children is short-sighted and almost futile.

This Church must not work under the impression that we are affecting only those who come within its doors. Its strength is not to be counted by communications or by parishes. We have a vast field of service in moulding

men's opinions and judgments and also in enriching their minds by the forceful presentation of religious truth. We have begun to understand medical missions. We must begin to understand mental missions.

Our Church must capture the thinking of America. No one truth is standing out more prominently today than the truth that in the long run *ideas* mould the life and the institutions of the people. For an institution of such value to our nation, we are the most poorly advertised institution in America. We must challenge our land to think about us and to talk about us. Do you realize that much of the growth of Christian Science is due to the fact that it compelled people to think about it? All organizational growth arises from a culture bed of *ideas*.

When clergy and laity, consecrated to the great task, undertake to build upon the firm foundation laid by our spiritual ancestors, and when a comprehensive and centralized method is found which will conserve our forces and give a national aspect to our efforts, then may this Church hope to fulfil its destiny, and achieve its purposes, in the life of our American people.

AN EASTER CHORAL

BY PASCAL HARROWER

Hail Son of God! Who, over death and darkness,
Reignest forever, Prince and Lord Immortal;
To Thee we bow with hearts in love adoring,
Hail, Prince and Lord of Life!

Thee in Thy Passion, lo! we followed grieving,
Darkness and sorrow round Thy presence gathered;
Now, in the splendor of the world's great morning,
Hail, Prince and Lord of Life!

Dark was the shadow of Thy mighty dying,
Dark were the hearts of those who loved and watched
Thee,
Laid Thee all strengthless in Thy rocky cavern,
Hail, Prince and Lord of Life!

Wrapt in the silence, stilled Thy heart and sleeping
Like all earth's children, feet and forehead folded,
Death could not hold Thee, prisoned there forever,
Hail, Prince and Lord of Life!

Sweetly they sleep who lie in earth's green bosom,
Resting like Thee, their toil and travel ended,
Guarded by Thee, of death and grave the Warder,
Hail, Prince and Lord of Life!

Countless they follow, who from sin delivered,
March on Thy road, through storm and sorrow moving,
Onward to glory, out of pain and dying,
Hail, Prince and Lord of Life!

And forth with Thee, at some high hour of dawning,
Rising triumphant, they shall spring immortal,
Pouring through earth the song and chant of victors,
Hail, Prince and Lord of Life!

Strong Son of God! Who over death and darkness,
Reignest forever, Prince and Lord Immortal,
To Thee we bow, with hearts in love adoring,
Hail, Prince and Lord of Life!

THE new order makes its demand. The walls must be moved out. There must be room for the spirit of eight million men who died for a larger world. They bid us to let the old evils go and to bring in the new good, to ring out the slowly dying cause, the ancient forms of party strife, the want, the care, the sin, the faithless coldness of the times, the old shapes of foul disease, the thousand wars of old, and to ring in the nobler modes of life, the love of truth and right, the common love of good, redress to all mankind, the thousand years of peace. The dead ask this of us. They have a right to ask it and to threaten to stir beneath the Flanders poppies if we will not hear. And another and greater One has a right to ask it who taught us to pray and meant that the prayer should be sincere and true—

Thy Kingdom come, Thy Will be done on earth—in America and in the world—today as it is in heaven. It is of man's disobedience and failure, not of God's will if that Kingdom is not brought nearer now by many a long year.
ROBERT E. SPEER.

THERE is no wealth but life. Life, including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal, and, by means of his possessions, over the lives of others.—JOHN RUSKIN.

NEWS OF THE CHURCH

FATHER FIGGIS DIES SUDDENLY ON APRIL 16

Learned Historical Scholar Was Stalwart Defender of the Faith

A telegram from London announces the death on April 16 of the Rev. John Neville Figgis, D.D., Litt.D., honorary fellow of St. Catherine's College, Cambridge, and member of the Community of the Resurrection. It is a little more than a year ago since Father Figgis attempted to come to the United States to lecture and preach during Lent. His boat was torpedoed and Father Figgis suffered great exposure. He was forced to return to England and it is understood that he has never been in good health since then.

Father Figgis was born in Brighton in 1866. He received his early education at Brighton College, St. Catherine's College, Cambridge, and Wells Theological College. He was Senior Optime in 1888, first class History Tripos in 1889 and the holder of various scholarships and prizes. He was curate at Kettering, at Great St. Mary's, Cambridge, from 1895 to 1898, then lecturer at St. Catherine's College and chaplain of Pembroke. From 1901 to 1907 he was rector of Marnhull, Dorset. In 1909 he became a member of the Community of the Resurrection.

At the request of THE CHURCHMAN the following appreciation of Father Figgis has been prepared by Dr. Dickinson Miller, professor of Apologetics at the General Theological Seminary.

It is a shock to hear of the death of Father Figgis, a member of the order called the Community of the Resurrection, and repeatedly a welcome visitor in this country, where he gave the Noble Lectures at Harvard, Paddock Lectures at the General Seminary, and Bross Lectures at Lake Forest College. His figure has stood forth as that of one of the impressive preachers, one of the chief exponents and defenders of the Christian faith in the Church of England. His special undertaking of late has been to face contemporary men and movements that assail or counteract the faith, to gain a thorough knowledge of them, and to meet them on their own ground. He had a profoundly sympathetic quality of mind. This was felt in his sermons and also in the intellectual sympathy with which he could go so far with perfect intelligence in understanding and appreciating the assailants of the faith that he literally held dear. His understanding of them was not the superficial impression of an impatient churchman who is bound that they shall be wrong and foolish. He lent himself completely to their thought. But he "returned from far." He pointed out that civilization was at the cross roads, and he stood there to tell us where the roads led. He did this with the power of a mind steeped in literature and scholarship, not

to say in humanity and religion. He wrote no better book, perhaps, in this vein than *The Will to Freedom, or the Gospel of Nietzsche and the Gospel of Christ* (1917), lectures delivered at Lake Forest College, a volume that no student of Nietzsche can afford to overlook. Much excellent material delivered in lectures and sermons remains, I believe, unpublished.

But in thinking of these later works we are apt to forget his earlier activity, never abandoned, as a scholar in political history. There is an authentic story of a group of Cambridge dons some years ago discussing the proper rank of some of the scholars of the university; were they to be graded as "alpha," "beta," or "gamma," etc.? This one, it was suggested, is "beta minus," that one "beta plus," another, alas, "gamma," etc. As to Figgis—there is no doubt about him, they agreed, he is "alpha." You may say "alpha minus" if you like; you may put as many minus signs as your taste or point of view dictates, but no one will dispute that he is "alpha." This judgment had in mind such work as *The Divine Right of Kings* (1896), *Illustrations of English History* (1902), *From Gerson to Grocius* (1907). The later book, *Churches in the Modern State* (1913), partly continues the same interest. And the fact that in conjunction with another he was chosen to edit Lord Acton's lectures and essays and his letters, and to contribute to the Cambridge Modern History, bespeaks his standing.

Father Figgis was the son of the Rev. J. B. Figgis, the leading minister of the Countess of Huntingdon's Connection, that interesting sect, originally of Calvinistic Methodists, who in 1779 were ruled out of the Church of England. The elder Figgis was for fifty-six years the minister of North Street Church, Brighton (city of eminent preachers), built by the countess herself, who sold her jewels for the purpose. Here he succeeded that Joseph Sortain so much admired as a preacher by Thackeray. A visitor to an evening service there says of the father: "He was very dark in complexion. His hair was at that time as black as the raven's wing, and he wore a black gown unrelieved. The church was full. When Mr. Figgis commenced to preach the lights were turned down and he was a strange figure in the pulpit. . . . About his power as a preacher there could be no question." His great reputation and influence were proved by the expressions poured out on all hands at the time of his death in 1916. Figgis of Brighton, as he was affectionately known for half a century, came from a distinguished Irish family in County Dublin, where the name is still widely honored. Father Figgis speaks in one of his books of his own sympathy and affection for evangelical teaching, which for him is "hallowed by the most sacred memories."

A certain reserve of manner concealed at first the depth of feeling which was his

LATIN AMERICA SECRETARY IS BACK FROM HAITI

Is Received Cordially by Officials and Finds Missions Flourishing

Dr. Gray, secretary for Latin America for the Board of Missions, returned to New York last week from Haiti. He accompanied Bishop Colmore to Port au Prince and with him visited as many of the Haitian parishes as possible, although the unsettled conditions in the north where the brigands from the hills are keeping things pretty lively prevented them from making as extensive visitations as they would have liked. Bishop Colmore proceeded into the Dominican Republic overland and Dr. Gray, accompanied by Dr. Bevan who made the third in the party, returned by boat after an absence of four weeks.

Dr. Gray had opportunity to meet the president of Haiti, the commissioner of education, and others high in government and business circles. He found them intelligent and responsive and very cordial in their attitude towards the Episcopal Church. Dr. Gray feels that the Church's contribution to Haiti should be through industrial schools and that with wise leadership this contribution can be very great.

Roosevelt Sermon Published

The masterly sermon delivered by Dr. Henry Bradford Washburn at the New York cathedral in memory of Colonel Roosevelt on February 9 has just been published in a very attractive pamphlet.

vital characteristic. After a while, however, amongst those who understood him, the reserve gave way to great frankness and most interesting talk on a wide range of topics. His strong interests embraced all forms of art and current politics, as well as literature and theology.

I remember him well as he last stood in the pulpit of the General Seminary, urging the students to read widely in the drama and the novel of our time, that they might gain a deeper insight into the human life with which they must deal, and realize with more power just what was its need of Christ and what it was He had to give it. A fineness of "atmosphere" has justly been noticed in all his utterances. Still earlier I recall how, in the same place, he exposed the weakness of "a reduced Christianity," "a muffled Christianity," the milk-and-water religion that clung to the Christian name. But best of all do I remember one of his Paddock Lectures on churchmanship, which ended with a remarkable mosaic of extracts from the glorious passages on love in St. John's first epistle, and how, when the service was over, he left the sacristy instantly in his gown, with feeling and conviction too strong to be sicklied o'er with comments of any sort on what he had uttered.

CARRANZA WELCOMES MISSIONARIES TO MEXICO

Greatest Thing in History of Republic, Says Methodist Bishop

The following editorial which appeared in a recent number of *The Christian Advocate* describes how the Methodists are participating in "the greatest thing in the history of missions in the republic."

Bishop F. J. McConnell was in Mexico in February, presiding over the annual conference, and also being chairman of a series of interdenominational conferences (February 17-22) which are described by a participant as "the greatest thing in the history of missions in this republic." Representatives of ten American mission boards (including twenty delegates from the United States) met to talk over a comprehensive program for the establishment of colleges, normal, agricultural, and mechanical schools, social settlements, hospitals and churches—evangelical churches.

President Carranza officially received the delegates. Bishop McConnell explained to the president that the conference was held to study how the program of the evangelical Churches may be enlarged and made more efficient, emphasizing the fact that none has any interest apart from the desire to help a neighboring people.

President Carranza replied at length, assuring his guests that he believed in the efficacy of evangelical work in Mexico, and that he saw no reason why their educational program should not be carried out with the sympathy of the government and help of the people. An outstanding college in Mexico City, combining the best of American and Mexican educational principles, would contribute much to the friendship of the two countries. He appreciated the fact that the Protestant missionaries have done all that was possible to befriend Mexico and spread the right impression through the United States.

Before such suggestion came from the president the conference had already registered its favorable impressions in the following resolution:

The Conference of Christian Workers, meeting in Mexico February 17-22, wish to express their gratitude at the cordial way they have been received by all the people, and for the fact of the improved conditions and open-mindedness of the people to permit Christian work to be carried on in all parts of the republic, with protection and welcome for the workers.

What American Christian has been able to look toward the Rio Grande for a decade without an aching heart? Our nearest neighbor has been our heartiest hater. She has questioned our motives, denounced our policies, and brought us more than once to the verge of war. The incident just narrated points to the more excellent way of cultivating international relations. Does any one believe that the cost of the Pershing punitive expedition, if invested in Mexico in such missionary institutions as are now contemplated, would have effected a Mexican revolution of a new type—a conquest of Mexico by kind-

ness and Christian neighborliness, the only conquest that will ever make her our friend? It is for expeditionary forces of this sort that the Centenary is gathering the funds. There lies the true missionary demonstration garden, just over our back fence!

REV. W. E. JONES DIES

Secretary of Central New York Diocese Succumbs to Pneumonia

SYRACUSE, NEW YORK.—The Rev. Walter E. Jones, rector of Calvary Church, here, and secretary of the diocese entered into rest after a brief illness, on Friday, April 11. The burial service was held at Calvary Church on April 15, and included a requiem celebration of the Holy Communion.

Walter E. Jones was a native of Wales who came to this country in his youth and went to live in Utica, working in his uncle's cigar store. He attended Trinity Church and for some time served as a vestryman. He was an interested and active member of the parish chapter of the Brotherhood of St. Andrew and as a lay reader served many neighboring mission stations. Thus his mind was turned toward the sacred ministry and he entered Hobart College, graduating in 1904. In 1907 he graduated from the General Theological Seminary and on December 21 was ordained both deacon and priest by Bishop Olmsted in Calvary Church, of which he then became rector. Under his able leadership and faithful pastoral work it has become a self-supporting parish, increasing in numbers from 203 communicants to 490. He also had an active part in the founding and development of St. John's Church, Phoenix and during his charge of that parish the present church building was erected. He became assistant secretary of the diocese in 1912 and in 1916 was elected secretary. He filled this office with great efficiency, issuing the convention journal with a promptness never before approximated. He was a forceful speaker, a staunch and loyal churchman, highly respected and greatly beloved. His death came in the prime of life, after a five days' illness of pneumonia. He leaves a wife and daughter.

May 4 to Be "Employment Sunday"

The United States Employment Service has requested that Sunday, May 4 (the Second Sunday after Easter), be observed as "Employment Sunday" by the churches and that the clergy from their pulpits urge employers to register their needs for help with the service or its bureaus for returning soldiers and sailors. The Methodist Church through the Joint Centenary committee and the General War-time Commission has promised co-operation. More than a third of the men discharged from the service leave without prospects of a position. The Employment Service is placing 80 per cent. of these in jobs.

Montgomery Parish Growing Fast

MONTGOMERY, ALABAMA.—One hundred and seventeen new communicants have been received into St. John's Church, the Rev. Richard Wilkinson, rector, either by transference or by Confirmation since September.

BP. GUERRY SAYS SOLDIERS DON'T WANT RENTED PEWS

Charleston Welcomes Its Bishop on Return from France

CHARLESTON, SOUTH CAROLINA.—"The American soldiers are coming back from Europe more loyal to their home churches than before they went away, but they will expect, as they have a right to do, that their churches shall be the home and exponent of democracy in both policy and practice," said Bishop Guerry at the joint service of the Charleston churches at St. Paul's Church recently. "No exclusive narrow or aristocratic church, catering to only one class, will be tolerated by these men who have been fighting for democracy. Neither will a church having rented pews appeal to them, for they will not wait several minutes at the door to be seated in some nook or corner and then be made to feel uncomfortable by the attitude of the Christian sitting beside them."

Bishop Guerry was given an enthusiastic welcome, a congregation which practically filled the church having gathered to hear him relate some of his experiences while serving as a special preacher and lecturer under the auspices of the Y.M.C.A. in Europe. The rectors of the various churches joined in the service.

Bishop Guerry referred in his address to the Rev. Oliver J. Hart, formerly assistant rector of St. Michael's Church, this city, who was serving as chaplain with an American regiment. His action in volunteering to go under shell fire to assist a brother chaplain in administering to the wounded and dying caused his colonel to cite him for bravery.

Bishop Lawrence Writes Memorial Service

BOSTON.—Acting on the suggestion of General Edwards that Sunday, April 27, be a day for the commemoration in the churches of those who have died in the war, Bishop Lawrence has set forth a special service for the Episcopal churches on that day.

Women Work for Good Housing

PHILADELPHIA. — The Churchwoman's Housing Committee of Philadelphia has called a mass meeting for April 23 to consider the bad housing conditions within the city limits. The meeting will be held at Holy Trinity Parish House in the afternoon. This committee is composed of Roman Catholic women, Jewish women, Episcopalians, Unitarians, Baptists, Congregationalists, Friends, Moravians, Presbyterians, Methodists and others. It was formed as the result of a meeting called by the Churchwomen's Association. Some seventy women have signed up as investigators and are working under the Housing Association director. The committee is planning for a hearing at City Hall when they will present some facts to the city authorities and appeal for better conditions. An open forum has also grown out of the meetings of the Churchwomen's Association. At the last meeting of the association the Charter Revision Bill now pending in the legislature was the subject of study.

April 26, 1919

BROOKLYN MORALLY WORSE THAN TEN YEARS AGO

Dr. Manning Favors Sunday Baseball Provided Church Comes First

BROOKLYN.—At a meeting held recently at the club house of the National League for Woman's Service here Mrs. E. A. Quin, president of the women's board of the Brooklyn City Mission Society, declared that moral conditions in Brooklyn are worse today, than they have been in ten years; she stated that 600 girls were "lost" every year in New York City, in addition to hundreds from out of town. Some of the immediate causes in Brooklyn she said, were a certain class of sailors from the United States navy, who appear to have no sense of manhood, and think moral obliquity part of a sailor's make-up.

The speaker strongly condemned the attitude of the naval authorities, who, she declared, appear to treat immorality among sailors as a thing to be condoned. "Our navy must take a different attitude in this matter if immorality is to be fought successfully," she continued. The meeting was also addressed by Dr. Manning, who is the founder of the Church Mission of Help in New York and the Rev. J. H. Melish.

Dr. Manning laid emphasis on the need of good, healthful, recreation as an essential to the proper development of our youths, and went on record, as favoring Sunday baseball, provided the church services of the sabbath day were attended.

Mr. Melish among other interesting truths said small wages, and unsatisfactory industrial conditions are responsible for a large number of moral lapses among young women.

BISHOP'S SON IS DECORATED

Chaplain J. B. McCormick Receives French Cross with Silver Star

The Rev. John Brian McCormick, son of Bishop McCormick, regimental chaplain in the A. E. F. has been decorated with the *Croix de Guerre* by Marshal Petain for gallant work in action during the fighting in the Champagne region last fall.

In a letter to his mother the young chaplain tells of the ceremonies accompanying the bestowal of the decoration but of his work at the front he writes not a word.

It is known however that last summer while with the 15th Artillery in the Soissons sector Chaplain McCormick buried the American dead, daily, often under shellfire, and aided greatly in identifying the dead in advanced positions.

"It may interest you to know," he writes, "that I have received my decoration of *Croix de Guerre* and was fortunate in getting one with a silver star. A plain one is a regimental citation, one with a bronze star is a brigade, and a silver star is a division citation. This was the best thing that was given as they were for work in the Champagne (Battle of Blanc Mont Ridge, October 2 to 12) and we were acting as a separate division of shock troops for the Fourth French army.

"The ceremony was the first I have ever seen and was very thrilling. My citation

came from Marshal Petain. There were several other officers in the regiment who received crosses and a couple of others got silver stars and of course the regiment made a great fuss about it. What pleases me most was that my orderly got one.



CHAPLAIN McCORMICK

When I heard I was to get mine I said to the colonel that if I were entitled to it, so was my orderly, because he went everywhere with me and stuck to me like a coach dog—and sure enough he was cited and got his cross at the same time. I was surely pleased."

A Notable Confirmation Class

The Bishop of South Carolina visited Grace Church, Charleston, the Rev. William Way, rector, the fifth Sunday in Lent and administered the rite of Confirmation to a class of thirty-six. In the class were representatives from the Methodist, Baptist, Lutheran, Presbyterian, Christian and Roman Catholic churches.

A Misleading Statement

ALEXANDRIA, VIRGINIA.—Many have seen a statement which appeared in several of the church papers recently on account of a proposed memorial for Lieutenant Harold Colthurst Mills, in which it was said:

"Among all the undergraduate students who went into the war from the divinity schools of the Episcopal Church it fell to one only to give up his life on the field of battle. That one was Harold Colthurst Mills."

This statement needs correction to this extent that Lieutenant Edward Howard Prince, B.A., an undergraduate of the Virginia Theological Seminary, a member of the class of 1918, was killed while leading his men in a charge against German trenches near the Meuse River on September 29, 1918, and was buried in the Meuse Valley the next day.

BISHOP OLMSTED OPPOSES REDISTRIBUTION OF DIOCESES

Says That Most Onerous Diocese Will Fall to Oldest Bishop

At the recent conference of the diocesan committees and of the bishops of the state of New York it was decided to place before all diocesan conventions the matter of redistribution of the dioceses of the state. The idea has met with a decided opposition from Bishop Olmsted, of the Diocese of Central New York, which, under the plan to be discussed, will be the diocese most largely affected. There will be much interest among those interested, therefore, when the bishop's views are published in an editorial to appear in the next issue of the *Gospel Messenger*, the official organ of this diocese. Part of this editorial is as follows:

"The committee appointed to consider and suggest a plan for the redistribution of the dioceses of New York, met in the latter part of January, at the residence of the Bishop of Albany. Both the Bishops of Central New York were present, and a fair representation of clergy. After much discussion and debate, a plan was decided on which had been prepared, sketched on a map and hung up on the wall for observation, according to which there were seven dioceses in the state, instead of five, as they now exist, and these were New York, Albany, Utica, Syracuse, Watertown, Rochester and Buffalo. That sounds very well, and of course, it is quite proper that those should be the cities of the new diocese; but when the counties attached to these cities come to be considered, what a mess it would make for poor Utica!

"But the Bishop of Central New York is less and less pleased with the plan as time goes on, and is quite decided in opposition to it. His home is in Utica, and of course, it is expected that he will be the bishop of this proposed new diocese, which includes that city. But when one reflects that such a proposition would be the putting of the hardest and most difficult diocese of all into the charge of the oldest bishop; taking from him thirteen of the fourteen counties over which he now presides and putting upon him the charge of those large and difficult portions of the Diocese of Albany, of which the much younger Bishop of Albany wishes to be relieved—it will readily be seen that he will be compelled to resign altogether, or else to choose the Diocese of Syracuse, which is now under his jurisdiction, together with Oneida County. Neither of these would be really satisfactory under the circumstances, and Bishop Olmsted hopes that the diocesan convention will not consent to the plan proposed, but will call for a fresh consideration of the matter."

Archdeacon's Ford Stolen

BROOKLYN, NEW YORK.—While the archdeacon of Queens and Nassau was assisting in a service at Roosevelt, his Ford automobile was stolen from in front of the church, which leads to the thought that "even the clergy must have their Fords insured if they would guard against the chances of the world."

PHILADELPHIA MINUTE MEN CONDEMN MILITARY TRAINING

Urge That No Units Be Allowed in Public Schools

PHILADELPHIA—The Minute Men Association of Pennsylvania have passed strong resolutions condemning the establishment of units of military training in the public schools. The resolutions follow:

WHEREAS, A statement appearing in the *Public Ledger* of April 2, 1919, conveys the following information:

CATHOLIC PUPILS GET ARMY UNITS NONE FOR GARBER

MILITARY TRAINING ALREADY UNDER WAY IN TWO SCHOOLS. . . . STUDENTS TO HAVE UNIFORMS AND GUNS FURNISHED BY GOVERNMENT.

The installation of the training unit in the West Philadelphia Catholic High School comes as the direct result of an appeal by the military authorities to Archbishop Dougherty for permission to establish the unit in the school, according to the Rev. Walter C. Tredtin, principal. Mr. Garber steadfastly maintaining that military training is not desirable in local public schools; and

WHEREAS, The whole world has stood aghast at the appalling devastation that has so recently been brought about, consuming millions of our sturdiest men, to say nothing of the untold billions of wealth that has been destroyed, causing agony, distress and grief that can never be assuaged, unsettling the nations of the earth, leaving in its wake a reactionary force which threatens to destroy the fundamental principles of all orderly governments and establish chaos; all of this as a direct result of militarism; and

WHEREAS, It has been proclaimed that America's participation in the war was for the purpose of establishing a world democracy; and, through a league of nations, reduce the possibilities of future wars to the minimum, calling for the disarmament of all nations; therefore, be it

RESOLVED, That we, the officers and executive committee of The Minute Men Association, representing more than thirty-eight thousand voters and citizens in Pennsylvania, do most earnestly protest, against the introduction of military training into our schools, either public or private; and especially do we protest against arming and equipping any sectarian or denominational institution of any character, believing it to be a future menace to the peace and welfare of our great republic, and decidedly inconsistent and out of harmony with the proposals now being urged by the peace conference, and contrary to the expressed views of our delegates who are participating therein; and be it further

RESOLVED, That we call upon President Woodrow Wilson, commander in chief of our army and navy; and Secretary of War Newton D. Baker, to immediately disarm and disband all military organizations not under the immediate supervision and control of the United States Government; and that we urge them to initiate such legislation as will prevent any group of peoples, whether they be Sinn Fein, Bolshevik or kindred organizations, from forming any

military unit, or arming and equipping the same, and that all military training shall be solely under the direction, supervision and control of the United States Government; and be it finally

RESOLVED, That copies of these resolutions be immediately forwarded to President Wilson and to Secretary of War Baker, and to all patriotic orders and societies, and to the public press; the same to be spread upon the minutes of this association, this fifth day of April, A. D., 1919.

SHALL THEY DRINK IN CHINA?

Ask Congress to Declare Americans in China Under War Prohibition

The Pastors' Federation of the national capital, on March 31, joined the International Reform Bureau in petitioning Congress to embody in the Prohibition Enforcement Act a recognition of the fact that all Americans in China, being subject to all American national laws under territoriality, are subject to national prohibition when it goes into effect on July 1, and triable in the American court in China. It was recalled that the American Court in Shanghai a few years ago summoned American prostitutes who had made the name "American Women" odious, and put them out of business; also that American doctors in China are held to be under our national drug law—both fitting precedents for reminding American brewers they can not make and sell in China a vice-promoting drink whose manufacture and sale are forbidden in the United States.

Reception to Mark Centennial

In connection with the celebration of the centennial of the General Theological Seminary, Judge and Mrs. Samuel Seabury will give a reception on Thursday afternoon, May 1, from three o'clock until six to the alumni and the visiting clergy in honor of the late professors, Dr. W. J. Seabury and Dr. Thomas Richey. Dr. Seabury was Judge Seabury's father and Dr. Richey was Mrs. Seabury's father.

Memorial for Salem Rector

SALEM, MASSACHUSETTS—Members of the vestry and other parishioners of the late Rev. James Potter Franks, for forty-seven years rector of Grace Church here, are planning to raise a fund for a memorial. The nature of the memorial will be largely determined by the amount of money that is contributed to the fund. Dr. Franks died on the Feast of the Annunciation, 1917. In July, 1920 he would have completed fifty years as rector of Grace Church.

Intercession for Missions

March 26 was widely kept as the special day of intercession for domestic missions in accordance with the plan of the Board of Missions made at its last meeting. April 30, the last Wednesday in April, will be observed as a day of special prayer for work in the Latin American field, and May 28 as a day of special prayer for foreign missions. Leaflets with suggestions for these days are available on application at the Church Missions House.

CHAPLAIN TUCKER D. S. C. BACK FROM FRANCE TELLS OF WAR

His Father and Two Brothers Are in the Ministry

The Rev. Royal Tucker, formerly captain chaplain of the 102nd Ammunition Train, whose citation for gallantry in action and consequent decoration has been noted in *THE CHURCHMAN*, has received his discharge from the service. He is giving a series of lectures on the experiences of a chaplain in the A. E. F. His present address is 2075 Dearborn Street, Mobile, Alabama.

Chaplain Tucker was commissioned in March, 1917, as chaplain of the 2nd New York Infantry and remained with this unit when the 2nd and the 71st were merged into the 105th U. S. A. He went with the 105th to France in May, 1918, and saw service in Belgium and Flanders. He was with his regiment in the attacks on Mount Kemmel and Vierstadt Ridge and at the battle of Guillaumont Farm. It was during the latter battle that he won his D. S. C. for bringing in wounded under fire. In October he was transferred to the 102nd Ammunition Train stationed at Verdun.

Since his return Chaplain Tucker has made several addresses recounting his experiences with the A. E. F., using them as a prelude to an appeal for a continuation of the unity, unselfishness and energy which the nation exhibited under the urge of the war. He believes that the world is at the crossroads, leading on the one hand to peaceful progress under the present social system and on the other to an overturning of the whole social order and the forming of a new one. The whole world is looking to the United States for leadership, says Chaplain Tucker, and if the Church will seize its opportunity "we will put the Cross of Christ on the staff of the American flag and in the spirit of that emblem lead the world into a new and a higher life."

BROTHER OF REV. IRWIN TUCKER

Chaplain Tucker's brother is the Rev. Irwin S. Tucker who has recently been sentenced to twenty years at Fort Leavenworth for violation of the Espionage Act in obstructing the draft. Mr. Tucker was convicted on the strength of a pamphlet written and published before the Espionage Act was passed and withdrawn from publication when the law was passed. The jury at the trial was charged not to consider the intent and purpose but only the extracts quoted from the pamphlet and their possible effect in influencing any man against the draft.

The Rev. Irwin Tucker is a graduate of the General Theological Seminary and a priest of the Diocese of New York. He was assistant at St. Mark's in the Bowdrie for some time and later editor of the *Christian Socialist*.

FATHER AND THREE SONS IN MINISTRY

The Rev. G. C. Tucker, the rector for thirty-five years of St. John's Church, Mobile, Alabama, is the father of the "Socialist Priest" as Mr. Tucker has styled himself and of Chaplain Tucker. The Rev. G. L. Tucker, traveling secretary of the General Board of Religious Education, is a third brother.

April 26, 1919

SECRETARY DANIELS BIDS NAVY OBSERVE SUNDAY

No Secular Work to Be Done Aboard Any Ship

The following order, just issued by Secretary Daniels, has been sent to THE CHURCHMAN by the War Commission:

In order to insure a proper observance of the Lord's Day in the navy of the United States, and to provide the officers and men with rest and recreation so essential to efficiency, the following order will be carried out:

Hereafter all commanding officers and others officially concerned will see to it that aboard ships and on shore stations to which they are attached, no work of any character whatsoever is performed except works of necessity. This order will be construed as embracing target practice and drills of every character, inspection of ship and crew, clothing inspection, issuing of small stores, and all other ship activities that violate the letter and spirit of this order.

No vessel of the navy shall begin a cruise on Sunday except in case of emergency.

In order to insure the regular performance of divine services aboard, the vessels of the U. S. navy, and at shore stations, it is further ordered that in no instance shall secular work be allowed to interfere with the holding of divine services, and that every possible assistance and encouragement be given our chaplains in the conduct of such services. A suitable compartment or room shall be designated for this purpose, and properly rigged for the occasion, and orderly quiet be maintained throughout the ship during divine services. The ship's band shall always be made available for use at divine service.

When there is no chaplain attached to his ship or station, the commanding officer will arrange for and give every possible assistance to any naval chaplain in squadron, or adjacent, or available who might be able to come aboard for such purpose. In case it is impossible to secure the services of a regular navy chaplain, it is directed that commanding officers, when practicable, invite competent clergymen from ashore to come aboard and conduct religious services.

DEACONESS DIES IN FRANCE

Deaconess Knight of Eastern Oregon Was in Y. M. C. A. Service

Word has just been received of the death from pneumonia in France of Deaconess Alice J. Knight who was serving with the Y. M. C. A. Deaconess Knight spent many years as the parish deaconess in the Church of the Holy Apostles, New York, where she was greatly beloved. Thence she went to Eastern Oregon. The Rev. Upton H. Gibbs, of Estacada, Oregon, writes as follows of Deaconess Knight and her ministry.

As one of the clergy with whom she was intimately associated while in Eastern Oregon, I beg the opportunity of writing a tribute to her work and memory. When Bishop Paddock came to the district he

soon afterwards offered her work. She had been one of his workers in the Church of the Holy Apostles, New York City, of which he was rector when chosen bishop. For about eight years Deaconess Knight worked most faithfully in the district. She was the bishop's right hand, acted as his secretary and did missionary work throughout the district. No clergyman worked harder or more faithfully than she did. Her itineraries were such as to tax the strength of a man, but she persevered undaunted.

The pay of a deaconess is far below that of a clergyman, so for real self sacrifice Deaconess Knight lead the district. She had some very discouraging experiences, the environment was uncongenial, nor did she ever get entirely used to western ways. Yet she gladly did her part uncomplainingly. After leaving the district, she went back to New York where she remained until the war broke out. After persistent effort to be appointed for war work, she was accepted for canteen work in France. After the armistice was signed she was transferred to the educational department of the Y. M. C. A. and was engaged in delivering lectures at various camps. Only a week before the cablegram was received announcing her death, a letter was received by Bishop Paddock's sister from her telling of her work and the pleasure it gave her. No further particulars have been learned.

DR. CRAM SAYS WE MUST TURN TO OLD THEOLOGY

Dr. Ralph Adams Cram, lecturing in Philadelphia at the Church House last week, said that Church unity could be attained only on the basis of the sacramental religion of the Middle Ages. "We have had no real philosophy of life since the Reformation," he said, "... because we have no philosophy we fool with mechanical schemes which will never work because they do not strike at the root of the matter The first step toward reunion is for the Protestant Episcopal Church to accept the straight Catholic doctrines of the seven sacraments with mass both as a communion and a sacrifice, and sacrifice as the chief controlling feature, and having transubstantiation as the only perfect and sufficient expression of the presence of Christ in the holy sacrament of the altar."

Conferences on Healing Held

The churches of Hoboken combined their choirs and congregations at St. Paul's Church on a recent Wednesday evening for a conference on the ministry of healing, by Rev. Henry B. Wilson, rector of St. John's, Boonton, and director of the Society of the Nazarene. As a result, intercessions for the sick are being introduced among guild members. Following similar work consisting of a sermon and a conference at St. Paul's Church, Englewood, a large group of intercessors has been organized and prayers for the sick are held regularly. At these group meetings a short conference is held upon some aspect of the healing ministry. Groups of this character have been organized recently in many parishes in the South and West.

ST. LOUIS CATHEDRAL WILL CELEBRATE CENTENARY

Plans to Mark Anniversary Laid at Supper at Club

ST. LOUIS.—All Saints' Day, 1919, will mark the one hundredth anniversary of the founding of Christ Church, now the cathedral, in St. Louis. This was the parish church of the first Protestant Episcopal parish organized west of the Mississippi River. It is felt that the entry of the Church into the vast territory then known as the Louisiana Purchase is an event of national significance, and it is proposed to celebrate the centennial in a manner worthy of the event. Not only the Diocese of Missouri, but the Church throughout the United States will be interested in arranging for the celebration. St. Louis was the see city of the first missionary bishop ever sent out by the Church, Jackson Kemper, whose title was Bishop of Missouri, and whose field was "all out doors."

As a first step toward making plans for the centennial of the cathedral upwards of one hundred churchmen and women gathered as the guests of a member of the cathedral chapter for supper at the St. Louis Club, on April 12. After supper, Dean Davis introduced Bishop Tuttle, and asked him to preside. Bishop Tuttle made a felicitous speech, and then introduced Mr. James A. Waterworth, prominent business man of the city, and senior warden of the parish. Mr. Waterworth told of the early days of the Church and the parish, and showed how, from the first, the parish had been closely identified with the life of the city and of Missouri. Among the founders were men who were conspicuous in laying the foundation stones of the new commonwealth. Mr. Waterworth's paper was illuminating, and gave to the younger members of the company, especially, an insight into the history of the Church in Missouri which was new to them. Brief remarks were called for, and were made by Dr. Phillips, of St. Peter's, Dean Davis, the bishop coadjutor, the Rev. John Boden, of Holy Communion Parish, Mr. Walter Robbins, of St. George's Parish, who is just released from important government duties, and the Rev. John H. Lever, missionary to the city institutions. A committee of one hundred was formed to take into consideration plans for an adequate celebration of the cathedral's centennial some time in the month of November.

An Unspiritual Church

MUNCIE, INDIANA.—Grace Church (the Rev. M. M. Day, rector) has recently taken part in a general "revival" of the churches of the county. Services were held during a period of three weeks, the preachers being the Rev. W. R. Plummer, of St. Paul's Church, Evansville; the Rev. Dr. J. E. S. Perry, of St. John's Church, Lafayette, and the Rev. Charles H. Young, of Christ Church, Woodlawn, Chicago. It is too early to judge of results, but the participation of the Church in the revival drew forth from a lady at a prayer meeting in another church a thanksgiving to God that the Episcopal Church, "which, as you know, O God, is so unspiritual, is to take part in this great effort."

Our Weekly News Letters

NEW YORK

Holy Week and Easter Services—Although the early part of Holy Week was damp and rainy, Good Friday, Easter Even and Easter were glorious sunny days in New York, and the churches and streets were thronged. The newspapers assured us that Easter was kept in the pre-war spirit of lavish spending for clothes and flowers. It is quite certain that the crowds in the "Easter parade" — which, by the way, is no longer limited to Fifth Avenue but is equally gay on Park Avenue and Grand Street,—seemed as carefree as ever. The Victory Loan decorations added a note of festivity to the scene. In the churches, however, it seemed to the writer that there was a more sober spirit, less profusion of flowers, and a more marked atmosphere of solemnity. At the cathedral the greatest crowds in its history were packed into the unfinished crossing. The crying need for the nave was abundantly demonstrated. Three thousand people were somehow accommodated in the morning and again at the beautiful festival service in the afternoon. They sat on the pulpit steps, the steps of the ambulatory, in the choir, in every available nook and cranny. The offerings which are for the support of the cathedral service, were also larger than ever before, and there were more Communion services made than at any previous Easter service. As usual the popular downtown churches, Grace, Trinity, St. Bartholemew's, St. Thomas's, the Heavenly Rest, were packed to the doors with their own parishioners and with the transients from the hotels eager to take part in a New York service on Easter Day. At the Church of the Transfiguration five new memorials were dedicated on Easter.

Holy Week At the Cathedral—The special devotional services at the New York cathedral, at which the preachers were distinguished ministers of other communions in New York City, were in every respect inspiring and impressive. The services were held in the nave and larger congregations attended than have ever before been attracted to the cathedral lenten services. It is interesting to note that the pulpit in which these preachers stood to deliver their messages was a gift of a Presbyterian, Mrs. Russell Sage. Nothing was said in these sermons to do violence to the faith of the listener. In every case the message was strongly evangelical, orthodox to a degree and glowingly loyal to our Lord and Master Jesus Christ. It was a privilege to hear these men. It was good to see them stand in the pulpit which is more and more becoming what Bishop Potter hoped to make it, the focal point of Protestant Christianity in the largest city in the world.

Two Memorial Services Planned—Next Sunday there will be a special memorial service at the cathedral for the men of the 7th Regiment. Since the seats in the interior of the cathedral will be limited to the relatives of the men who have been killed, services out of doors on the nave foundations are being arranged for the public.

At the same hour a service for Squadron A, New York Guard, has been arranged at St. James' Church by the honorary chaplain, Dr. Crowder.

Death of Rector's Wife—On April 18 Mrs. Hugh Hobson, the wife of the rector of St. John's Church, Ellenville, died at the rectory. The burial service was on Tuesday in Easter Week.

Annual Cathedral League Meeting—The annual meeting of the Cathedral League of the diocese will be held on May 3, Saturday, at half after three o'clock. Bishop Greer, who has always taken a great interest in the league, will preside. Dean Robbins and Dr. Cram will speak. Dr. Cram will describe the plans for the nave and will illustrate his address with lantern slides. The Cathedral League has devoted itself for many years to the task of raising money for the building of the cathedral.

Church Club to Meet—The monthly meeting of the Church Club will be devoted to a consideration of the plans for the Every Member Campaign planned for New York for next autumn. The meeting begins with the annual business meeting and election of officers at eight o'clock on Wednesday evening, April 30. After the business meeting, Dr. Patton and Mr. Stephen Baker will describe the plans for the campaign which of course, assumes greater importance in view of the Nation-Wide Campaign announced by Bishop Lloyd in THE CHURCHMAN last week.

St. James' In The Bronx Is Also Growing—I said recently that St. James' Church, Manhattan, was developing so well and told of the remarkable confirmation class presented by the rector. Now I learn that St. James', Fordham, can have the same said of it. The recent confirmation class numbered sixty-four, twenty of them adults from other communions. At the early Communion service the following Sunday, there were 160 present and on Palm Sunday, 60 were on hand. The church is always well filled at eleven and at four. St. James' is an old parish. The sixty-fifth anniversary was celebrated last autumn. For more than fifty years the beautiful stone church and parish building have been a landmark in Fordham. Dr. Dewitt L. Pelton has been rector for twelve years. Now that the Jerome Avenue branch of the Lexington Avenue subway has been completed, the population in Fordham is increasing rapidly.

Canteen Supper Postponed—The canteen supper which was planned in order to enlist the younger war workers in church work, has, for various reasons, been postponed until the autumn.

Woodberry Langdon Dead—On Easter Day Woodberry G. Langdon, Esq., died. Mr. Langdon was for a long time treasurer of the Armenian and Syrian Relief Committee. He was a member of the Parish of the Incarnation. A noted philanthropist, he devoted his life to the furtherance of many good causes.

MARGARETTA MILLER.

BOSTON

For the Attention of Social Service Commissions—The neighborhood kitchen just celebrating its first birthday. A year ago, when food prices, especially the price of milk, began to soar beyond the reach of many household budgets, the Cathedral Food Group eagerly caught at the suggestion made by social workers and trained dietitians that it start a "Liberty Milk Shop," where the food values of milk could be demonstrated and taught to groups of women with little children who must be nourished at all costs. No. 305 Harrison Avenue, the Liberty Milk Shop of last summer, the Neighborhood Kitchen of today, is the experiment which is one small attempt to solve the problem of making the world safe for little folk at least. During the year gallons of soup, dozens of custards, and many another nourishing dish went out to family after family. Today it is experimenting especially upon the children who are under-nourished, seeing what a fortnight of good lunches will do toward bringing up their weight to normal. It is also showing what can be done in the way of simple hot luncheons in the neighborhood factories. Its committee has under consideration further projects of home training for mothers, of more demonstration classes in the kitchen, of other groups of children to feed and interest in their own health problem. So far the kitchen has been financed wholly by private subscription and the funds of the Cathedral Service Unit in whose budget of last year it had an important place.

CHARLES CHASE WILSON.

PITTSBURGH

Memorial Service. On Sunday afternoon, April 6, in St. Peter's Church, Pittsburgh, a memorial service was held in behalf of the Rev. Dr. John R. Wightman, late chaplain of the Laymen's Missionary League, which was attended by many members of the congregations to whom the league ministers as well as his friends throughout the city. About a dozen clergymen were present, and the league attendees in a body. After a very brief service, short addresses interspersed with appropriate hymns, were made by the bishop of the diocese, the president of the league and others.

Missions. During Passion Week missions were held in two adjacent parishes, Calvary and St. James' Memorial, Pittsburgh. In the former there were two lay evangelists of the Church, Edward Mercer and Thomas Farmer; and in the latter the preacher was the Rev. J. J. D. Hall, of Galilee Mission, Philadelphia. The services throughout the week were well attended, and on the closing Sunday night overflowing congregations greeted the missionaries.

Holy Week. During Holy Week there were services daily in nearly all the city churches, with celebrations of the Holy Communion in several of the parishes on the night of Maundy Thursday, and on Good Friday, the Three Hour Service in a considerable number of churches. In the Church of the Ascension the addresses at this service were made by Bishop Whitehead.

JANE CUDDY.

April 26, 1919

WEST VIRGINIA

Appointment of Secretary. The bishop has appointed the Rev. R. E. L. Strider, of St. Matthew's Church, Wheeling, secretary of the diocese in the place of the Rev. W. J. Meyers recently removed. All mail intended for the secretary should be addressed to him.

Easter Offering. St. Matthew's church, Wheeling, is making an earnest endeavor to wipe out an indebtedness of almost \$3,000 at the Easter offering preparatory to the celebration of the centennial of the parish in May.

G. PHILIP JUNG.

INDIANAPOLIS

Mission Study Class. On the Monday evenings during Lent there has been held at Christ Church, Indianapolis, a normal mission study class for young women who are employed during the day. The class has been under the leadership of Miss Alexander, of Detroit, who is temporarily residing in Indianapolis, and has been well attended. This is the first step in a plan of the president of the diocesan branch of the Woman's Auxiliary to organize a Young Women's Auxiliary.

Bishop's Bible Class. On the Friday mornings during Lent, under the auspices of the Woman's Auxiliary, the bishop has conducted a Bible class for women on the Gospel of St. John. The attendance has been exceedingly good and keen interest has been manifested. The class was not restricted to our own church people but had a considerable representation from several other churches.

WILLIAM MARSHALL.

ALASKA

Allakaket, March 7. Mr. Drane arrived from Tanana on February 25 to visit us, as Archdeacon Stuck was unable to come. This is the first visit we have had from a priest since November, 1917, when the archdeacon visited us on his way to the Kobuck and Point Hope. There were not many of our natives here when Mr. Drane arrived as they had all gone out on their hunting grounds, but those who were home were delighted at the opportunity to receive the Holy Communion again. While here Mr. Drane not only celebrated the Holy Communion for us and gave us services, but most kindly mended our stove in the church. It was in sore need of attention. Also, he almost fell through the one weak spot in the church floor which is in need of repairs. Our village has been unusually well. This last year we had no death in the village and had nine births, among them twin girls to Kobuck (Eskimo) parents. These are still living, quite a curiosity to our natives as they have generally had the idea that twins never lived!

During this winter we have had an average of thirty-two Indian and Eskimo children in our school daily. The winter has been mild. We had some cold days, the thermometer dropping to 69 degrees below zero, but the cold was not continuous. Miss Koster, the nurse here, made a trip to the South Fork village to treat a sick na-

tive, about the middle of December. She stayed three days, the patient responded to the treatment, and is now perfectly well again.

GUY H. MADARA.

ALBANY

Meeting at Ogdensburg. A most enthusiastic and inspiring meeting of the Archdeaconry of Ogdensburg assembled at Ogdensburg, on April 17-18, when the clergy and laity were the guests of St. John's Parish. The attendance at this meeting was the largest in the history of the archdeaconry, all but one of the fourteen of the clergy being present, together with thirty laymen. As a result of the discussion of the proposed re-delineation of the state into new dioceses, a resolution was adopted, placing the archdeaconry on record as opposed to the plan which would take two of the present counties and join them with Lewis and Jefferson counties to form a Diocese of Watertown. Discussion followed of a plan reported upon favorably to the diocesan convention of 1916 by which a Diocese of Northern New York is proposed, with the present Archdeaconry of Ogdensburg as the nucleus. No further steps have been taken in this direction up to this time on account of war conditions, but the plan was revived at this meeting and a committee of laymen was appointed to consider the raising of an adequate endowment for such a diocese.

The following officers were elected: archdeacon, the Ven. Walter H. Larom, who succeeds himself; secretary, the Rev. W. W. Silliman of Malone; treasurer, the Rev. W. J. Hamilton of Potsdam. The same members as heretofore were nominated to the diocesan convention to serve as representatives of the archdeaconry on the Board of Missions and the Board of Religious Education.

J. N. MARVIN.

WASHINGTON

Call Sent Out to Reform the Capital.

As the national capital comes out of the war, the Diocesan Board of Social Service has sent a letter to all of the clergy and social workers of the diocese, emphasizing the duty and obligations of the Church and its members to the community, and summoning them to welfare work for the reformation of social abuses in the national capital. In connection with this, they have given the reasons for the closing down of Satterlee House and the transfer of all social service activities to the new centre at Trinity Church in the centre of the city. The following is part of the letter that has been sent out:

The Diocesan Board of Social Service, after protracted investigation and careful consideration, decided early in January to close Satterlee House, because the work we undertook to do there had been accomplished, and Glick's Alley had become a decent section. Therefore we did not feel justified in the continued expenditure of money in the undertaking, especially as all alley houses in Washington will be destroyed before long under the provisions of an act of Congress.

It is not, however, the purpose of the

Board to abandon neighborhood and welfare work, but to concentrate our endeavors at the new diocesan social service centre, Trinity Church, Third and C Sts., N. W. . . .

Trinity is not only in the heart of the city, but its neighborhood has become one full of social and community problems, with scant local resources for their solution. Therefore it calls for the concentrated strength and effort of the diocese, and of the good people of the District of Columbia, to keep it from becoming a plague spot, but rather to make it a fountain of light and health for the whole city. . . .

Our aim is to help to establish justice and love in all human relations in this city. These great principles and balms fail in many quarters in our beautiful capital. As war work decreases our people must turn their thoughts and energies in generous measure to helping our Church to fulfill her mission to this community, and in particular her call here to be salt, light and heaven, and to make the national city wholesome to the core.

W. L. DE VRIES.

LONG ISLAND

Archdeaconry News.—St. Philip's Church for colored people, Brooklyn, is to be consecrated on the patronal festival, May 1. The occasion will be marked by an eight-days celebration, the program of which has been arranged by the priest-in-charge, the Rev. N. Peterson Boyd, D. D.

The Rev. F. C. Stevens a year and a half ago took charge of two missions in Brooklyn, St. Alban's, and St. Simon's. Under his care conditions improved so that it became possible to put a priest in charge of each. The Rev. Mr. Stevens has retained charge of St. Alban's, and the archdeacon will shortly appoint another clergyman to St. Simon's.

Church Charity Foundation Campaign Goes Over the Top.—Subscriptions announced on Wednesday, April 16, the last day of the Church Charity Foundation drive for one half million dollars, showed the amount to be \$514,513.49. One of the large gifts announced was from Mrs. Walter Gibb, who contributed \$75,000 to erect a chapel in memory of her husband, and \$10,000 to be expended as an endowment for a room in the new hospital, in honor of her two grandchildren. There were many other large individual subscriptions.

Death of the Rev. W. A. Wasson.—The Rev. W. A. Wasson of Riverhead, died, on April 5, at St. John's hospital, Brooklyn, following a recent operation. Mr. Wasson was rector of Grace Church, Riverhead, from 1902 to 1910, resigning for the purpose of giving his time to speaking and writing against prohibition.

Mr. Wasson is survived by a widow, four sons and two brothers, the Rev. James B. Wasson of Manhattan, and the Rev. Edward Wasson of Jersey City. Funeral services were held on April 8 from the Church of the Good Shepherd, Brooklyn.

Woman's Auxiliary.—At St. John's Church, Flushing, a canvass of the parish

for members for St. John's branch of the Woman's Auxiliary is being made and it is hoped there will be at least 200 contributing members before June 1.

Permanent Memorials.—The Rev. Charles E. Cragg, rector of St. John's Church, Huntington, announces with joy and satisfaction, that their church is to have permanent memorials of this year of great events. Probably by Palm Sunday, the anniversary of the opening of the church, the new rood screen given by one of the vestry, as a thanksgiving for victory and peace, will be in its place, and a beautiful litany desk, a gift and thank-offering for the recovery and safety of one of the young men of the congregation, will also be placed. In May, the new reredos given by a generous parishioner, will make the chancel one of the most beautiful on the whole island.

Call to Service Meeting.—About 300 women, many of them from long distances out, about thirty of the clergy and a brilliant array of speakers, made the meeting (in spite of the day, Friday, March 28), held at Memorial Hall, Y. W. C. A., a notable one. The bishop of Long Island presided and the speakers all having the one aim, showed what can be done for the world through the Church, now that the war activities are slackening.

The need for surgical dressings and hospital garments in our own hospitals, those of the South, and those of the mission fields, was presented, the need for automobile service, to take the aged, the blind, the invalid for an occasional ride, the need for workers in the mission fields or work here in Brooklyn, for the Italians, for the colored people, for church extension. All were clearly put before this assemblage of women, many of whom had come prepared to heed the cry, "don't quit" and who were shown that although the "picturesqueness has gone out and the heroes have evaporated, the real thing remains."

Floral Park.—An interesting service was held recently at St. Elizabeth's Church, Floral Park, when the altar presented by St. George's Church, Hempstead, was rededicated by Archdeacon Duffield. The Rev. G. W. McMullin of Mineola conducted Evening Prayer, and the sermon was preached by the Rev. C. H. Snedeker, of Hempstead. The altar is a memorial of the late Rev. Dr. Moore, sometime rector of the parish.

MARY E. SMYTH.

CENTRAL NEW YORK

Celebrates His Ninetieth Year.—On the Fourth Sunday in Lent, the Rev. Dr. William M. Beauchamp, preached at All Saints' Church, Syracuse, his first sermon delivered since he entered his ninetieth year. It was filled with reminiscences of the early history of the Church in Onondaga County. He said:

"The first Episcopalian Church to be erected in Onondaga County was the First Episcopal Church of Manlius, which still stands more than 100 years old. I was six years old when Bishop White, the first bishop this country ever had, died.

"The early church buildings here were different from those of the present. At

a time now some sixty years gone by, the pulpits in Episcopal churches hereabouts were stuck up high on the wall like a swallow's nest and from that elevated perch the sermon was delivered. The preacher in those days was wont to change his vestments four times during a service and as a result the rector in the original St. Paul's in Syracuse made four journeys from the pulpit to the far end of the church and back. The first church in the diocese to have a recess chancel was built in Skaneateles.

"There were practically no evening services in those early days because there were no facilities for lighting churches. Later there were a few churches lighted by candles dimly burning; then came whale oil lamps and finally kerosene.

"The pews in those early churches were square and entered by a door. A table occupied the centre of the area inclosed by the pew walls and the seats ran all around all sides. The family occupied the pew together with a goodly array of foot stoves, which in winter were supplied to ward off the penetrating cold."

Dr. Beauchamp heads the clergy list of Central New York, but is still active and vigorous, often supplying the parishes of his younger brethren. He also continues to serve as an examining chaplain. He is a noted authority on Indian lore and archaeology. For the past few years he has been collecting the records of the early parishes of Syracuse and vicinity.

Japanese Life Described to G. F. S.—The Rev. Charles S. Sweet, of Tokyo, addressed the annual lenten meeting of the G. F. S. in Grace Church, Utica, on the missionary field in Japan. Mr. Sweet represents Grace Church in the missionary field, and many beside the members of the society gathered to hear his address.

Utica Clergyman President of City Rescue Mission.—At a recent meeting of the Utica Rescue Mission, Dr. Coley, rector of Calvary Church was elected president. He is also one of its trustees. The mission aims to lift up the fallen and assist them back to the path of virtue and manliness. Religious services are conducted nightly and on Sunday afternoons, to which men are especially invited. Visits are made to the jail of which the mission superintendent is chaplain. Religious papers and magazines, clothing, etc., are distributed. The Rescue Mission Sunday School aims to find entrance into homes that would otherwise be closed, where there is no church affiliation—perhaps, no thought of God.

Employees' Noon Day Meeting in Rome.—The Rev. Karl G. Heyne, curate of Zion Church gave a noon day talk to the employees of the Spargo Wire Works on the care of the teeth, throat and nose.

A Parish "Community Choir."—The Rev. R. H. Gesner has entered upon the fourteenth year of his rectorship at Christ Church, Oswego. One of the interesting features in the life of the parish is the meeting of the parish at intervals as a community choir. On these occasions the Men's Club quintet leads the music and the people furnish the chorus. On Sunday

mornings the congregation sing hymns for fifteen minutes after service. The effect is most inspiring.

Institution of Rector.—The bishop will institute the Rev. S. R. MacEwan as rector of St. John's, Oneida, on the first Sunday in May.

To Gain Practical Experience.—The Rev. Henry Gibbs, missionary among the Onondaga Indians will have as his assistant Mr. Cecil Taylor, a postulant. Mr. Harold Kellogg, a candidate, will assist the Rev. Ray Wootton in Emmanuel Church, East Syracuse.

THEODORE HAYDN.

NEW MEXICO

Meeting of the Auxiliary.—The Dona Ana County branch of the Woman's Auxiliary held its semi-annual meeting at St. James' Church, Mesilla Park on March 28. The Holy Communion was celebrated at eleven o'clock by the Rev. C. S. Sargent of El Paso. Luncheon was served in the parish house by the ladies of the various missions forming the Dona Ana County branch. The business session followed. At the request of the president, Mrs. J. R. Livesay, who was unable to be present through the entire session, the district president Mrs. George Routledge presided. The chairman appointed a committee to draw up resolutions on the death of the son and daughter of Mrs. Livesay. Her daughter had died in the recent epidemic of influenza and her son lost his life on the battlefield of France.

A rising vote of unqualified appreciation was given the Rev. Hunter Lewis for his valiant work in and his untiring efforts on behalf of the many missions under his care. This action to be embodied in a letter to Mr. Lewis and was spread upon the minutes of the branch. The meeting adjourned to meet at St. John's, La Mesa in October.

GERTRUDE YALE.

DULUTH

Religious Institute Held.—Under the auspices of St. James' Church and the Federated Church (Presbyterian and Congregational) a religious institute was held in Fergus Falls three days beginning with Wednesday, March 26. The opening service was held in St. James' Church. The Rev. E. T. Ferry of the Federated Church read the lesson, the Rev. Dr. Verkyle of Chicago (Presbyterian) read the psalter, and the rector, the Rev. S. J. Hedelund, was in charge of the service. The Rev. G. G. Bennett, rector of St. Paul's Church, Minneapolis, preached a powerful sermon on the changed religious conditions since 1914. Thursday afternoon, the Rev. Mr. Bennett and Dr. Verkyle gave expert advice to the Sunday School teachers. That evening the Rev. Dr. Verkyle gave an address on the "Three Fold Boy" in the Federated Church, which was followed by an address by the Rev. Mr. Reynolds, a returned army chaplain. The Rev. Mr. Ferry was in charge of the service, and the Rev. S. J. Hedelund read the lesson and offered prayer.

H. M. MORRISON.

SALINA

Combined Church and Parish House at Belleville. Our church people at Belleville are rejoicing over the completion of their church building which on Easter was used for public worship for the first time. The Rev. Mr. Maltas and the devoted people of Belleville are to be congratulated on bringing to pass a long wished for building. For a number of years lots, very suitably located, have been owned by the congregation which has been worshipping in a store building. The bishop was able to purchase a portable church once used at Camp Sherman. This has been erected, with a number of improvements added, and affords a convenient and commodious combined church and parish house. The people have worked with a will, and through the generosity of the American Church Building Fund who made a gift of \$500, the building will be free of debt.

The Associate Mission. The Associate Mission, which conducts from Salina as a centre a large proportion of the missions of the district, now consists of five priests, one deacon and one candidate for holy orders. These men are all doing excellent work in maintaining services in our mission stations and in developing church life where they are assigned to minister. On May 1 the Rev. David H. Jones is to join the mission. Mr. Jones comes as the special representative of St. Martin's Church, Philadelphia, and his salary is paid by the Woman's Auxiliary of that parish. Through the co-operation of this splendid band of eastern church people the bishop is enabled to begin to develop plans for the growth of the Church in unoccupied territory.

FRANK R. MYERS.

MANILA

Manila Visitors. Following the visits of Bishop Graves, acting Bishop of the Philippine Islands, in October, November and December, Dr. John W. Wood came for December and part of January. Together with Mr. C. E. Ford, secretary of Bishop Williams of Detroit, Dr. Wood journeyed to Zamboanga and Jolo where they saw the Moro work; and to Bontok and Sagada and Baguio where they visited the Igorot missions. They sailed for China January 27.

The Rev. F. C. Todd, rector of St. Andrew's Parish, Orange, New Jersey, is making a tour of the Orient, spending most of his time in the Islands. On February 16 he preached in the cathedral.

Return of Dr. Burdette. The work of St. Luke's Hospital has suffered the past months due to the departure of Dr. B. L. Burdette for Siberia with the 27th Infantry last August. A recent cable announces that he will return on the February transport. Dr. Burdette enjoys the united confidence of the whole community and his return will be a cause of much general rejoicing. During his absence Dr. W. A. McVean has been acting resident physician.

Roosevelt Memorial Service. Since hearing of the Havana unpleasantness centering about the Roosevelt memorial service it may interest many to know that in Manila the committee having the matter in

English Church News

The Bishop of Chelmsford and the Wesleyans. None of our bishops could do more than Dr. Watts Ditchfield, Bishop of Chelmsford, to advance the much-discussed scheme for union with the Wesleyan Methodists. At a recent Kingsway Hall Conference, he approached the question from the point of view of Christian missions. He traced the movement of politics in Japan, China, Egypt, and Central Africa: democratic movements were everywhere, it was a world which the Church had never had to face before. World-evangelization is the need of to-day. And for that, to use a phrase of Dr. Mott, we need "Apostles of Reconciliation." That is how Dr. Watts Ditchfield described himself; he was pleading for unity, nothing else would win the world for Christ. And first, the Wesleyans. He wanted the Church of England to make room for them, so that they could carry on all their distinctive work—services, class-meetings, etc.—and yet be joined to the Church of England. He wanted, not to crush, but to enlarge and strengthen Methodism. Were they satisfied with its progress in the last ten years? Their reports did not read like those of thirty years ago. Wesleyan doctrine, as expounded in Wesley's Fifty-Three Sermons, was identical with that of the Prayer Book. The bishop told the story of his Methodist youth, and claimed that he was still a Methodist in Wesley's interpretation of the term.

The Saving of Democracy. Few of our leaders who are trying to teach us the social duty of the Church have succeeded in putting the case better than Dr. Long, Bishop of Bathurst. It may be that having lived at close quarters with democratic government of an advanced type in his Australian diocese he has acquired more intimate knowledge than our bishops at home can possess. Distinguishing between political and social democracy, Dr. Long

pointed out that the Christian Church had fostered the democratic spirit, in spite of the fact that the Church had developed its history so largely on imperial lines. And yet the Church had been losing touch with the real life of the people: it is not a "living, loving, homely centre of ideas, inspirations and restraints, among the people as a whole." It was "too hopelessly bourgeois" to fulfill its true social duty. The Church had two duties: to elevate the conscience, and to declare the cause of righteousness, summoning people into its obedience. How are these duties to be discharged? Not by austere, remote, judgments, nor by platitudes, nor by "fawning on the new forces and blessing their policies." Nor must the Church be content with the "ambulance work" of picking up social wrecks. It must discover a gift of social teaching, and be prepared to "come out of the study and the pulpit into the rough welter of the people's life." It must give a plain practical interpretation of its social gospel, in language that can be understood. "Homely humor, plain speech, frank camaraderie, readiness to be buffeted, aye, and to buffet happily and gaily in return without malice or pretentiousness, are some of the points of necessary equipment, along with the unflinching earnestness of her deeper spirit."

I am afraid I have done scant justice to Dr. Long's address, which occupies about six columns of the *Guardian*, but I have given enough to show that his experience at the front has not been wasted. He evidently believes that our resources are equal to the demand he makes. So they may be, if a new type of man is rapidly ordained, and if meantime the right kind of layman is called upon to speak the Church's message. But I don't quite recognize the picture of the average parish priest in Dr. Long's concluding words. And that is the real tragedy of the Church of England of to-day.

JAMES CAIRNS.

charge were unanimously in favor of the community service being held in the Cathedral of St. Mary and St. John. One of the members of the committee was Father McErlaine, the rector of the American Roman parish. The service was simple, in keeping with the wishes of Colonel Roosevelt. Justice Johnson of the Supreme Court gave the address, the service being in charge of Dean Parson, assisted by other local ministers.

A. B. PARSON.

VIRGINIA

St. Mark's Church, Richmond, the Rev. G. M. Brydon, rector, will move from its present site at the corner of First and Clay Streets to a location in the West End of Richmond. Owing to the rapid incoming of colored residents into the neighborhood of the church, and to the fact that a large majority of the congregation has moved away, it was decided at a recent meeting of the vestry to sell the present church building, and until the new church can be

built, to hold services in the auditorium of the new Robert E. Lee Public School, use of which has been granted by the city school board. This school will be completed in a very short time and it is planned to begin services there as soon as possible.

The New Church of the Holy Comforter, Plans for the new Church of the Holy Comforter, the Rev. W. E. Cox, rector, have been secured and the work of raising the necessary funds is well under way. The beautiful new church and parish house will be located on the large plot at the corner of Grove Avenue and Rowland Street where the present church now is. The new parish house will have a sufficiently large auditorium to accommodate the congregation while the church is being built and will also furnish ample Sunday School quarters and equipment. It is hoped and planned to begin work on the new buildings some time during the summer.

FENTON WILLIAMSON.

FIVE MODERN SPANISH NOVELS AND OTHER FICTION JUST PUBLISHED

Five Modern Spanish Novels

CAESAR OR NOTHING. By Pio Baroja. (Alfred A. Knopf, New York.)
THE CABIN. By Vicente Blasco Ibañez. (Alfred A. Knopf, New York.)
THE DEAD COMMAND, BLOOD AND SAND, THE SHADOW OF THE CATHEDRAL. By Vicente Blasco Ibañez. (E. P. Dutton & Company, New York.)

TO those who have read *The Soul of Spain* by Havelock Ellis these novels will be peculiarly interesting as they so aptly emphasize his deductions. Spain is drawn as he saw her, barely awakening from her long lethargy but no longer inert, becoming slowly self-conscious, self-critical. Probably the most vehement voice in this racial self-examination is that of Ibañez, but he is ably seconded by Pio Baroja. It is curious that their books should only now be available in English translations for they represent a literature as vigorous in the realism of local color and the analysis of national characteristics as that of Russia or Scandinavia; the trouble with it as literature is that it is too concerned with nationality and not sufficiently individualistic. In that respect Baroja is more of an artist than Ibañez, his vein of talent is slighter, more illusive, but truer to life than the massive over-emphasis of which Ibañez is sometimes guilty, with his long political and historical dissertations, which so disturb the vitality of his characters that we are amazed when we notice the quotation marks, which assure us that they are meant as conversation.

In each of these books of his, Ibañez attacks some particular evil, drawing the moral of the present conditions from the history of centuries of tyranny, intolerance and luxury on the part of the kings, the nobles and the Church, a theme peculiarly congenial to a modern socialist. It is the magnitude of his theme, combined with his superb powers of description, which makes these novels so impressive, and they leave us with a tremendous sense of the personality of the country, of Spain of today half starved, weary, but still passionate, magnificent in tarnished trappings, groaning under the burdens from the past. It is a country set in the full blaze of the sun but perpetually darkened by cloud, its fertile plains arid from drought, its common people, part Moorish, still sad with the melancholy of mixed blood. The women of every nation are more typical than its men, and the costume of its women might be used as a symbol for Spain, the gown of gorgeous colors cloaked by the black mantilla.

In *Caesar or Nothing*, by Baroja, there is the same feeling of shadow and of the futility of real effort, as if the institutions of the country were too dilapidated to survive repair, as if any renovations would be overtaken by the inevitable decay before they could possibly be completed.

The Cabin is the simplest of the four novels by Ibañez and on that account one of the most complete. The moral of it, for he always moralizes, is that the peasant is his own worst enemy. In this book he does not moralize about it as he is so often tempted to do in his other works, but it comes to us with a terrible inevitableness

through the action of the story. It is a futile tragedy of peasant solidarity, hanging together as they do through community interests, against the landlords and the law, which they considered a purely landlords' institution. Their code is revenge, and this is the story of a feud, concerning a piece of land, in which the innocent suffer vicariously and the law is powerless to interfere, because the entire community, including the victims, is bound together in a conspiracy of silence.

The hero of *The Dead Command* is a nobleman of Majorca, the run-out survivor of a once powerful family, who excuses his many vices in the names of his ancestors, taking a malicious pleasure in tacking them where they belong on the branches of his genealogical tree. But some of the an-

THE PRICES OF BOOKS

ACCORDING to a new ruling of the Post Office, the prices of books will no longer be published in the book reviews. Each week, however, the books received in The Churchman office during the week are listed on the inside of the back cover and in this list the prices will be given as usual.

cestral virtues are also his, and in a moment of temptation he is prevented from improving his financial condition by respect for the family honor. His scruples leaving him hopelessly involved in debt, he retires to his only remaining possession, a ruined tower on a neighboring island, where he lives among the peasants in Arcadian simplicity, but the Arcadians proving to be almost primevally human, he is forced to make his place among them as a real man, which gives him the vigor to throw off the smothering weight of his inheritance.

Blood and Sand is probably Ibañez's greatest book, it is certainly the most striking. In *Sonnica* and *The Four Horsemen of the Apocalypse* he shows his power in describing the scenes and emotions of human warfare, but in the contests of the bull-ring he seems to find an even more congenial field. No one need be afraid to read the book because of the title, it does not drip with the gore of realistic horrors. It is a study of the psychology of a matador, his very courage a form of egoism, developed by the intoxication of the spectacular. A popular idol, dressed like a prince, treated like an equal by the nobility, his natural characteristics are all exaggerated and thrown out of value by the perpetual limelight. There is no sermonizing here, the hero lives and dies before us, vigorous, vain and simple against the sumptuous background.

The Shadow of the Cathedral is exactly what its name suggests, the gloom which the Church has cast over the life of Spain. The entire scene is laid inside the Cathedral of Toledo, with the contrast of the life of shabby ecclesiastical splendor, and the

squalor of the cathedral workmen and their families, who eke out a bare existence working and living generation after generation, encrusted like barnacles in the former cloisters. The cathedral itself is treated with extraordinary love and sympathy, nowhere has Ibañez written more superb descriptions, it is a living entity, rough and rugged on the outside but on the inside delicately splendid, with soaring columns, stained glass, and rich carving. Even the long historical and political essays, which decidedly blur the personality of the hero, tend to enhance the dignity of the building, making it in spite of everything, the Church triumphant.

On every page of these different books Spain lives and pulsates under our eyes, proud, tragically static, but underneath, like the first tremor of an earthquake, the force of modern unrest. UNA HUNT.

With a Purpose

HERE are three books, all fiction, all written apparently with a definite purpose, and that purpose to show the complexity and the difficulty of the educational problem with reference to three types of youth in this country. These types are the son of a liberty-loving idealistic Bohemian, an out-and-out American boy, and the insurgent children of "Pennsylvania Dutch" parentage. *Rekindled Fires* (by Joseph Anthony, Holt) is good reading and a fairly accurate picture of what has been and probably will be repeated over and over again in every industrial centre, viz, the absorption into our American life of the sons of a sturdy overseas stock, here because of the fiercely burning fires in their own breasts. The story of Stanislaw Zabransky—Stanley Zabriskie when he entered Milford High—is something more than the tale of one lad's Americanization, it has in it the problems and issues of all that vast life which has sought to be assimilated into the currents of our economic, collegiate, social and religious institutions. The situation toward the end seems a bit overdrawn but the yearnings and longings of Michael Zabransky are unmistakably the lode stars to the young professor, his son, who is to teach philosophy in an American university.

Salt (or The Education of Griffith Adams), by Charles G. Norris, Dutton, is the re-education of an American boy, after the usual four years at the typical college, out in the world of affairs and men, where the author would prove the real training begins. There are sure to be a very large number of readers who will not agree to the picture of Griffith Adams' education, in or out of college. Mr. Norris says he expects that what he has written of the inside workings of the college Greek-letter fraternities and of business "as it is too often conducted" will provoke criticism, but for him it is all founded on facts—or "something less than facts." The re-adjustment of the college man's ideals and practices to the world he encounters is no doubt often drastic but does it go as far as *Salt* would have us believe? Has the college education of the past decade failed to "salt the earth" because it had lost its savour? With the contribution the colleges made to the service, some will not believe it.

April 26, 1919

Tillie, a Mennonite Maid is not so much a memory that the name of Helen R. Martin will not at once suggest a delightful tale. *Maggie of Virginsburg* (Century) is another "Pennsylvania Dutch" story with all the strong contrasts of ideals arising from the sordidness of those who would live by bread alone and those who are the insurgents, whether in the home, college or in the world at large. The author says she has drawn inspiration for this book from the ever recurring struggle in our universities between rebels among the faculty and the more conservative trustees. But the insurgents, Maggie and her knight Henry Butz, from the very beginning of their "rebellious" lives are an interesting and lovable pair and we are glad to get them in just such a setting.

R. P. K.

Noyes in a New Vein

WALKING SHADOWS. By Alfred Noyes. Frederick A. Stokes Company. New York. 1918.

When Mr. Noyes announced a volume of prose "Sea Tales and Others", we waited expectantly. Our anticipations have not been disappointed. *Walking Shadows* follows in the tradition of the great short stories. It is inevitable that one should compare these stories of the sea with the sea tales of that master story-teller, Joseph Conrad. Up to a point, they are reminiscent. "Marooned" is almost as grinding as "The End of the Tether"; the theme of "Goblin Peaches" almost as fantastic as that of "Heart of Darkness". But Mr. Noyes' characters are not so well limned as are Mr. Conrad's. With Conrad as with Henry James, the interest lies in the spiritual conflict of intricate natures. With Mr. Noyes the interest is superficial, in the events rather than in their subtle reaction upon the people involved. For this reason *Walking Shadows* is more nearly comparable with some of De Maupassant's black and white etchings of human history. "The Light-House" and "Marooned" leave one with the same sense of having seen someone in a moment slip and fall over a precipice as do "A Piece of String" and "The Necklace." Of course Mr. Noyes can not measure up to these masters; some of his stories are simply commonplace. But in his best pages, he is following in the tradition.

M. J. H.

In the Days of Queen Ann

THE HIGHWAYMAN. By H. C. Bailey. E. P. Dutton Co., New York, 1919.

"Ods burn it, sir."

"Pray, sir, what?"

"Egad, sir, you are most obliging."

"Oh, you have always had the devil's own luck."

"Ods blades, there's a naughty way to mock a gentleman, I'll school you bully, I'll be blithe to rub you down with an oaken towel. Here give us your staff."

Scatter among these sprightly quotations a little profanity, a dash of villainy, plenty of high hearted love distracted by misunderstandings and the adventurous strategy of a Jacobite plot involving a very fair lady and another almost as fair, some gallant gentlemen of the days of Queen Ann, add a few lively raseals, and you have *The Highwayman*.

"Bah, you will never be a wife," Harry said, "you have too much imagination, but you make a mighty fine lover, my dear."

A. L. M.

In the Days of Hannibal

SONNICA. By Vicente Blasco Ibañez. Translated from the Spanish by Frances Douglas. Duffield & Co. New York.

In *Sonnica* the author of *The Four Horsemen of the Apocalypse* has given us a very vivid and moving description of the siege of Saguntum. He has succeeded in reproducing the atmosphere of the times, and in bringing to life again one of the most interesting events of ancient history. His portrayal of Hannibal and of the other leading characters of the book, the Greek Actaeon, and *Sonnica*, from whom the story takes its name, is especially successful. One feels that in the first chapters there is an undue dwelling upon the sordid side of ancient life, but after all the picture is true and only brings into stronger contrast the strength and heroism which the Saguntines displayed in defense of their city.

J. W. S.

The Marne

THE MARNE. By Edith Wharton. D. Appleton and Company. New York. 1918.

When Mrs. Wharton was bold enough to take *The Marne* for the title of her war novel, her admirers hastened to procure what promised to be a great book. Most of them have been disappointed. The story is slight, the characters unconvincing, the manner of writing strangely amateur. We rather suspect that the author was carried away by her enthusiasm for France into writing a propaganda pamphlet under the guise of a war novel.

I. H.

Indian Life

TIN COWRIE DASS. Henry Milner Rideout. Duffield and Company. New York. 1918.

Any writer who tries to tell a story of intimate Indian life subjects himself to a comparison with the remarkably right Kipling—to use a phrase recently made famous in the *Atlantic Monthly*—and the reviewer of Mr. Rideout's most recent novel must admit that he feels the comparison to the detriment of *Tin Cowrie Dass*.

It is a well-told tale, thoroughly worth reading by the man who seeks diversion, but the author lacks that power over words which is needed to create an oriental atmosphere. Those who have been in the East and seen its sights and heard its cacophonies and smelled its stinks and felt its indifference to time and space will always find stories about it hollow unless they are written by a pen like Kipling's.

For the average American reader this is a good book. For those who know the Orient it is very mediocre—not because Mr. Rideout does not know India, but because he lacks the ability to give its atmosphere. The difference between *Tin Cowrie Dass* and *Kim* is as the difference between a figure in Madame Tussaud's and a statue in the Vatican.

A. R. G.

Oppenheim Again

THE CURIOUS QUEST. By E. Phillips Oppenheim. Little, Brown & Co. Boston. 1919.

As Mr. Oppenheim's list of books grows and grows one can't help thinking—to in-

dulge in a bit of pathos—of that delightful work of Titian's which hangs in that little upstairs room in the Prado at Madrid. The artist pictures a woman whose progeny far outnumber those of the old shoe dweller. The title is *La Fecundidad*. E. P. O. is surely a record breaker in producing entertaining trash, and this last volume is no exception to the rule. The tale is so different from any of its predecessors that a nineteenth century literary critic would have ruled it out from among the authentic works of the said scrivener. One might almost believe that Oppenheim meant his book to be a disguised sociological treatise. Certainly no one can read the story of a rich young man's serious escapade, in which he learned how real are the sufferings of the poor, without feeling more sympathy for the toilers, and less sympathy for the idle rich.

A. R. G.

A Story of Old Salem

JAVA HEAD. By Joseph Hergesheimer. Alfred A. Knopf. New York. 1919.

Mr. Hergesheimer has made a peculiar specialty of the historical American novel by a method that centers chiefly in the accumulation of a vast amount of meticulously accurate historical detail. In the present instance he has chosen Salem for his scene, and his story opens in May of 1848. He has then proceeded to paint in his background, descriptions of the houses, of the furniture, of the costumes, of the food, of the shops, and of everything else needed to make the reader move in the atmosphere of exactly that place and exactly that date. And, in keeping with Salem's chief industry, much space is given to the shipping, with snatches of conversations about the China trade, the controversies on the merits of clipper ships, the prospect of California business, and so on. A vast amount of laborious research must have gone to the construction of this background.

The most sympathetic of the characters that move against this background is a wealthy merchant, virtually retired, old, old fashioned, self willed and masterful. His son, a man of mature years and a sea captain, may be called the "hero." Thwarted in his affections by his father, he has married an aristocratic Chinese woman, and brings her home, only to experience a revival of his earlier love. The girl in question is leading a most wretched and morbid existence, while she also nurses her fondness in secret. This is the somber situation, which is worked out in a still more somber key, to find its denouement in a piece of sheer melodrama, the suicide of the Chinese woman when attacked by an insane opium eater.

The greatest pains in the character drawing have been devoted to the unfortunate bride from the Orient. Whether this picture is accurate or not is difficult to say; materials for the reconstruction of the psychology of Manchu women in 1848 are scanty. But her extreme detachment is carried so far that she is uninteresting, even if not unreal; her suicide carries no distress with it, for she was never alive. The American characters also lack vitality. Were Salem merchants and sea captains really so filled with self analysis and meditation on unsatisfied longings? B. S. E.

ADVENTURES IN TASTE TOGETHER WITH OTHER ADVENTURES IN NEW BOOKS

Some Adventures in Taste

IT is no longer the proper thing to sniff at modern poetry. You will have small desire to, if you spend odd moments for a month or more browsing through Mr. Braithwaite's anthology of contemporary magazine verse (*The Golden Treasury of Magazine Verse*. Edited by William Stanley Braithwaite, Small Maynard). There are surprisingly beautiful things in it, as careful and conservative and classically beautiful as anyone could wish.

But woe to the modern poet who turns critic, if he does it in any such fashion as Mr. Louis Untermeyer. (*The New Era in American Poetry*. By Louis Untermeyer, Henry Holt). It would be more comfortable to talk directly to him about the book than to criticise it behind his back. How can you, Mr. Untermeyer, expect us to listen to your pages upon pages of extravagant and alliterative adjectives, showered upon men we scarcely know by name? Twenty pages each for James Oppenheim and Arturo Giovannitti, others in proportion! Perhaps the fundamental fault is that you try to describe modern poetry absolutely without reference to anything but itself, which cannot be done. You claim for it as if they had never existed before, values and virtues which good poetry has had from the beginning of time. Your introduction is well worth reading as an example of hopelessly naive modernism, megalomania, spread-eagle-ism. You do not say so, but you firmly believe, do you not, that America won the war? We pray you, bank your fires, and study criticism. Begin with Professor Phelps' book, where you will read this, and more, about yourself: "Mr. Untermeyer will live and learn. He is not contemptuous; he is full of pity, but it is the pity of ignorance." (*The Advance of English Poetry To the Twentieth Century*. By William Lyon Phelps, Dodd, Mead.)

Professor Phelps is a generous critic. He confesses at once that he is thankful for poetry wherever he finds it, which reminds us that we are, too, and when he adds that one standard of measure for contemporary criticism is always the literature of the past, we are ready to trust him. The book includes, as the title indicates, Henley, Thompson, and a dozen others, besides the Irish poets, and then the Americans, with some due sense of proportion! Of the worst of them he thinks it may be said that they are well versed in prose. The book would be delightful reading even for one who had but slight interest in its subject.

In more serious mood comes Professor Cunliffe, with matter-of-fact and rather detailed description and criticism of Meredith, Hardy, Stevenson, Shaw—eleven in all, and the Irish, and "the new poets" and "new novelists," a useful reference book. For each author there is a bibliography of his own books, each dated, and of books about him. (*English Literature During the Last Half Century*. By J. W. Cunliffe, MacMillan.)

The book to recommend with enthusiasm is by Professor Lowes, not so much for its concern with poetry as for its treatment of the very essence of convention and revolt. (*Convention and Revolt in Poetry*. By John Livingston Lowes, Houghton Mifflin.) It is a fascinating criticism of the present time. Ideas are drawn from the whole realm of literature and woven in with most telling effect. It offers a reassuring point of view, not wholly unfamiliar but too rare, from which to consider the present world at large—perhaps especially church matters though they are not mentioned. He observes that "we're averse to shocks, and we go to sleep under narcotics." "While conservatives hearten conservatives, and radicals fire radicals to keener ardors, the rest of us may at least endeavor to reach clearness." "The tendency, inherent in human nature in its protesting moods, is to throw out the baby with the bath." "The great constructive element in both life and art is the dealings of genius with the continuity of tradition. . . Cut the connection . . . and the stream runs shallow." "The vitality of tradition and the quickening impulse of immediate contact with reality, . . . either without the other means sterility." "Poetry's essence is also, in a sense that is profoundly true, the goal of life—it is creative energy made effective through restraint." GLADYS WOLCOTT BARNES.

Two Anthologies

THE ENGLISH POETS: Selections with critical introductions by various writers and a general introduction by Matthew Arnold. Edited by Thomas Humphrey Ward, M. S. Vol. V. Browning to Rupert Brooke. The Macmillan Company. New York. 1918.

CORN FROM OLDE FIELDS: An anthology of English Poems from the XIVth to the XVIIth century with biographical notes. By Eleanor M. Brougham. John Lane Company. New York. 1918.

Volume V of *The English Poets* completes Mr. Humphrey Ward's admirable series of selections of English verse from Chaucer to our own time. A few specimens of Canadian poetry are included, but none of American. No anthology completely satisfies any one. In this volume the reviewer misses several of his favorite poems by Matthew Arnold, and he cannot understand how any one could print selections of George Meredith's verse without placing at the head of them Meredith's most exquisite poem *Love in the Valley*. But aside from this impossibility of an anthology's satisfying the personal taste, the series seems to us quite the best of all anthologies. The authors chosen are certainly the representative poets of their age, and in the main the verses reprinted are those most generally esteemed. The volumes are rich in critical introductions and biographical matter, and contain in brief compass and at most reasonable price ample material to serve as an admirable guide to the study of English poetry.

Miss Brougham has addressed herself to a less popular but almost as valuable task, and has executed it with equal care and

discrimination. It is the task of preserving from oblivion many of the poems of minor poets, poets the majority of whom will never be read except in anthologies, and seldom reprinted. Little of the verse reprinted here is of "classic" standard; little, on the other hand, deserved the oblivion from which it is now rescued. The volume is exquisitely printed and is, therefore, a pleasure to read, if for no other reason. L. G.

Charles Booth

CHARLES BOOTH. A MEMOIR. The Macmillan Company. London and New York. 1918.

One of the most interesting books that has recently come from the press is a short memoir of Charles Booth. Deeply interested in the London poor, he made up his mind thoroughly to investigate the various problems connected with poverty. He therefore went to live with one family after another, that he might see at first hand exactly what the conditions were. The ordinary rent of his room for a week was four shillings. Sometimes the little house in which he lived was exceedingly dirty, but for the most part he found cleanliness. On the whole, though to a superficial visitor there might seem to be a good deal of discomfort, he believed that the people were happy. Sometimes he furnished his own room, of course in the same simple way in which the ordinary tenant would furnish it. He ate with the family as often as he could, sharing exactly their own fare. Often he returned to dinner, for instance, unexpectedly, that he might be sure to see exactly what the family ate when they were quite alone. While he was living in each place, he made careful notes of what he saw and heard.

From such sources Charles Booth wrote his important book, *Life and Labor*. Others assisted him in the research, and every student of the problems of a great city must consider the work a classic, especially the last volume.

In his book, *The Aged Poor*, he displayed an exhaustive examination of the condition of the aged poor all over England. The book is dull and is little read, but students in earnest read it and learned the impressive facts. Through them it formed public opinion. Pension acts were passed in remote places as a result, and in 1908 the House of Commons recorded its approval of Charles Booth's principle and passed the Pensions Act in England itself.

The memoir reveals not only a great and intelligent servant of the people, but also a most attractive and winning personality. C. L. S.

The New America

THE NEW AMERICA. By An Englishman, Frank Dilnot. The Macmillan Company, New York. 1919.

Frank Dilnot says, "that America's friends leave on an Englishman a mark for life" and then proceeds to show the marks he received when in this country discovering us. They are not half bad either; a sort of satisfaction to our vanity, at least, to know our visitor thought well enough of us to show America in the new light. The vivacious character of the

April 26, 1919

sketches have added a charm to interesting events of an immediate past, which perhaps did not seem so significant for those who were part of them. Really, it is a new America Dilnot describes and thus what he says is different from the many books written by travelers and visitors who have been here before. With delicious frankness he says his sketches are meant to reveal to us "the angle of an ordinary Englishman" and to his own people give a measure of information. Nothing escapes his gift of analysis, food, dress, drink, taxi-cabs, language, humor, women, men, amusements, cities, etc. His kindly spirit disarms even when he writes sharp things, but they are not many. He believes that it is worth while to "throw up into relief the common nature of two great countries in the big things" so that they may be knit together with an extended knowledge and new sympathy, presaging a new era for coming generations. The title marks a courteous thoughtfulness and a discriminating mind; if we are a new America we like to be told so! R. P. K.

Some Bertrand Russell Essays

MYSTICISM AND LOGIC AND OTHER ESSAYS. By Bertrand Russell. Longmans, Green and Company. New York. 1918.

The essays of this volume have appeared in *The Hibbert Journal*, *The New Quarterly*, and other magazines. Half of the essays are popular, the other half technical. In one of the practical essays on *A Free Man's Worship*, Mr Russell writes: "Let us not weigh in grudging scales their merits and demerits, but let us think only of their need—or the sorrows, the difficulties, perhaps the blindnesses, that make the misery of their lives; let us remember that they are fellow-sufferers in the same tragedy with ourselves. And so, when their day is over, when their good and their evil have become eternal by the immortality of the past, be it ours to feel that, where they suffered, where they failed, no deed of ours was the cause; but wherever a spark of the divine fire kindled in their hearts, we were ready with encouragement, with sympathy, with brave words in which high courage glowed." C. L. S.

From Mr. Clutton-Brock

STUDIES IN CHRISTIANITY. By A. Clutton-Brock. E. P. Dutton. New York. 1918.

Those who have read Mr. Clutton-Brock's book, *The Ultimate Belief*, and his essays in the volume, *Immortality*, will expect a good deal from any book which he is likely to write. Here he writes under the titles, "Christianity and Absolute Values," "The Christian Doctrine of Love, Christ and the Christian," "The Grace of God," and "The Future of Christianity." There is much which is suggestive and illuminating. One who ventures as fearlessly as Mr. Clutton-Brock will inevitably make some mistakes. He is, for instance, quite right when he says that the Docetic heresy is the most insidious of all the heresies; but when he goes on to illustrate this dictum by saying that it was a waste that our Saviour should have died young, that it would have been better if He could have escaped the Cross and have lived to teach and convert the Scribes and Phari-

sees, he is denying the very core of all righteousness. Certainly it was the glory of Christ that He flinched from nothing when He saw the path leading straight to the Cross, and so inspires youth everywhere and always to give itself without count of cost whenever the issue of righteousness becomes clear. We may imagine that, so long as this war is remembered, no nation as mad as Germany was in 1914 will ever dare to enter upon an aggressive war, because it will know that there is youth enough and love enough to go to the help of the oppressed, though it die in the attempt, and the nation from which the youth come may have nothing whatever to gain. Mr. Clutton-Brock, in such a contention as this idea of the waste of Christ's early death, has lapsed not so much from orthodoxy as from a sane imagination of what the world would be today if Christ, being Christ, living in the age in which He did live, had lived to be an old man.

C. L. S.

To the Scrap-Heap

THE NEXT STEP IN RELIGION. By Roy Wood Sellars. The Macmillan Company. New York. 1918.

The next step in religion, according to Dr. Sellars, is toward the scrap-heap. The thing to do with religion is to take it up gently but firmly, and throw it out. This is to be done without violence or commotion, even respectfully, but with uncompromising thoroughness. Dr. Sellars assures us in his first sentence that his purpose is positive and constructive, but he brings us to the conclusion that that which remains after his discussion is not religion. As the book proceeds all that we commonly consider distinctively religious is dumped on the rubbish-pile of superstition. Superstition consists in believing things which are not so, and under this category all the Christian doctrines are included.

Religion had its origin in the age of myth, in a time when our ancestors "knew practically nothing, as we understand knowledge." Where we find forces, they found persons. Thus arose belief in gods, at first many, then one. Men desired to secure on their behalf the good-will of the gods, and thus invented magic and ritual, and sought the services of priests. By such means they obtained prosperity in war and in peace; they gained victories and good harvests. Agriculture, for example, which is now almost entirely a question of science, was then entirely a question of religion. The great days of the Old Testament calendar were originally agricultural, being related, like the Passover and Pentecost, to the harvest. Christianity, beginning in Syria and Asia Minor, was one of half-a-dozen religions in which a god dies and comes to life again; the death of the god being originally the death of all vegetation in the winter, and his resurrection the renewal of vegetation in the spring.

It is true that the life and teaching of Jesus were quite apart from this aspect of religion, but Paul brought it in from the surrounding contemporary paganism. The effect was to transform Jesus into a god. We have now outgrown the religious philosophy which made such a trans-

formation possible. "The Hellenistic world to which dogma and ritual are mainly due is a thing of the past, existent for no one but the scholar. . . . I am certain that the deification of Jesus will be given up step by step. He was not born miraculously, nor was he pre-existent as the Word or Logos. New terms do not fit into an outlook dominated by science."

In such an outlook there is no place for any sort of religion. It is idle to debate the doctrines of Christianity when once we understand that there is no such thing as miracle. Miracle is the response of the will of God to the particular desire of man. Science in disproving it disproves at the same time the doctrine of divine providence and the practise of prayer. With the ceasing of prayer, all our services stop and our churches are no longer of any use. And this is of necessity, because the theory that we have a soul is quite without foundation. There is no such thing as immortality. Moses got along very well without reference to hell or heaven, so did Pericles, and so can we. Indeed, whatever we may think or dream, there is nothing in us to survive the fact of death "The belief in immortality and the wish for it will die out very slowly. The vague appetite for another life will persist as an under-current of half-understood desire for a good whose nature has not been clearly thought out." But it will be thought out, and all the doctrines of another life will disappear. That which will remain is what Dr. Sellars calls humanism, which consists in taking the world as it is, and saying "yea" to all the conditions and limitations in which it involves us. This is all the world there is, and we must make the best of it. Dr. Sellars is very cheerful about it.

The curious thing about the book is that the reading of it leaves the Christian believer equally cheerful. It destroys not only Christianity, but all religion, denies prayer and the soul, and takes the supernatural out of the universe, but we read it with unflinching serenity. It was published a year ago, and ought to have been received with weeping and gnashing of teeth; the defenders of the faith ought to have rushed to the defense of the beleaguered walls of religion; but nothing has happened. It is as if a modest gentleman with a quiet voice were to make a street-speech in a busy city, proving that the municipal government is all wrong, that the courts are foolish survivals of the dark ages, and that no city ought any longer to exist, all cities should be pulled down and plowed over. At the end of this address the quiet speaker bows to his small audience and goes home to dinner, and there is no notice of the incident in the evening papers. This is not for lack of interest in the presentation of the theme, nor for lack of convincing criticism; much that is said is excellent and needed. It is not by reason of indifference, neither is it the result of a conservatism which is blind and deaf. It is due, perhaps, to the contrast between the magnitude of the writer's undertaking and the smallness of his book. In sixteen short and easy chapters all the foundations of the faith are broken up. It is like throwing stones at the Rock of Gibraltar.

G. H

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FAIRY CARPETS AND OTHER WAYS OF JOURNEYING INTO FAIRY LAND

Stories for Story-Tellers

AN uncle or aunt or even a parent standing near a table of children's books in a bookshop is in a very dangerous position indeed. You can't tell what might happen to him. It takes an uncommon sense of direction to find one's way to just the right book in the maze of "juvenile" literature now on the market. The books mentioned here are all of them recent, none of them trash, and as different from one another as possible. Two or three of them should certainly be added to the family's equipment for the summer months, and one at least might well go into the suitcase for use on the journey. Perhaps the best book for the suitcase, though it weighs a little more than one could wish, is *The First Book of Stories for the Story-Teller*. (By Fannie E. Coe, Houghton Mifflin.) Fifty-two stories have been gathered from many different sources. They are for the most part familiar tales that wise teachers and story-tellers have been reading and telling for generations. The Lion and the Mouse, Chicken Lieken, Cinderella, Hop o' My Thumb, The Story of the Anenome, How the Robin's Breast Became Red, etc., etc. The great value of the book is that it brings them all together within the covers of one volume and that the telling of them is unusually fresh and charming.

Another collection also of fifty-two stories—these better adapted for telling than for reading—is a book of short children's sermons, *For the Children's Hour* (by Stuart Nye Hutchison, D. D. Revell). Dr. Hutchison is a Presbyterian clergyman who is evidently experienced in speaking to children. He retells many well known stories—St. Christopher (much better told, however in the book just described), the Great Stone Face, the Joseph stories and others—and adds many anecdotes from every day life mixed up with much, rather too much, pious admonition. Each story is woven round a biblical text, the Beatitudes being very suggestively treated. It is a useful book. *Stories from Far Away* (by Cora Banks Smith and Hazel Northrup Revell), are missionary stories from all around the world, evidently intended to rouse children's interest in other children and to make them eager sharers of the Gospel of Our Lord. It recalls many other missionary books. One puts it down with a sigh,—"What a pity that this sort of thing isn't better done!"

It is a positive relief to turn to quite another set of stories written with no other purpose than simply to entertain. In *Dutch Fairy Tales* (Crowell) William Elliot Griffis has perceived the fascination common to all well-told legends (suggesting Andrew Lang's many coloured fairy books) and in addition to this has given his stories a character quite their own. We learn how wooden shoes came to be worn, why the stork loves Holland and how flax was discovered. Such a mixture of fancy and fun and charm is irresistible. It would be quite safe to get this book as a present for a ten year old or

for a grown person who is by way of being a good story-teller. It is no book for amateurs in the story-telling profession. Everybody knows that gasp of interest when some stories come to an end and the almost breathless question that follows,—*What Happened Then?* (Lothrop, Lee and Shepard.) With this in mind Ruth O. Dyer has made an interesting experiment. She has taken fifteen standard tales of childhood, retold them, and added to each one of them a happy (and highly moral!) ending. It is amazing to discover that the famous trip into the great mountain personally conducted by the Pied Piper was an educational excursion after all. Once inside, the children began to lose their bad habits and by the time they had got rid of them all, they returned to their families in town! Curly-locks, or rather Silverhair as she is called here, went back to the three bears' house to put things to rights and mend the little bear's chair, and then she became a regular visitor! Red Riding Hood finally married the wicked old wolf who was a prince in disguise all the time!

Besides hearing and reading stories children love to "do things," and *The Play Work Book* (McBride and Co.) by Anna Macbeth is full of suggestions for articles that they can make, with clear and simple directions. These require no elaborate apparatus. One can do wonders with corks, spools, thread, and bits of worsted and cotton cloth. A miniature farm may be constructed, a doll's house and furniture, as well as innumerable toys of various kinds. Such a book as this is so simple that it may be given to children as soon as they begin to read. It is splendid for long rainy afternoons indoors or for the convalescent periods that are apt to be so tedious.

ADELAIDE TEAGUE CASE.

FRIENDS of the late Bishop Boyd Carpenter will be interested to hear that the Rev. Henry D. A. Major, Copgrove Rectory, Harrogate, has been entrusted with the biography of the eloquent bishop, which will be published by Mr. John Murray. Mr. Major was formerly editor of the *Modern Churchman*.

Fairy Carpets

WHEN the day's work is over, and you want to lie on your couch and forget problems and the oppression of the city, don't you often take down from the shelf your worn copy of *Enchanting and Enchanted* or *Fairy Tales from the Far North* or old Hans Andersen? There aren't any other stories that really equal those in which the fairies pick you up in their magic carpets and whisk you off to the land of make-believe. Of course it is much nicer if there are children curled up on the bear-skin rug in front of the fire and you are reading the stories to them. The fairy carpet swings more swiftly through the ether than if you are the only passenger.

Padraic Colum through Macmillan offers the two most delightful volumes for the fairy book shelf in this winter's collection. *The Boy Who Knew What the Birds Said*—with its illustrations by Dugald Stewart Walker, gives for your delightful associates the Hen-grouse and the Cock-fou and Feet-in-the-Ashes and Bloom-f-Youth and the Princess Bright Brow, and if you really do understand what the birds are saying, you can have a very happy time with them all. *The Children's Homer* takes you back to the heroes of Greece and Troy presented to you in Padraic Colum's charming prose and Willy Pogany's equally charming picture. The story opens with Telemachus who hears the adventures of Achilles, Hector and Odysseus from Helen and Menelaus; afterward the tales of Odysseus' return to Ithaca are recounted. *Mother's Nursery Tales* (Told and illustrated by Katherine Pyle. Dutton) are not new fairy tales. They are old ones, gathered together, some from one country and some from another, compiled and illustrated by a master hand—together a very pleasant book of tales. *Fairy Tales of Weir* are also illustrated by Katherine Pyle, although told by Anna McClure Sholl (Dutton). Weir is a town



From The Fairy Tales of Weir—Dutton

where the windows in summer open upon shimmering gardens and on whose walls in winter the fire-goblins dance. Prince Merlin and Princess Myrtle and the Wizard and Mother Huldah live there and are the very kind of people one wants to visit when flying in the magic carpet. *The Book of Elves and Fairies* (Houghton, Mifflin), has been written by Frances Jenkins Olcott, whose romantic story, *The Maid of a Hundred Chains*, was told in the pages of THE CHURCHMAN last summer. This is recommendation enough without saying that the elves and fairies have been summoned from all lands to bewitch the lucky child who falls under their spell. The Crowell Company have made their addition to 1919 fairy books by reprinting in a well illustrated edition that old favorite "Lambs' Tales." (*Tales from Shakespeare*. By Charles and Mary Lamb.)

Propaganda from fairyland: A Fairy League formed to give mortals greater knowledge of their fairy neighbors! *The Fairies Annual* (distinctly pro-mortal in tendency we would have you understand) published for mortals. This is certainly a new departure in the realm of fairy lore. But it is to be found in a delightfully printed and illustrated volume called *The Fairies Annual*, and published at the Bodley Head (by Cecil Starr Johns. John Lane Company). In this one can see the fairy life depicted and can gain the fairies' point of view in regard to mortals—things every boy and girl wants very much to know.

Myee had been tucked away in her little bed and should have been asleep, but she jumped out, pulled on her little blue wrapper, put on her bed room slippers, ran downstairs, through the back garden and out into the wood to see if she could catch the sinking sun. *Bugs and Wings and Other Things* (By Annie W. Franchot. Dutton), which is beautifully and quaintly illustrated, tells what Myee heard and saw in the wood.

Two books illustrated and reprinted in the kind of type that will delight the eyes of the small boy and also of the small girl are *A Ride on a Rocking-Horse* (By R. E. Marshall. Dutton) and *Ducky Daddles' Party* (By Bertha Parker Hall. Dutton).

Swinburne frequently expressed his desire to gather in one volume his poems of child life. Edmund Gosse has undertaken in *The Springtime of Life* (Poems of Childhood. By Algernon Charles Swinburne. Lippincott) to carry out the wish of the poet. The volume is enriched by the delicate and romantic fancy of Arthur Rackham.

More fascinating than fairy tales does the boy of twelve find the wonders of steam and electricity and more to be desired than the language of birds is their power of flight. So while Sister pores over Padraic Colum's stories and imagines she is a princess living in magical palaces, Brother would probably prefer to learn from Professor Darrow the story of the inventions of this present age of wonder. *The Boy's Own Book of Great Inventions* (By Floyd L. Darrow. Macmillan) tells how Morse and Vail invented the telegraph and how Bell and Watson first whispered from the attic to the cellar of a Boston house and later talked across a continent, how the first biplanes and Zeppelins swung into the air and how the Ford power plant is managed. *Carpentry and Mechanics for Boys* (By A. Neely Hall. Lothrop, Lee & Shepherd) is another treasure-book for the boy who likes to use his hands and his brain; while for the boy who wants a modern American hero to make his model, we can find nothing more enticing than Hermann Hagedorn's *Boys' Life of Theodore Roosevelt* (Harpers). M. J. H.

Wonder Stories

THE LAUGHING BEAR. By Robert B. H. Bell, M. A., illustrated by Eleanor Howard. Robert Shores Publisher, 225 Fifth Avenue. New York.

To the children of St. Mark's Church, Seattle, whose interest in these stories was the inspiration that brought them to life, these fairy tales are dedicated by the author who is a Denver rector.

Whether we read "The Brown Friar," "The Mid-earth People," or the title story first we will know at once that we have discovered a writer who knows the wonders of children's day dreams, and can tell a tale to appeal to their imagination, impress a life lesson and give them a point of departure to travel from their own world into the larger world of all life where Leviathans and Gray Witches, and such creatures as Mr. Rooster are more real than grown folks imagine and just as real as children think they are. The author has the happy art of letting his story carry its purpose so well disguised that after the story is read the children will have a curiosity to solve its meaning. A. L. M.

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CHURCH NOTICES

Calendar for April

6. FIFTH IN LENT.
13. PALM SUNDAY.
18. GOOD FRIDAY.
20. EASTER DAY.
25. ST. MARK'S DAY.
27. FIRST AFTER EASTER.

Preachers for Next Sunday

FIRST SUNDAY AFTER EASTER

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Rev. H. Percy Silver; afternoon (4), Deau Robbins.

GRACE CHURCH—Morning (11), Dr. Karl Reiland; evening (8), The Archdeacon of Worcester.

ST. STEPHEN'S CHURCH—Morning (11), The Rector; afternoon (4), The Rector.

CHURCH SERVICES

St. Thomas's Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector.
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week-day Services: 7:30 A.M. and 5 P.M. Daily.

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M., 4 and 8 P.M.
Week-day Services: 9 A.M. and 12:30 NOON, daily.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector.
Sunday Services: 8 and 11 A.M.; 4 P.M.

Cathedral of SS. Peter and Paul

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THE REV. G. ASHTON OLDHAM, Rector.
Sunday Services: Holy Communion, 8 A.M.; Morning Prayer and Sermon, 11 A.M.; Evensong and Address, 8 P.M.

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TO FELLOW CHURCHMEN:

We, the undersigned, are convinced that the time has come for forming an association of those who believe that it is a part of the Church's duty to stand firmly for the bringing in of justice and love to the economic, political, national, and international life of the world, and who are not afraid of attempts to translate this idea into actual and specific measures.

We do not believe that the Social Service Commissions of the Church can adequately perform the latter part of this task until there has been much education of the Church's constituency, since official bodies can hardly move much more rapidly than those who constitute them and empower them. Nor do we believe that any society definitely committed to some particular social solution, such as Marxism or Socialism or the Single Tax, can properly arouse the Church to the need of radical social readjustment in general.

We, therefore, purpose to form an association to which anyone will be welcomed as a cooperator who is anxious that the Church shall definitely show herself sympathetic toward every sane radical movement looking toward the democratization of industry and the socialization of life and shall actively seek to impart to those interested in the same a Christian motivation. Membership shall bind no one to endorsement of any particular theory, but merely to the general principles stated above, and to a fearless willingness to examine facts of any movements resulting from social maladjustments, and to a willingness to pray about the problems involved.

We, therefore, ask that any who may be interested in such an association, send their names for further information to Miss Vida D. Scudder, Professor of English Literature, Wellesley College, Wellesley, Mass., and further that they make arrangements to come together at a conference on the subject to be held at ten o'clock on the mornings of May 2 and 3, at the Board Room of the Church Mission House, 281 Fourth Avenue, New York City.

(Signed) The Very Rev. B. I. Bell, The Rt. Rev. Benjamin Brewster, The Rt. Rev. Chas. D. Williams, The Rev. J. Howard Melish, Miss Vida D. Scudder, The Rev. Howard Key Bartow, The Rev. Geo. I. Browne, The Rev. Smith Dexter, The Rev. W. B. Spofford, Mrs. Wm. J. Brown, Wm. F. Cochran, Miss Ellen Gates Starr, The Rev. Wm. H. Tomlins, The Rev. R. W. Hogue, Prof. Wm. Tappan, The Rev. W. P. Ladd, The Rev. Eliot White, The Rev. Douglas Matthews, Mrs. V. G. Simkhovitch, The Rev. Percy Stickney Grant, The Rev. Leicester Crosby Lewis, The Rt. Rev. William Frederic Faber, The Rev. Frederick C. Lauderburn, The Rev. Britton D. Weigle.

DIED

BARBOUR—Entered into Life Eternal the soul of Florence Pauline Jones, the beloved wife of Rev. James E. Barbour of the Church of the Advent, Pawtucket, Rhode Island. Mrs. Barbour was for a number of years Deaconess in Columbia, South Carolina, and later of Rhode Island. Interment at Riverside Cemetery, Pawtucket.

GOODMAN—Entered God's unsuffering Kingdom on Friday morning in Passion Week at Lawrence Park, Bronxville, New York, Sarah Clark Goodman, the dearly loved wife of the Rev. Frederic W. Goodman, Rector of St. Mary's Church, Lawrence Street, New York City. Funeral services were conducted by the Rev. Dr. Slattery at Grace Church, Broadway and Tenth Street, on Palm Sunday. Interment was at Kensico Cemetery.

ANDREWS—At his late residence, 34 South Clinton Street, East Orange, New Jersey, on April 7th, 1919, Robert Andrews, in the 85th year of his age.

"He giveth His beloved sleep."

OBITUARY

Whereas, Our Heavenly Father has called our brother, Ralph Robb Nauflts from his earthly labors to higher duties beyond, and
Whereas, We, the Rector, Wardens and Vestry of St. John's Church desire to bear testimony to the high character and noble manhood of our deceased associate;

Be It Therefore Resolved, That by the death of Ralph Robb Nauflts, we and the whole church have sustained an irreparable loss.

We miss his genial kindly presence and mourn his untimely passing.

He was one of the most efficient members of St. John's Church, and had long served with great faithfulness both as clerk and choir master.

He was always most interested in the church's welfare and ever strove to promote its great mission on earth.

Be It Further Resolved, That these resolutions be transcribed on the records of the church, printed in the CHURCHMAN, the Church Militant, and Charlestown Enterprise, and a copy transmitted to his bereaved mother.

EDWARD E. ALLEN,
Geo. FOTTLER,
JOHN M. CRAWFORD,
Committee

A MASTER-WORKER IN GLASS

December 11, one of the most eminent designers of church-glass in America died. Harry Eldredge Goodhue, son of Charles and Helen Grosvenor Goodhue, lived all his boyhood in Pomfret, Connecticut. He was a singularly lovable man. His superb tenor voice, his ready wit, his skill in all out-door sports, but above all, his affectionate bonhomie, won him hosts of friends. Beside these, he leaves two brothers, one of them the eminent architect, Bertram G. Goodhue, of New York. Also a wife and three sons, of whom one bids fair to inherit his father's talent.

Mr. Goodhue's education, begun at Holderness School, was continued by extensive reading and travel abroad. He went often to France and England to obtain skilled workmen, and responded sensitively to the mellow charm of the old world, mastering many of the secrets of the 13th and 14th century craftsmen.

He began his chosen profession at the office of Phipps and Slocum, then had his own shop on Church Street, Cambridge, and latterly on Sudbury Street, Boston. He often exhibited in Boston, at the Arts and Crafts, at the Architectural Club, and elsewhere, receiving several times Honorable Mention for the beauty of his designs. His windows are in churches all over this country, the most interesting, perhaps, being the great East window of Emmanuel Church, Newport.

He wrote several articles on glass, and his ideals concerning it, for the Studio, Handicraft, Christian Art, and other magazines. In these, considering that painted and stained glass now is less good than the old Gothic glass, he tries to account for it thus: 1. "Men of the Golden Days were not obliged to compromise with their clients regarding either artistic or ecclesiastic features of their design. 2. Doctrinally divided, it is not in us to labor with the same high aim, the love and reverence of God that distinguished the founders of our Craft—it is almost as if they made their designs on their knees, their glorious achievements were their prayers, translated into lasting form.

Personally, I adhere to principles of glass work which prevailed among the old French designers, relying entirely on my design, color, and leading for my effect, and avoiding the pictorial character of much of the modern American work which uses opalescent rather than antique and transparent glass. My use of small pieces of glass and a limited palette implies acceptance of the leading as a distinct element in the decoration."

"So," writes Mr. King, in the Transcript, "he abandoned the modern use of stains, and successfully undertook to make glass in the antique way, mixing his colors directly into the glass while it was still in a fluid state, and seeking real transparency of color. Working with such glass for material, he conceived of stained windows, in the field of design, not as so many paintings set in walls of buildings at those points where the architect had chanced to leave space, but as translucent decorations bearing an ordered and integral relationship to the whole scheme of the builder's design and to the materials of which it was constructed."

Besides being a sound draughtsman, with keen sense for color. Mr. Goodhue was a man of deep religious feeling and poetic temperament. Devoted to his craft, he wrought in the exquisite translucent medium figures of touching beauty and religious appeal, delighting the eye of the beholder and uplifting his soul to God. Many of the designs which he had made but was prevented by death from executing are to be put now into enduring glass.

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BOOKS RECEIVED

Miscellaneous

ADOLESCENCE. By Stephen Paget. 50c. E. P. Dutton & Co., N. Y.

AMERICA'S MISSION. By Frank Moss. The Stratford Co., Boston.

DOMUS DOLORIS. By W. Compton Leith. \$1.50 net. John Lane Co., N. Y.

THE MAN OF WAR. A Handbook of Orders for the Day from the Great Captain for the Hosts that Fight the Good Fight of Faith. By A Subordinate Officer. 25c. The Nunc Licet Press, Minneapolis, Minn.

A THEOLOGICAL INTRODUCTION TO THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND. By E. J. Bicknell. \$6.00 net. Longmans & Co., N. Y.

WHAT WE EAT AND WHAT HAPPENS TO IT. By Philip B. Hawk, Ph.D. \$1.35. (Harper & Bros., N. Y.)

HE MADE HIS WIFE HIS PARTNER. By Henry Irving Dodge. \$1.25. (Harper & Bros., N. Y.)

THE AMERICAN'S CREED AND ITS MEANING. By Mathew Page Andrews. 75c. net. (Doubleday, Page & Co., Garden City, N. Y.)

CLAUDE'S BOOK. By Mrs. Kelway-Bamber. \$1.60 net. (Henry Holt & Co., N. Y.)

THE GREATER TASK. By William C. Schaefer, Ph.D. \$1.25. (Fleming H. Revell Co., N. Y.)

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—Wordsworth.

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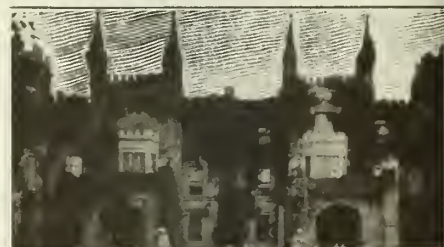
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OUR CONTRIBUTORS

BEGINNING AT JERUSALEM is the first of a series of four articles by The Rev. Bernard Iddings Bell to appear in THE CHURCHMAN in succeeding issues. These articles deal with problems that immediately confront the Church. Clinton Scollard, author of the poem, "The Earth Call," has published many books of verse and has frequently contributed to THE CHURCHMAN. In response to a request from THE CHURCHMAN, Dr. Washburn has given us an article which answers many inquiries concerning the present program of the War Commission. The Rev. F. L. Carrington, LL.D., is the dean of St. Mary's College, Dallas, Texas.

BISHOP WISE'S PROBLEM

BISHOP WISE of Kansas, has a peculiarly interesting problem which is presented by the presence of four educational centers all of which minister to thousands of students. There are the state university and Haskell Institute, a government Indian school in Lawrence; the state agricultural college is at Manhattan, while Emporia and Pittsburg both have normal schools. Bishop Wise now has a clergyman at each of these centers and several times a year he meets with the four men to talk over problems common to them all. The Church is watching the experiment with a great deal of interest and already the good results of the plan are observed.

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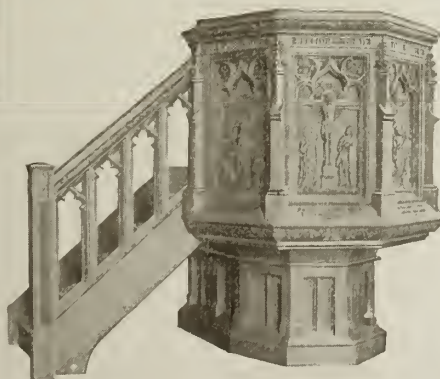
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MANUSCRIPTS

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The Churchman

Saturday - May 3 - 1919

THE CALL TO PATRIOTISM

WE are likely, both in political circles and among those seriously concerned over spiritual matters, to hear much in the coming months about Americanization problems. Shallow appeals will be made to a shallow and indiscriminating patriotism, and very deep ethical appeals will also be made by those who have searchings of heart over tendencies that seem to imperil country and civilization.

Churchmen know full well the value of tradition. The historical perspective helps to steady the heart. There are some people in history who count for more than one. Washington did. So also did Lincoln. Why they counted for more than one it is important for us to know. Washington was a reformer. So also is Lenine. A sober study of history would reveal to some people why Americans have reason to reverence Washington and despise Lenine. Our type of patriotism, like our religion, is determined pretty largely by the heroes and saints we honor and emulate. Again and again in the stormy period of political controversy since the Civil War statesmen have evoked the name of Lincoln and Washington. The question, how would Washington, how would Lincoln have acted under the circumstances, has been the acid test of the wisdom of new policies.

One of the gravest problems which the New America (and who shall say that America is not a new America every ten years?) confronts is this: Is the nation to look for its spiritual roots in American history? Can the East Side Jew, hurling his conviction from a soap-box, be convinced that Washington and Lincoln have any message for him? Can we who pride ourselves upon being Americans by right of history insist that what Washington and Lincoln fought for shall be given a hearing by our hot-headed immigrants and our parlor Bolsheviks? Shall we not also lay it upon our conscience to see to it that the millions of quiet, gentle, well-intentioned immigrants who have come to our shores as a refuge from tyrannously hard conditions in the home land, shall every one of them be taught to read and write and speak English, that their children shall have an opportunity to know what the American ideal is, what the names of Washington and Lincoln connote in American life?

We have not done this. What we have spent on education is a drop in the ocean of what we waste recklessly elsewhere. The City and State of New York have never handled with intelligent patriotism the problem of education with which their large foreign population has encumbered them. Money is not provided in the budget to build schoolhouses enough for our children. They have been reduced to half sessions. Why is there not money enough? There is plenty to waste in other directions. But if New York City cannot afford to build schoolhouses, the nation might well provide it. The nation permits Europe to land its refugees by the thousands year by year at the port of New York. Here thousands of them stick. They crowd into our slums; poverty,

crime and anarchy fester there and breed disease.

The testimony of Dr. Simons and Mr. Dennis before the Senate committee which is investigating Bolshevism in this country should make patriotic Americans thoughtful and ashamed. It is our fault, after all, that America sent to Russia the men who turned the wholesome revolution of March into anarchy. If our cities spent a quarter of the money which we raised so easily during the war for the Red Cross and the Y. M. C. A. on the Americanizing of our slums, we should not be anxiously investigating Bolshevism today. If we mistake not the signs of the times, America is in for the fight of her life. It is now the question whether progress is to come by means of peaceful, democratic evolution or whether we are to fall prey to sentimentalists and vicious revolutionists. Democracy places its trust in popular education. That means a good deal in America with our floodgates open to foreigners. But we invite those people here to work for us and enrich us by their labor. We must accept, therefore, the responsibility which their presence here involves.

The slum has got to go. The Churches in America might well begin a great campaign against the slum. America can be saved by education and the Christian religion. Names that are dear to us in American history, names like Washington and Lincoln and Roosevelt, must be made to mean something among the dwellers in our slums. The Christ must get to mean something more to all of us than He now means. "Putting down Bolshevism" is not the remedy. Preventing Bolshevism by teaching Americanism to our foreign population and the Christian religion in our churches is the only preventive of the thing that the Government at Washington and most of us have suddenly come to dread.

PATRIOTISM IS NOT ENOUGH

THERE are, it must be confessed, a good many strident voices heard in high places, which are proclaiming with pretty cheap intent, patriotism and Americanism. All that they are saying today after the world cataclysm, might have been said by the most shallow of political orators in precisely the same way twenty years ago. The war, apparently, has not taught them any new values or appreciations. Their nationalism is not mellowed by any higher international ethics than that which obtained in orthodox circles before the war. They appear not to see the need of any new spiritual impulses to energize patriotism and make it intelligent for the handling of our present problems.

An English contemporary states that the greatest saying of the war is that of Edith Cavel: "Patriotism is not enough." When statesmen the world over come to see that patriotism is not enough, the heart of the world will be ready for the sowing of the Christian seed. Why is patriotism not enough? Why is not love of country an effective solvent of all national ills and heresies? History answers the question. There has been no lack of patriotism in Germany. Our present loathing of Germany's

nationalist doctrines ought to give us pause when we hear the many vibrant calls to patriotism. This virtue has its seamy side. We kept our eyes, during the war, pretty fixedly upon that seamy side as we held up for execration the mad sayings of German statesmen, preachers and professors. There are educators and officials among us today who are advocating an out-and-out Teutonic doctrine as regards our schools. They want to do for our American children precisely what the German schools, under government pressure, did for two generations of German citizens—teach truth with a political bias. It is being tried in New York City. It is being urged all over America. The very thing we hated and denounced as “made in Germany,” we are urged blithely to take over as an American principle of education. Heaven help America when the Government begins to instruct the schools how to teach truth! If we acknowledge the Government’s right to this interference, well may Germany say that spiritually speaking she has won the war.

The process of Americanization, the only patriotism that the new day demands, is one that has its roots in Christian nurture. We believe that in true Americanism there is an essential Christian ingredient. We believe that democracy has its roots in the Christian doctrine of the Incarnation. That is the type of democracy which America should strive to teach with all the output of energy and wisdom it can summon to the high task. It requires fine spiritual discernment to teach that type of patriotism and that quality of Americanism. It is not safe to leave the task to politicians and school boards. The Christian Church must stamp the great undertaking with its own message and interpretation. There is no time to be lost. The Church is best fitted to see the problem whole. If it fails to make clear its definitions now, it has lost, we believe, its great opportunity to mould democracy and to win its reverence and loyalty.

It is needless to say that the Christian doctrine of democracy has implications which some statesmen and patriots will not welcome into their program of Americanization. It includes, for example, principles which touch industrial justice. It touches critically the rights of property. It has a good many irritating suggestions to make to well accredited and orthodox patriots. It is not strange that these men do not see the full meaning of the issue. But it is strange that the Church is not doing more than it is doing to make them see it.

ON SETTING ASIDE SUNDAYS

SOMEWHERE in America, invisible to the naked eye, there is a power clothed with authority to set aside certain Sundays “to be observed” by the Churches for the promotion of good works. Where this power is lodged and how it functions nobody knows, but we have abundant witness to its ceaseless vigilance and tireless activity. From time to time rectors, church journals and the daily press are notified that on a certain Sunday the Churches throughout America will hear sermons and otherwise be instructed upon an appointed topic. The topic is always a timely and wholesome one. The most capacious critic, for example, could find no fault with one’s mother as a subject for a Sunday sermon nor could any but the most niggard begrudge one Sunday out of the fifty-two to be set aside as “Mother’s

Sunday.” Whatever one would say about one’s mother in public would be edifying and unexceptionable. But what about father? Shall he have no Sunday devoted to his morals and memory? A good deal might be said and with emotion upon this subject. We shall refrain our thoughts.

What set us on the quest of the fountain of authority for setting aside Sundays was a clash of good works clamoring for the same Sunday in May. The first Sunday in May for some years has “been set aside” as Mother’s Sunday. One would have supposed that once having arrived in the church calendar that a Sunday sticks. No one, at least in the Episcopal Church, would entertain any fears that Quinquagesima or Whitsunday would be elbowed out of their positions by some new festival, climbing into recognition. But the difficulty with the new Sundays, recently inserted in the calendar by some central bureau, is that their tenure is precarious. Somebody forgets that they exist. This year, for example, Mother’s Sunday and Employment Sunday fall on the same busy day, the first Sunday in May. Did somebody blunder? Or are there two rival and competing bureaus, fully organized and doing business in setting aside Sundays? At any rate, May 4 has been set aside officially and authoritatively by somebody competent to act, for somebody cabled the President that “The church organizations of the country have united in an effort to assist the employment service of the United States . . . and have designated Sunday, May 4, as Employment Sunday.”

If anybody, however, suspects that a collision of Sundays can embarrass the setting-aside bureau, he underestimates the fertility of resources of such bureaus. “It seems peculiarly appropriate,” so runs the irenic announcement, “that on the first Sunday in May, which for a number of years has been observed as Mother’s Day, the Christian people of the United States should consider the welfare of the soldiers.”

THE WEEK

Chronicle and Comment on Current Events

IMPORTANT NOTICE

THE Government has repeatedly called attention to the fact that petty lawyers and unscrupulous politicians have been reaping large sums of money from the ignorant wives, children and dependent parents of injured or killed soldiers. This is criminal profiteering. The Government will pay all insurance or allotment money due any relative of a soldier without the intercession of a lawyer. The only stipulation is that the applicant fill in the proper questionnaire prescribed by the War Department, and this form may be obtained at any time by application in writing to the Treasury Department, Bureau of War Risk Insurance.

Would it not be advisable for every rector to give publicity to this fact within his parish? He might be the personal adviser of every person too unfamiliar with government routine to understand the details of this measure. To do this it would be necessary for the rector to obtain a copy of this form, and familiarize himself with its questions. Write for Treasury Department Form 527, and make it generally known among your people that you will lend assistance in obtaining blanks

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and filling them in. THE CHURCHMAN upon request will be glad to furnish these blanks to churches.

FINDING JOBS FOR THE SOLDIERS

SOME weeks ago we called attention to the bulletin issued by the Joint Commission on Social Service, entitled *The Church And the Homecoming Man*, in which the general question of re-employment of soldiers is discussed. The situation has become graver since this bulletin was published, because of the failure of the last Congress to pass the Emergency Deficiency Bill which would have enabled the United States Employment Service to maintain its 750 offices at that time established. The lack of funds made it necessary to reduce the number of those offices to 55, but through the assistance of churches, organized labor, welfare associations and benevolent citizens, 400 of these discontinued offices have been re-opened.

Meantime, the task of finding suitable employment for returning soldiers and sailors demands the active co-operation of all patriotic citizens. Members of the Episcopal Church should be requested to report to the nearest office of the United States Employment Service their employment needs.

Sunday, May 4, which has been designated Employment Sunday, would be a suitable day for all rectors to give a notice regarding the employment problem. The Joint Commission on Social Service (281 Fourth Avenue, New York City) will, upon application, assist with advice and literature.

DR. SELBIE ON THE INTERCHANGE OF PULPITS

THE *Church Times* of April 4, published in full an address on Christian union made by Dr. W. S. Selbie, principal of Mansfield College, Oxford. No one better than Dr. Selbie can speak for nonconformists. On the subject of reordination he is firm. "It is assumed," he says, "in many quarters that

before reunion can become possible ministers of the Free Churches must submit themselves to reordination. Now I understand that there are some ministers who feel that that would not be an impossible thing. I cannot say that I share that feeling. One of the old Puritans who was questioned regarding ordination, said: "It hurts my conscience; it hurts my understanding; for no thing can have two beginnings." I venture to think that that settled the question. It certainly does for me, and I believe it does for the great mass of Free Church ministers. Unless our ministry, which has been approved and, we may hope, sanctioned by the Holy Spirit of God through its works, unless that ministry can be recognized as a genuine ministry of the Church of Christ, I do not see how reunion can be expected.

On the interchange of pulpits, Dr. Selbie speaks with wisdom and common sense.

I do not believe that interchange of pulpits, by itself, would be of the slightest use. Nobody wants to see a kind of "general post" among the pulpits of the land; and we of the Free Churches are not thirsting to get into Anglican pulpits, or, indeed, to have Anglican preachers to preach from ours; we are quite happy with our own preachers, though we would cordially welcome any distinguished stranger from any Church who was a loyal and true servant of Jesus Christ. What we do feel is that it is a very sad thing that this very interchange should be held to be impossible. It is the barrier to it that we object to; not that we are eager for the thing itself; it can only be at best an occasional thing; and yet the fact that it cannot take place even occasionally seems to us to be something that is altogether contrary to the spirit of Jesus Christ. Among ourselves there is, of course, no difficulty, and it is because, I think,

that the matter is so easy among ourselves that we are perhaps sometimes a little indifferent to the general question. Last Sunday, as it so happened, I preached in a Wesleyan church, and during the week I have preached in a Baptist church; but I have not felt inclined, in either of those churches, to tell the people that I was a Congregationalist, and that it was a very wonderful thing that I should be there; there was no need at all to apologize, either for one's existence or for one's particular Church. The whole thing was taken as a matter of course on the ground of our common Christianity.

Just so!

THE CONGRESSIONAL FRANK

THE New York *Sun* continues to hammer the government printing scandal. In the days when Dana wielded authority in the old building at Nassau and Spruce Streets, when the *Sun* made up its mind to go at a scandal, something generally happened. We wish our neighbor success with the government printing office. Representative Alvan T. Fuller has paid his respects to this abomination. One can hardly credit the statements which he recently made on the floor of the House.

"One of our congressmen a while ago desired to have his name considered in connection with the governorship of his state, with the result that he conceived the idea of sending out a nice collection of books to the voters of his state. He sent out 640,000 parcels of books in one day, and upon inquiry at the post office I found that the postage would have been to ordinary mortals forty-five cents each a parcel. It is a simple matter in arithmetic to see that 640,000 parcels at forty-five cents apiece cost Uncle SAM over \$300,000 for postage. Of course, the cost of the books themselves would be greatly in excess of this amount."

Mr. Fuller recalled, as did Mr. West, that the commission consisting of Charles E. Hughes, A. Lawrence Lowell and Harry A. Wheeler which investigated the mail franked out by Congress in 1908 reported that in one year members of Congress sent out one-fortieth of the whole mail of the United States. A member so inclined can waste a million dollars of the public's money in flooding his district with speeches, books and seeds.

During the war when newspapers were scrimping to save paper, the Government went gaily on with its wide margins and useless documents. The Department of the Interior is helping to fill the waste paper baskets of the country day by day with unreadable publications. Just now we are consigning educational surveys to the scrap heap. We vote to give some of this money, wasted in government printing, to—well, what's the use, politics is politics.

ARCHDEACON GREIG RETURNS TO ENGLAND

THE Archdeacon of Worcester sailed on the *Adriatic* Monday for England, after a stay of several weeks in America. He has been a welcome guest among us. *The Church Family Newspaper* of England expresses surprise at this, for Englishmen suppose that America is partial to more glamorous gifts of speech than those which the archdeacon possesses and that we receive coldly methods of presentation so simple and direct as those employed by Archdeacon Greig. We can assure *The Church Family Newspaper* that oratory has long been in ill favor in America. The men who are most profoundly influencing the Church are men of plain and direct utterance. Simplicity in speech is now received among us as a sign of sincerity.

Archdeacon Greig has addressed many audiences, preached and conducted missions since his coming. Everywhere people have heard gladly his strong Christian message. It has been good to have him here.

SATURDAY NIGHT SERMON

How May I Know What Is the Bible?

BY THE REV. GEORGE THOMAS DOWLING, D.D.

And God said, "Let there be light," and there was light.
Genesis 1:3.

I AM an educated pagan. And you come to me with a little volume and tell me that there is connected with it a wonderful story; that down there in the South Sea Islands there were cannibals, and that some men at the risk of their lives, carried this volume to them; and that then, up around that book there grew homes, and just across the way the schoolhouse, and over there the church, and that people who had dwelt in fear, learned to dwell together in love and peace; and that what has happened there, has happened in many other places. And I become interested.

You tell me that it is called the Bible because bible means book, and because this is pre-eminently in all the world, *The Book—The Bible*. I open it and find that instead of one book there are sixty-six. I learn further that these were written by different men, during a period of fifteen hundred years or more.

Then I, an educated pagan, ask a question. I say, "I have heard of this book though I have never seen a copy, and I know something of your church history. I know about what your people term the 'Dark Ages' when for centuries this book was in manuscript form, before printing was invented, when it was kept from the people, in the hands of ignorant and perhaps designing priests. *How do I know but that they took out some of the books which ought to be there, or altered their contents? How may I know what is the Bible?*"

Well, how? Begin with the Old Testament, for that was all the Bible there was in Jesus' time. Suppose, a thousand years from now, someone shall wish to know how many articles there were in our Constitution of the United States in 1919. He will do just what we must do now. He will turn to some historian who was living at the time.

Here is this Old Testament. It contains thirty-nine books. Did it contain just that number and those same books, when Jesus said "Search the Scriptures, for they are they which testify of me?" How shall we find out? Just as the future historian would find out concerning the Constitution of the United States. We turn to some literary authorities who lived in the days of the Apostles, and there we find evidence as old as the gospels themselves. *Josephus, himself a Jew, born about the time of Jesus' crucifixion, enumerates them, and they are the same.*

But we have other evidence. We know it by the corroborative testimony of many consecrated Christian men who lived before the period of the Dark Ages; men whom we term the early Christian Fathers. They were converts from paganism, and with the zeal of converts they very early began to study this question of the canonical authority of the Old Testament, and we have received from them, catalogues of the names of these books, and they are exactly the same as those we have.

But further—and here perhaps is the most striking fact of all—and to any fair-minded man, it would seem that it must be conclusive:—Ever since the days of

Jesus Christ, the Jews and the Christians have both possessed these books. Differing in so many things, and watching each other with a cautious eye, they have never differed on this: that the books which we speak of as the Old Testament were all of them included therein.

Now do you see how difficult it would have been for one party to have made any material alteration without the other party's discovering it? Suppose there were suspended here a string of pearls which both on account of their intrinsic value and of their history, you and I valued more than we did our lives. Suppose we both claimed that string as ours and spent our days and nights in watching it intently. Do you think it would be within the range of possibilities for either one to take away from that string or add to it, without the other knowing it?

Thus it is as well established as anything can be that when you open your Old Testament, you are reading the very records to which the disciples referred when after Jesus' resurrection, they said of Him, "Did not our heart burn within us as He talked with us by the way, and opened unto us the Scriptures?"

The canon of the New Testament has been established with equal care, though space will not permit to enter with detail into the presentation of the evidence. It is established by historical testimony. It has been said that if every copy of the New Testament in the world, were destroyed today, we could replace the whole tomorrow, by means of the quotations from it, to be found in the writings of the early Fathers.

But I, an educated pagan say again:—"I learn that these sixty-six books which I hold in my hand and which you call the Bible, were not printed from original manuscripts; that these were destroyed in the early persecutions of the Christians, long ago; they are simply reproductions of copies of those manuscripts. How do I know that they are correct?"

And then you answer my question with another. You ask, "How do you know that the translations of Homer are correct; or of Livy, or Caesar or any of the ancient classics? Not one of their original manuscripts are to be found. These books are printed from copies of copies." But scholars have discovered perhaps a dozen manuscripts of one of these books, and they have compared these ancient manuscripts among each other, and from them, a version has been prepared, and it is accepted by the whole learned world.

Now instead of a dozen different manuscript copies of the New Testament, we have *fifteen hundred of them to use for comparison*. Scholars who have devoted their whole lives to the study of the Greek language, have spent years in comparing these fifteen hundred copies, and this has resulted in the Revised Version.

And here follows a most remarkable fact: that though as we might have expected, errors have been discovered among these fifteen hundred manuscripts, copied by hand as they were, before the invention of printing, these errors are chiefly totally irrelevant, like the neglect to cross the t or dot the i, and that though there are many thousands of these varieties of renderings *not a single Christian doctrine has thereby been destroyed*.

Thus we may safely trust the Old Book; we may safely take it for our guide, exclaiming with the psalmist, "Thy Word have I hid in my heart, that I might not sin against Thee!"

BEGINNING AT JERUSALEM

BY THE REV. BERNARD IDDINGS BELL

WE have often been told that if the Apostles had been content to stay in Jerusalem until they completely converted it Christianity would have perished as a Jewish sect instead of becoming a world religion. It is, however, equally true that if they had disobeyed the Lord's injunction to convert the world, *beginning at Jerusalem*, they would have become a scattered, inarticulate and fast-perishing enthusiasm. When Antioch got in a muddle it was able to send back to the people who had remained strongly on the job at home for guidance and direction. Furthermore, if St. Paul had spent all his time hunting up new mission fields and never revisiting and shepherding the missions already founded, half his greatness would be wanting. In missions, as in everything else, from housekeeping to international politics, great vision of opportunity must be combined with a considerable amount of statesmanlike husbanding of resources already at hand and intensive development. One trouble with the Episcopal Church has been that her leaders have been so carried away by high devotion to world vision that they have forgotten that we ourselves are, nationally considered, still a mission Church.

In most even large cities west of Ohio there is not a single Episcopal church. Men never see the type of Christianity we represent. Over and over again men at Great Lakes have told me that I was the first "Episcopal preacher" they had ever seen. Scores of them had not even heard that there was such a thing as an Episcopal Church. Our religious registration, carefully taken for a year now at Great Lakes, shows that of these mostly mid-western boys 21 per cent are Methodist, 16 per cent Lutheran, 9 per cent Baptist (including the Christian denomination), 6 per cent Presbyterians, and barely 2 per cent Episcopalians. Those having less men than us have been such as the Jews, Mennonites, Mormons, Christian Scientists, etc. The reason we have so few is that, while other bodies have been working hereabouts, with men and money, we complacent Episcopalians have been playing with the problems of domestic extension.

There have been, to be sure, great leaders sent to the West; men of heroic mold like Chace and Kemper and Breck and his companions, and Whipple, in the old days, and lately men like Bishops Funsten and Brooke; but the Church has not backed them up. Probably few churchmen know the absurd sum that Bishop Brooke was given to initiate his work in bounding Oklahoma. One year the Presbyterians spent ten times as much in one town as our Board of Missions spent in the entire district. There is a great Presbyterian work as a result. What Brooke did, he did despite overwhelming obstacles.

Occasionally one reads in the church press grave discussions about why the Church is so weak in the West. There is but one real answer, namely, that the Church has consistently refused to place big men, with enough to support them, at the command of the leaders, sent out to direct our districts and dioceses there, who have worn themselves away amid bitter disappointments bravely concealed. These missionary bishops we have even

forced, often, to come cringing back, with pride in pocket and work left untended, to beg crumbs from parish to parish, lest the important work they had been commissioned to do should actually perish of inanition. No wonder we have few Episcopalians in the West.

We have seen another result at Great Lakes. Not only are there few of our men, but those few are much unshepherded. Interest has been expressed that we should have presented 340 men for Confirmation in a twelve-month. Further facts about them are even more interesting. Three hundred and ten of them registered when they came in that they were Episcopalians by preference. Of these all but a score came from the Middle West. Over half of these 290 men had never had anyone to prepare them for the bishop before coming to camp. They *wanted* to be presented. They hadn't had a chance. They came from places where there was either no church, or from churches so irregularly and inadequately shepherded that Confirmation classes had been practically an impossibility. Over and over again we have been unable to transfer them, when confirmed, to rectors back home for further care, because there were no rectors there.

Realizing the seriousness of this situation, we have made inquiries. What was the matter with these places? Why were they not better manned? The answer has been so uniformly the same that one may call it the universal answer. It usually runs about like this:

"Well, chaplain, some years back a few of the people in our young town got together and asked for help in starting an Episcopal mission. It was started all right and a man sent to be rector; but somehow the folks up top seemed to think we ought to pay all the support at once, right off, and we simply couldn't till the new man had spent some time getting things under way. Meanwhile the man couldn't live on his salary and shoved off. Then there was nobody, and the new mission kind of petered out. Then another man came. They gave him 600 iron men, and that was about his value. About then another denomination came into our town, with a whale of a man. They paid him 2,000 bucks, and he earned it. Most of the money came from their Missions Board for the first few years. Meanwhile our man quit, tired of being busted all the time. Then the folks up top sent a student to practise on us. Now, the folks out our way didn't give a whoop, you understand, what kind of religion they tied up with, except that the man in charge had to have the stuff in him to put over his kind strong. The other crowd did pretty well. They were self-supporting in three years. We still are doddering along, no stronger than we were ten years ago. Most of the time we have no rector. When we are vacant, we get mostly students. When we do get a regular minister, he either is some sort of a nut or a well-meaning incompetent, or else he chucks us because he's broke long before he gets a chance to make good. We're in a pretty hopeless mess."

Facing this fact, perhaps some one may say: "Well, what of it? If in the Middle West we are to have no strong Episcopal Church, what's the difference, as long

as the Middle West has the other kinds of churches." Permit us to say that at Great Lakes we have found that *the others are not able alone to handle the situation*. The West needs just that sane, straight, simple, concrete, quiet, sacramental religion which our Church stands for. There is an increasing number of people, especially young people, who do not get much out of Protestantism as commonly presented. They have tired of its standardized methods. Revivalism is dying out. Liberal abstractions leave them cold. We know the truth of Bishop Reese's forceful statement to the last General Convention, where he said there was a unique opportunity and an especial usefulness for the Episcopal Church in the Middle and Far West in the next generation.

We know it. We three have had more than we could do to talk with men of every sort of religious training, and none, who wished to speak with us of the things of God and of how to save their souls from futility to Eternal Life. We did absolutely no proselyting. We sought them not. They came to us, came because *our message was different from anything they had found at home*. We believe there is great need for the Church to be strongly presented in the Middle West, as the only possible antidote for that scepticism which is being manufactured wholesale in those great higher schools, the like of which is unknown anywhere else in the world, which are educating the young manhood of the West. Apparently only rational sacramentalism can save this growing class in the West from irreligion. Both Roman priests and Protestant ministers, alert to the problem, have urged to us that the Episcopal Church is the one great needed body in this vast heart of America. And still we are hampered by a mistaken missionary policy which, with the best of intentions, is so interested in work across the seas that it forgets its vital duties at home.

We are certain, all of us here, that these are facts and not opinions. It seems unbelievable that for much longer things shall be permitted to go on as they have. There

must be, surely there will be, a complete reorganization of our missions policy in these days of reconstruction. Perhaps it is too much to expect the undertaking, all at once, of a great missions campaign at home. It is only decent, however, that we should determine to support and put permanently on their feet, the struggling dioceses, missionary jurisdictions, stations, hospitals, schools, orphanages, and small churches which we have already founded. To do this adequately in our home field (exclusive of the Philippines, Cuba, and other places which are not domestic missions at all save by a fiction of the Board of Missions) the sum of at least two million dollars a year for five years will be required.

Of course this sounds like nonsense to the man who has never seen the facts as they are. It is really a very low figure for *reasonably maintaining what we have and rendering it self-supporting*.

Thesis: As a thankoffering to God for victory this Church should initiate, at General Convention, a great movement looking for the adequate support of home missions, a movement which should involve first the formulation of a really statesmanlike home missions policy and second the raising of two million dollars a year for five years, beginning in 1920. To insure this, only those men should be elected to the board who can be depended upon to think in national terms. The Board of Missions should be instructed to pay all members' traveling expenses to meetings, thus insuring a really representative attendance. The Board of Missions should be further instructed to leave foreign missions as they are, with no extensions, until 1925, by which time we shall have somewhat gotten our own house in order. Finally, legislation should be adopted insuring that the board follows instructions, a thing they have several times conspicuously failed to do. Thus the American Church shall show her appreciation of the fact that God loves midwestern Americans as much as He does orientals, and also of the fact that Jesus told His followers to convert all the world, beginning right at home.

THE EARTH CALL

BY CLINTON SCOLLARD

FAIN'T and far at first I heard it from the spaces of
the dark,
When the host of stars assembled in the midnight's
mighty arc;
Then it mounted with the morning, stirred my mind and
bade me hark.

And I knew it for the Earth-call from the vital source of
things,
A reveille to awaken to the hills and vales and springs,
And it throbbed and grew in volume like the rushing of
great wings.

And its word was to the cornlands, and its word was to
the wheat;
There was warning in its message, there was tremor in
its beat;—

"See, the children of men suffer, and there must be
bread to eat!

"For the air is filled with rumors, for the air is dark
with dread,
Where behind War's bloody footsteps lie the windrows
of the dead;
And, lest rise a ghastlier terror, those still living must be
fed.

"Here, on fields unscarred, untrampled, must the fertile
seed be sown;
Here, in generous abundance must the harvest yield be
grown;
Here must be a vaster reaping than the land has ever
known.

"Hence the Earth-call of the Mother to the loam and to
the clod,
To the tillers and the toilers lest Death smite with dead-
lier rod;
Hence the Earth-call of the Mother, which is but the
voice of God!"

LARGER SALARIES FOR CLERGYMEN

BY A MEMBER OF THE STAFF

Here are the details of a practicable plan now being operated in the Diocese of Newark, which may revolutionize the pay systems of the Church. A study of conditions in the Province of the Mid-West, included here, shows that the situation in Newark is a typical one, and that the ministry does not pay a living wage. If plans such as this are adopted everywhere, the stimulus, and resulting benefits, will be one of the greatest things that have occurred within the Church for years.—Editor.

WHAT may eventually prove to be a practicable plan for alleviating the evil of "poor pay" for the clergy is the system recently originated, and now being tried out as an experiment for the year 1919, in the Diocese of Newark. The idea arose in the Church Club, an organization representing the laymen of the diocese, and it must be stated that the fate of such an undertaking in any diocese rests first upon the existence of an enthusiastic and well-organized association of this kind. A committee of twenty-five representative members was chosen to draw up the initial program. Of these, three of the most willing were selected as an executive committee, whose duty it was to study out the administrative details and put the scheme into operation. The committee proceeded to gather data and study the situation. It was found that certain ministers deserved assistance, others did not need it, and on a carefully thought-out basis of apportionment it was computed that \$14,640 was required to guarantee the plan for one year. Then the committee was astounded at the ease with which the money was raised. No campaign was necessary—indeed, so little publicity was employed that the plan is still a secret. Almost every contributor approached gave, and gave most enthusiastically.

The very healthy basis of the idea is that it is absolutely a layman's movement, and one which is conceived to stimulate an interest in the matter of ministers' salaries which will tend materially to increase their average. This is a day of organization and business analysis. People do not want to starve the clergy, or make of it a prohibitive calling to all except the rich. Yet very few laymen know in actual figures what the average salaries in their dioceses are, and nobody makes the effort to find out for them. The bonus, which it is the purpose of the plan to confer upon ministers with very low salaries, is to be raised not only by subscriptions from the wealthier members of each parish or mission, but in each case, where assistance is found necessary, it is the purpose of the committee to ask that parish or mission to pay a proportion of the bonus decided upon. The committee will study each instance, and apportion the assessment according to the locality's exhibited power to contribute. In this way, it is thought that at least one-third of the \$14,640 necessary will eventually come from the parishes and missions themselves, and the surplus in the fund will be saved to begin the work of the ensuing year.

The prospectus of the scheme, as drawn up by the

Newark committee, is given below. Certain details adopted later are not included, such as the fact that payments, both incoming and outgoing, may be made semi-annually. Curates and assistants are not benefited by the system, as they are considered in the light of apprentices not yet fully entitled to this recognition. Also, clergymen who have private independent means, and those who have special employment outside their parishes or missions—such as teachers or editors—are not to benefit. In other words, every precaution is taken to make the entire plan a healthy, sound, well-organized, carefully computed business proposition, increased in efficiency by the enthusiastic solicitude of those in authority for the individual personal merits of every case they study. The undertaking recommends itself as a model to be watched and emulated in all dioceses throughout the church world. That such a workable plan is painfully necessary is obvious. That this may be a most practicable and successful development of the idea it is to be devoutly hoped. Following is the text of the announcement as the laymen of the Diocese of Newark conceived it:

HELPING THE CLERGY—THE NEWARK PLAN

There are canonically connected with the Diocese of Newark 165 clergymen. A number of these are non-parochial; some are retired, some rectors emeritus, some are chaplains, and some engaged in teaching or other good pursuits. We have accurate statistics concerning the salaries of 127 of our clergy actively engaged in church work. The average annual stipend is \$1964.89. Dividing into groups for financial classification, there are twenty-one who receive less than \$1200 per year, twenty-six from \$1200 to \$1499, twenty-five from \$1500 to \$1999, twenty-two from \$2000 to \$2999, eleven from \$3000 to \$3999, twelve receive \$4000 or more.

The Church Club, representing the laymen of the diocese, proposes to extend financial assistance to those clergy in the diocese who receive less than the average stipend. The plan is to give in 1919 to all those whose stipend is less than \$1200 a bonus of 20 per cent., to those receiving from \$1200 to \$1500 a bonus of 15 per cent., and to those from \$1500 to \$2000 a bonus of 10 per cent.

To do this will cost \$14,640. The plan proposed contemplates securing subscriptions for this amount. The administration of the fund will be placed in the hands of a small committee who will take up with the laymen in each parish or mission, whose clergyman is to be benefited, the question of the local congregation's participation in the plan. It will offer to the local congregation the bonus stated, upon the condition that the local congregation will itself contribute its just share toward the amount. Every congregation will wish to do all it can, and the amounts thus received will be part of the total sum expended.

The plan cannot be put into operation until the total sum is guaranteed, but it will be seen that those who subscribe in the beginning to the fund will receive back part of the amount given by them if the undertaking is not

continued another year; how much cannot be told in advance.

It is thought wise to try the plan out for one year in an experimental way, and it is believed that the effect will be permanently advantageous.

It is hoped that this plan will commend itself to the judgment of the lay people of the diocese, and that those who are able will give generously to the guarantee fund. The high costs of living press heavily upon everyone, but the clergy who work in the missions and the smaller parishes are faced with a peculiarly difficult problem. Their congregations cannot increase their stipends adequately, but their needs are as great as those of their brother clergy who serve parishes whose financial resources are greater.

The value of the analysis in the Diocese of Newark as a constructive suggestion is indicated by the fact that conditions there are typical of, if not even a little better than, the average throughout the country. This is proved by the following study of salaries in the Province of the Mid-West, showing the condition on February 1, 1919. Similar studies are being made in the Provinces of New England and the Pacific, but the fact is already only too plain that *the ministry does not provide a living wage*. Such information as this, however, inducing systematic

plans of action similar to the Newark plan, are bound to remedy the situation.

In the Province of the Mid-West there are 578 posts filled.

Of these 578 posts 5 were filled by clergymen* who volunteer their services; 11 were filled by laymen; 562 had salaries provided as follows:

31	information lacking.	
14	provide less than	\$ 500
23	provide from	500-\$ 750
33	provide from	750- 1,000
190	provide from	1,000- 1,500
120	provide from	1,500- 2,000
62	provide from	2,000- 2,500
31	provide from	2,500- 3,000
10	provide from	3,000- 3,500
8	provide from	3,500- 4,000
11	provide from	4,000- 4,500
8	provide from	4,500- 5,000
6	provide from	5,000- 5,500
4	provide from	5,500- 6,000
4	provide from	6,000- 6,500
1	provides from	6,500- 7,000
6	provide from	7,000

562

The 42 vacant posts have had salaries provided as follows:

14	information lacking.	
4	have provided from	\$ 500-\$ 750
5	have provided from	750- 1,000
13	have provided from	1,000- 1,500
6	have provided from	1,500- 2,000

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PEACE WORK OF THE WAR COMMISSION

BY THE REV. HENRY BRADFORD WASHBURN, D.D.

The work of the War Commission continues at high pressure. With the exception of Bishop Reese who has returned to his diocese, and who will give the commission only a part of his time hereafter, the office force remains the same. It was thought that with the signing of the armistice the work might possibly diminish. Such, however, is not the case.

At present there are 91 commissioned chaplains overseas supported with monthly discretionary funds, averaging about \$50. There are 25 commissioned chaplains in the navy, connected either with war-ships or with transports, many of whom are receiving monthly discretionary funds of \$50 apiece. In this country there are 37 commissioned and 38 civilian chaplains. Almost every one of these commissioned chaplains is being financially assisted, and practically every one of the civilian chaplains is having his salary paid by the commission, and is also given a discretionary fund for work among the soldiers.

A number of the camps in this country have already decreased in size. Permanent camps and demobilization camps have created interesting problems in their immediate neighborhoods. The soldier does not care to stay within the limits of the camp any more than he can help. The neighboring parish, therefore, has suddenly become the most valuable centre of work. The War Commission is financing the war work in many such parishes either in whole or in part.

There is still strong demand for equipment:—Portable altars at about \$70 apiece; Corona typewriters at \$50 apiece; motor cars at about \$550 apiece; Soldiers' and Sailors' Prayer Books in large and small quantities.

Bishop McCormick sailed on March 29 for France via England. He will attend to the work of the commission among the soldiers and chaplains overseas. He will make visitations among the troops and he will see that the chaplains are properly financed and equipped. In other words, the Paris office will continue to do much the same work as heretofore.

The commission is supporting the war work of the affiliated organizations.

The Army and Navy Department of the Brotherhood of St. Andrew is still registering the names of churchmen in the service, having 90,000 names already on its list and attempting to secure the full 125,000 names. Its secretaries are in the demobilization camps, keeping the local churches and the ministers in touch with the soldiers. Some of the secretaries are assisting the clergy on welcoming and employment finding committees. In fact the Army and Navy Department is working harder than ever and accomplishing as much as if not more than at any time in its history.

The War Emergency Committee of the Girls' Friendly Society is placing able secretaries in the field to examine opportunities for work. It is also equipping and maintaining highly useful lodges and rest rooms for girls in centres created by the war. Present conditions have increased rather than decreased its responsibilities.

The Church Periodical Club is meeting calls from chaplains, Brotherhood secretaries and others at work among soldiers and sailors. Such calls cover recent the-

*Three bishops, one canon and one missionary to the deaf and dumb.

ology, standard books about the Church, prayer cards and picture cards for the sick, lantern slides, wall pictures, band music, games and puzzles and magazines. Chaplains on transports and in the army of occupation make heavy demand for magazines. The C. P. C. will continue to send books that will keep the chaplains in touch with life and thought at home, and to supply books for returning men intending to study for holy orders.

The St. Barnabas' Guild for Nurses with the assistance of the Rev. Thomas J. Crosby, who is now meeting the returning nurses in the same spirit of thoughtful co-operation as that with which he met the nurses going overseas, is doing valuable work in the City of New York. There are not only many thousands of nurses in good health going through New York on their way to their homes, but there are 1,000 army nurses on duty in government hospitals in the greater city, as well as nurses who are patients.

The Church Mission of Help has secretaries at work on the local problems created by camp neighborhoods. It will shortly place more secretaries in the field for preventive work. It purposes to safeguard girls unprotected by family ties, to send out a trained instructor to talk on sex hygiene to mothers and daughters, to act on committees interested in problems arising from the general situation, to continue the law enforcement work now carried on and to extend this work to other centres.

The Joint Social Service Commission is undertaking the examination of centres created by the war emergency

fleet and is studying other problems of an industrial nature created by the war.

The Seamen's Church Institute has broadened the scope of its interest and is now preparing to make a national demand for seamen's institutes, realizing that the problem of the Church concerns the sea as well as the land.

In these ways the War Commission is called upon to finance and to encourage work of an important nature. It would seem as if the work carried on by these organizations were even more important now than it was during the time of actual hostilities.

If sufficient money is obtained from the Church the commission will send chaplains about the country to impart to the clergy and laity the results of their religious experience, and to confer with them as to the policy of the Church in its attitude toward the homecoming men. The commission regards this duty as one of primary importance. *Its fulfilment depends upon the generosity of the Church.*

It is of utmost importance that every minister and every layman and laywoman should realize that the war is not over, that thousands of men are still overseas, that thousands are still in the camps, and that thousands are just returned to their homes.

The war created certain immediate demands, the armistice has continued many of these and has created others. The Christian Church should be aware of the critical nature of the situation and should see that it is properly met.

THE CHURCH AND THE GIRLS' SCHOOL

BY THE REV. F. L. CARRINGTON, LL.D.

THE Church possesses a number of schools and colleges for girls and young women which for many years have been doing a useful Christian work. These institutions represent the investment of a large sum of money. They are monuments to the heroic labors and mendicant pilgrimages of devoted bishops who had the true missionary vision. They are also our present-day reminders of the service and frequent sacrifices of faithful churchwomen in time past.

In many instances the history of the establishment of these schools is a romance of faith, and hope. Their halls are graced with the portraits of earnest women who, by reason of their love for the Church, counted it a joy and privilege to give liberally of their substance for the erection of those institutions. Most of these portraits are from twenty-five to sixty years old. There are very, very few modern ones among them. This means that in the past two decades church schools for girls have not been so richly blessed with benefactors as of yore.

There are other indications, so marked that those who run may read, of the schools' lack of generous, wealthy friends in these modern days. Painters, decorators, builders, carpenters and house furnishers looking upon them yearn to make estimates. Due to the taste and wisdom of their founders the schools are generally located amidst beautiful surroundings. The walls are solidly built, and all pertaining to the buildings indicate

that the founders believed they were establishing a work that should endure. They never dreamed that the living would break faith with the dead, that their spiritual descendants of the first and second generations would suffer such sacrifices and labors to have been in vain.

It is well, indeed, that those of our Church who appreciated the necessity and importance of Christian education built as they did. Had it not been so, long since would the walls of many of our schools have crumbled into irreparable decay, and halls of instruction become habitations for owls. As it is, not a few of our educational institutions bear today the marks of a shabby gentility. They are institutions with wealthy, aristocratic connections which have fallen upon evil days, and for their poverty and distress are now looked upon with cold, disapproving condescension by friends who could reestablish and rehabilitate them if they but would.

The present generation of church people is not prepared to give liberally for the preservation and development of Episcopal schools, nor even to give meagerly to repair the inevitable ravages of use and time. Let those who are familiar with the handsome buildings and splendid equipment provided for the modern high school, or those who know aught of the care given by other religious bodies to their schools, visit two or three of our church schools for girls which have a history extending over thirty years, and they will lament that a Church with communicants of abundant means should permit

her schools to struggle against overwhelming odds, handicapped from the outset by buildings long out of date and an equipment that served its purpose a quarter of a century ago. The wonder is that the majority of these schools have survived to this day.

Are we to understand that the church school for girls and young women has outlived its mission; or that the faith we profess is no longer of sufficient account for us to take as effective means for its propagation as are being diligently pursued by all other denominations? We visit Roman Catholic, Baptist, Methodist and Presbyterian schools and are surprised at the number of church children in attendance there. Is it any wonder the complaint is made that our young men and women are not so much interested in the Church as we might wish? The parents of these children explain that our own schools are not equipped with modern comforts and conveniences, and they must secure the best for the minimum expenditure. It rarely occurs to them that our schools are as they are for the reason that these same parents do not give for the maintenance of church schools as do their neighbors for the support of their denominational schools. A comparison of the contributions made by the Church last year for the support of her schools with those made by the smallest denomination in the United States would be distressing. In one state last year two denominations raised a million dollars each for educational institutions within the state. In the same state where we have three schools, church people gave less than \$400 for a like purpose.

To those who question the value of church schools, the strenuous efforts made by all other religious bodies to increase the number of their schools are a sufficient rejoinder.

Some well-known church schools for girls closed last year. It is generally known that most of the others are fighting for dear life. The great strides of educational standards and requirements the past ten years, together with economic conditions the past four years, have brought their affairs to a crisis and hastened the day of dissolution. Such a day is inevitable for several of our church schools, unless "something be done." Because something must be done and that quickly this article is written. It is folly to continue longer with the Micawberian hope of expecting something to turn up.

Churchwomen should understand that they have a direct responsibility for the support of church schools for girls. Our women of means who give so liberally to other causes should feel that our educational institutions are entitled to their benefactions. The line is no longer drawn between home and foreign missions. Church schools are as necessary in some parts of the United States as in China and Japan. The home fires must be kept burning. The church school is a missionary agency. Boys and girls are brought into the historic Church who would never have been reached in any other way. Every branch of the Woman's Auxiliary should make a study of and give contributions to church schools for girls. Henceforth, women are to take a more active part in the affairs of the nation. It is obviously our pressing, present duty to take steps to increase and strengthen such agencies as we have which are calculated to influence the women of the future.

One efficient school being of more value to the Church than ten inefficient institutions, we should seek at once to

place our church schools upon a proper financial and educational foundation. No time should be lost in appointing a competent official in connection with the General Board of Religious Education, whose task this should be. Schools disadvantageously located, and those hopelessly inefficient or financially involved beyond reclamation, should not be encouraged to remain open. An emergency fund for modern equipment should be raised to meet the immediate necessities of schools that are doing good work and have reasonable prospects of rendering valuable service to the Church.

Our schools for girls have suffered in the past because of their independent and separate existence. Overworked bishops, in addition to heavy diocesan responsibilities have often been compelled to bear single-handed the burden of the maintenance and management of a school. There should be formed an Association of Church Schools for Girls which should center around an institution equipped to do full college or university work. There is no reason at all why the Church should not have her own college for women, just as we have the University of the South for men. One of our present institutions might easily be converted into such a college. The other church schools should be required to affiliate with the college and to provide uniform and standard preparatory courses of study. This would immediately raise the standard of the schools and remove a reproach often made, though sometimes unjustly, against them.

With the organization effected, an appeal might be made to the women of the Church throughout the country to provide a moderate endowment of \$100,000 for the college, and an additional \$100,000, the income from which should be distributed by the college authorities amongst the preparatory schools affiliated with it.

Such a plan need not be difficult to adopt. Its details could be worked out at a meeting of the heads of the schools. If the women of the Church will take our girls' schools under their protection the future of the institutions will be assured.

MEDITATION

TO know, that no matter what cataclysms shake the earth, that no matter what tempests of hate and cruelty blast and scorch the souls of men, that no matter what floods of tears are shed and what cries of anguish are sent heavenward; that no matter how many hearts and bodies are shattered and broken; to know, that no matter what unutterable suffering and sorrow the pride, passions, ambitions and sins of men bring upon themselves and their fellows, that underneath and beyond all are the Everlasting Arms of an Infinite Love and Mercy, yearning and waiting to heal all wounds and to guide to paths of peace and righteousness; that there still stands, unshaken by any fury of hell, the blessed Rock of Ages, the sure Foundation of our hope and faith, upon which we may yet build a fairer and a better and a truer world—to know all this is indeed to have the peace that passes all our understanding, and to have the power to enter into the true joy of our Blessed Lord and to experience fellowship with Christ.

ARTHUR J. WESTON.

The cure for all the sufferings of the modern brain lies in the enlargement of the heart.—*Paul Sabatier.*

May 3, 1919

NEWS OF THE CHURCH

WHEELS OF NATION-WIDE CAMPAIGN BEGIN TO TURN

Organizers Hold Setting-Up Conference in Washington

WASHINGTON, D. C.—Plans for the Nation-Wide Campaign were considered at a conference of representatives of the federal agencies of the Church and a few parish clergy who have had exceptional experience in the methods to be used in the campaign, held here on April 24. Bishop Lloyd presided, and the Rev. R. Bland Mitchell, manager of the central campaign office, was appointed secretary. After prayer had been offered by Bishop Lloyd, the Rev. Robert W. Patton, D.D., national director of the movement, outlined the scope of the campaign. This, he said, was to bring the spiritual power of the Church to bear upon the Church's whole task; to obtain and to train an increased and adequate number of people for Christian leadership, both clerical and lay; to care for the financial needs of all the general agencies and to care for in consultation with the proper authorities the financial needs of all the dioceses and missionary districts of a missionary, religious educational, or social service nature. To this end a definite organization had been formed and definite duties had been assigned to the various committees and to the director.

Discussion that followed Dr. Patton's outline led to the adoption of the following resolution, which was presented by the Rev. C. C. Rollitt, D.D., of Minneapolis:

Resolved that this conference recommend to the Board of Missions that the campaign executive committee be enlarged so as to include a representative each of the General Board of Religious Education and the Joint Commission on Social Service.

At present the campaign executive committee is composed of the president and the treasurer of the Board of Missions, Miss Grace Lindley, Dr. Patton and the Rev. R. Bland Mitchell.

The organization of the central campaign office was explained by Mr. Mitchell. Embraced in this organization will be a field department, and, for want of a better word for the moment, what Mr. Mitchell called an interpretation department, a publicity department, a survey department, and a service department. When Mr. Mitchell described his office as a clearing house for the various diocesan committees, the Rev. George Long, of Warsaw, Illinois, interrupted to inquire whether it would not be possible for the central office to work through the provincial organizations. Discussion on the point led to the adoption of the following resolution, which was offered by Mr. Long:

Resolved that where a province is effectively organized for the purposes of this campaign, the central office may work through the provincial organization as far as practicable.

Mr. Mitchell then went into the plans for a survey of the needs of the whole Church—its spiritual needs no less than its physical wants.

A call to the members of the conference asking the active assistance in the campaign met with hearty response. Nearly every member present accepted and already the Rev. J. D. La Mothe, of the Church of the Ascension, Baltimore, and the Rev. William H. Milton, of St. James Church, Wilmington, North Carolina, have been released by their parishes for an indefinite period so that they may work with Dr. Patton.

THE VICTORY LOAN

The following resolutions in regard to the Victory Loan were written by Bishop Lawrence as chairman of the War Commission:

BY the valor of our men, the devotion of our chaplains and the public spirit of all our people the Church has done a noble work in the war.

Patriotism does not end with the war and honesty demands that the cost of liberty be paid.

The patriotic and liberty-loving people of the Church will therefore subscribe to the Victory Loan.

The General War-Time Commission of the Churches has also passed resolutions approving the loan.

THE General War-Time Commission of the Churches, representing twenty-seven communions, heartily endorses the Fifth Liberty Loan. It urges every minister and every member of every congregation to support the Government in its attempt to bring to a conclusion the great enterprise so energetically begun and so successfully continued, and to fulfill all the obligations of the nation in completing its task. It hopes the Christian Church will express its patriotism by a generosity even greater than that manifested in the previous Loans.

Two Bishops Decorated

The King of Greece has conferred the decoration of an officer of the Order of George the First upon Bishop Greer, Bishop Darlington and Dr. Thomas J. Lacey of Brooklyn, because of the friendly attitude of these clergymen towards the Greek Church.

Bishop Brent Sails from France

A cable from Bishop Brent received in New York on Monday last by Stephen Baker, Esq., says that Bishop Brent sailed from France homeward bound on April 27.

KOREAN MISSIONARIES IN NO DANGER, SAYS DR. BROWN

Missionaries Are Not Responsible for Uprising in Chosen

The recent excitement in the Far East, due to the movement for independence in Korea, is not placing the foreign missionaries in imminent danger, asserts Dr. Arthur Judson Brown, author of the authoritative analysis of the Korean problem entitled *The Mastery of the Far East*. Dr. Brown is secretary of the Board of Foreign Missions of the Presbyterian Church, and he states that his office is in direct communication with the American consul-general in Seoul, and the American ambassador in Tokyo. These competent representatives are well able to look after the interests of Americans in the unsettled districts.

The reason for apprehension among friends and relatives of the missionaries in this country was that charges had been published accusing the missionaries of being responsible for the uprising in Chosen (Korea), but the Japanese-edited Seoul press calls this idea "preposterous." In view of the delicacy of the situation, however, friends of the missionaries are being warned that no communications from these missionaries should be published without explicit authority, for if they should become identified with the revolt, rightly or wrongly, "they would render it extremely difficult for the American Government to protect their interests as American citizens resident in a foreign and friendly country." Dr. Brown states that Americans should co-operate with the best Japanese elements to bring in better conditions.

City Missionaries Meet

On Tuesday and Wednesday in Easter Week, a most interesting conference of city missionaries was held under the auspices of the Joint Commission on Social Service in New York City. Representatives from Chicago, New York, Philadelphia, Boston, Trenton, Newark, and a number of other cities were present. Round table discussion was the order of the day. The conference opened with a celebration of the Holy Communion at the Church Missions House and included a luncheon at Greenwich House and a visit to the institutions on Blackwell's Island. As an outcome of the conference a national council of city missionaries was formed and Dr. Wm. H. Jefferys of Philadelphia was elected president.

English Visitors Sail

On Monday, April 28, last, three distinguished English visitors to the United States sailed for home on the *Adriatic*, the Rev. J. H. Greig, Archdeacon of Worcester, whose mission preaching has made such an impression in the East, Miss Lucy Soulsby and Father Kelley of Kellem who has spent a short time in this country on his way from Tokyo.

BALTIMORE SOON TO START CATHEDRAL CAMPAIGN

Nave Will Be Built First and Will Seat 4,000

BALTIMORE, MARYLAND.—The biggest campaign for funds that this city has ever known, aside from the Liberty Loan campaign, is to take place this fall when an effort is to be made to raise \$5,000,000 for the erection of the great cathedral on University Parkway. The campaign will be carried on with all the usual machinery of such operations, and every effort will be made to reach every person in Baltimore and throughout the state who may be in any way interested or who ought to be interested. There will be an experienced campaign manager in charge, with the necessary staff of assistants and volunteer workers.

The preliminary campaign, in which it is expected to get in touch with possible contributors to the \$5,000,000 fund, may last a couple of months. This will be devoted to urging the desirability of the project and its importance upon the people of the community. Then there will be about a month of a campaign for subscriptions and a month in which the money for the cathedral will be collected.

Construction is to begin with the nave and transept which will seat 4,000 people and which will cost approximately \$2,000,000. The sanctuary and the choir, which will seat 500 persons, will wait, as will the chapels, the synod hall, the diocesan residence and office and library.

THE REV. F. D. HOSKINS DIES

Had Served at Important Posts in Four States

HARTFORD, CONNECTICUT.—The Rev. Francis David Hoskins, formerly of Hartford, died Easter Even in Philadelphia. He was born in Philadelphia and was the son of Francis and Anne (Higginbotham) Hoskins. He was graduated from the University of Pennsylvania in 1854 and studied at the Theology Seminary in Virginia. He was ordained in 1862. He was rector of St. John's Episcopal Church at Lancaster, Pennsylvania, from 1861 to 1864; Grace Church, Honesdale, Pennsylvania, 1864 to 1866; Christ Church of Towanda, 1866 to 1869; Grace Church, Elmira, New York, 1869 to 1882; Trinity Church, Swedesboro, New York, 1882 to 1884. He was warden of Seabury Divinity School at Faribault, Minnesota, from 1884 to 1888 and rector of St. John's Church, Brooklyn, New York, from 1892 to 1895. He had been corresponding secretary of the Society for the Increase of the Ministry in Hartford since 1895. He was also examining chaplain of the Diocese of Connecticut.

Vermont to Increase Clerical Stipends

BURLINGTON, VERMONT.—Bishop Hall has appointed a committee of twenty to create a central diocesan fund for Vermont to meet the need for increased clerical stipends in the diocese owing to the increased cost of living. This action was taken in view of a resolution adopted at the recent convention of the diocese.

COOPERATION

IN the last year or two our nation has made good in willing and working together. It has won the whole world's acclaim. Is not its success a challenge to the Church and its members to will and work together? The Church is the whole body of the faithful who believe in Jesus Christ as God the Son and want to love and serve Him.

A portion of the faithful body is known as the Protestant Episcopal Church in the United States. The good thing of willing and working together may well be commended to it. In the main it has willed and worked together very well, theoretically. The unimportant break only of the Reformed Episcopal Church has happened. The Protestant Episcopal Church shaped itself into unity in 1789, side by side with the constitutional birth of the nation's unity. To no small degree the same persons wrought the two shapings. It preserved its unity through and after the sad Civil War. There is an American mould and an American harmony in it quite remarkable. It has chosen and commissioned missionary bishops for eighty-four years. It has framed its great Domestic and Foreign Missionary Society to be an *alter ego* of the Church,—to be indeed the Church itself in missionary make up and missionary activities.

Yes, theoretically this Church has been well fashioned and adjusted unto the desirable willing and working together.

Now, it is planned to change theory to practice. No, not that either. We do not want to change. What we want to do is to add practice to theory in earnest effort of willing and working together.

May I not humbly but stoutly sound the slogan?

Gather to the colors of the Nation-Wide Campaign. Summon the men. Call the women. Forget not the children. Discipline the recruits. Furnish the munitions and supplies. Speak to American churchmen that they go forward.

More humbly still, I invoke upon the Board of Missions and all their helpers in the Nation-Wide Campaign the guidance and grace and blessing of Almighty God.

The Son of God goes forth to war.
The American Church goes with him.

DANIEL S. TUTTLE,
Presiding Bishop.

St. Louis, Missouri,
April 21, 1919.

GRACE CHURCH, PROVIDENCE, WILL HAVE FREE PEWS

Action Taken Easter Monday Follows Parish Questionnaire

PROVIDENCE, RHODE ISLAND.—By vote of the corporation of Grace Church, Providence, on Easter Monday, the church is now to be a free church. The action was taken after a questionnaire had been mailed to all pewholders requesting their wish. The vestry's recommendation of this action is contained in the following statement:

"The vestry is strongly in favor of free pews in the parish of Grace Church. They believe that in spite of the many appealing arguments in favor of private ownership and control of pews, and with due regard to the associations that cluster around the pews themselves, such ownership is inconsistent with the present trend of public feeling upon which the church largely depends for the continuance of the privileges which it enjoys.

"We believe also that such ownership renders impossible the atmosphere of welcome and equality which should envelop the house of God. In our opinion, Grace Church, situated as it is, in the very centre of the city, and regarded, as it has come to be regarded, as almost the cathedral church, should be open in every part and at every service to all who desire to worship within its walls."

NEWARK PRESBYTER DIES

The Rev. J. S. Miller, Rector of House of Prayer Since 1889

NEWARK, N. J.—A priesthood of more than fifty-two years was ended April 24 by the death of the Rev. John S. Miller, rector of the House of Prayer here. "Father Miller" was stricken with appendicitis at four o'clock Easter morning at the rectory. He was removed to St. Barnabas Hospital, where, after the Holy Communion had been administered, an operation was performed. This was pronounced successful and for two days following the priest's condition was regarded as satisfactory. His advanced age, however, made it impossible for him to withstand the shock, and he died on Thursday morning.

Throughout Holy Week Father Miller conducted the services at the House of Prayer. He spent all of Saturday in the church but when evening came the strain of the day made itself felt and appointments had to be abandoned.

Father Miller was the senior clergyman in Newark where his rectorship extended over thirty years. He was loved not only by those to whom he ministered and with whom he was associated in diocesan activities but by the many who came under the influence of his personality. He exerted at times a powerful influence in civic life, and for his simple, whole-hearted and self-sacrificing devotion to the members of his church, and his loyalty to Christian standards, he gained the admiration and esteem of clergymen of all creeds. His own ideal for a priest was expressed in his attitude toward his people.

Born seventy-six years ago at Princess
(Continued on page 30)

May 3, 1919

JAFFA GREATLY CHANGED DURING ENEMY OCCUPATION

Germans Destroy Orange Gardens to Make Boulevards

Jacob E. Spafford, whose letters from Palestine describing the changed conditions have been published from time to time in **THE CHURCHMAN**, writes from Jaffa as follows:

We find great changes in Jaffa. The Turks had dug a trench in front of a house and had carried it through the wall into the next street; this we filled up. We see many houses abandoned, with shutters and doors gone. Yet considering that Jaffa was evacuated, the loss of population is perhaps smaller, proportionately, than in Jerusalem. Quite a few of the orange gardens perished during these years of war, through inability to water them, there being no petroleum, and in many cases the Turkish authorities having taken away the machinery. Up to this time there has not been much exportation of oranges, on account of lack of steamers; some have been sent to Egypt. Lack of transportation also makes the sending of them to Jerusalem difficult, so they are rather high in price. They are selling there at about fifty cents the hundred. We have sent a load of 4000 up to Jerusalem and for the first time since the war, we will be making marmalade.

The Jaffa people had a tyrant of a persecutor here at the beginning of the war, whom they are hoping the adjusters of matters will be able to bring to task and punish for his misdeeds. We heard much in Jerusalem at the time about buildings being pulled down and streets being widened and now are astonished to see what great changes have been wrought. As in Jerusalem, nothing has been finished. The pulling down has been accomplished but not the building up. You may not be able to visualize it, but all the obstruction between the road coming in from Jerusalem and the sea, has been removed, and is a great improvement, though the loss to the proprietors has in no way been compensated. Again a wide boulevard has been cut through the orange gardens.

In the end all is for the best, but the poor fellows who happen to fall under the knife find little compensation. This boulevard was to be called Jumal Pasha's. Hasan Bey was his notorious vice-regent here, he was going to signalize himself by constructing a wonderful mosque to the north of Jaffa, no matter what he robbed, cemeteries, etc. There it stands a monument of disgrace, to his eternal shame, unused.

RED CROSS HOME SERVICE HAS TRIANGULAR PROGRAM

Government plans for the rehabilitation of the disabled and crippled soldier have three essential points, physical repair as far as possible, compensation and re-education. The machinery for working these plans is effective and competent. But, as in most undertakings which embrace so many, varied personal problems, there are frequent cases which the Government's efforts cannot reach. To supplement the program of the official organization, and care for such instances that escape the

usual treatment is now the idea of the Red Cross. For example, many convalescents, becoming impatient with delay and inspired by the hope of an early return to their homes, are able to persuade their busy hospital guardians that they are well enough to be discharged. They return home, only to find they are not as fully recovered as they thought. Then it is the turn of the Red Cross to lend the helping hand, for treatment of some of war's wounds should cover long periods.

Assistance in the matter of compensation, on the other hand, is largely a matter of maintaining a bureau of information at centrally located points, where competent advice may be given to those entitled to receive Government war risk insurance relief. Such bureaus are being organized as rapidly as possible all over the country.

Regarding vocational re-education, likewise, the aid of the Red Cross consists mainly in finding and advising those entitled to such privileges, and persuading them to take advantage of their opportunities. This, it is needless to say, the Red Cross is turning its huge war organization into accomplishing as rapidly and thoroughly as possible.

CHRIST CHURCH, BOSTON, COM- MEMORATES PAUL REVERE

BOSTON.—In the north aisle of Christ Church, on pew 54, there has been placed a tablet with the following inscription:

REVERE PEW

Paul Revere's Son

Joseph Warren Revere

Bought this Pew in 1808

It is still Owned by His Descendants

On Good Friday evening after Evening Prayer and an address by the rector, the Rev. W. H. Dewart, Colonel Edward L. Logan, of the 101st Infantry, made an address and placed the lanterns in the hands of Miss Pauline Revere, great-granddaughter of the patriot, who carried the lights down the aisle and "To the belfry chamber overhead" as is the custom on this anniversary.

Protestant Ministers in Washington Church

WASHINGTON, D. C.—During Holy Week at the noon-day services the Rev. Dr. R. H. McKim invited leading and representative ministers of other Christian bodies in this city under authority of the bishop, to speak at the Church of the Epiphany. The themes were appropriate to the season, the men, vested in doctor's academic gowns, spoke with devotional feeling and real power, and a great impression was made on the large congregations. The speakers were Bishop McDowell of the Methodists, Rev. Dr. J. J. Muir, of the Baptists, Rev. Dr. Earl Wilfley of the Disciples of Christ, and Rev. Dr. Wallace Radcliffe of the Presbyterians.

Yale School of Religion Convocation

NEW HAVEN, CONNECTICUT—The tenth annual convocation of alumni and other ministers met at the Yale School of Religion from April 28 to April 30, in connection with the Lyman Beecher lectures which were given this year by the Rev. John Kelman, D.D. on "The War and Preaching."

INDEPENDENT EASTERN NATIONS COMMEMORATED

Would Restore Church of St. Sophia to Original Owners

A meeting to commemorate the independence of the eastern nations was held at Synod House, New York, on April 7 under the auspices of the General Convention committee on relationship with the Orthodox Churches and the Anglican and Eastern Association. Bishop Darlington presided.

Addresses were made by Bishop Burch, Rabbi Joseph Silverman, the Rev. J. N. Mendelhall, D. D., of the Presbyterian Church, Bishop Luther Wilson of the Methodist Church; Rabbi Mendes of the Spanish Jewish Church, the Rev. Chas. M. Macfarland, secretary of the Federal Council of Churches, the Very Rev. D. Kallimachis of the Greek Church, and Bishop Alexander, the acting archbishop of the Greek Church in America. The following resolutions were presented and authorized to be submitted to the President at the peace conference.

Representatives of the Christian and Hebrew Churches of America, assembled on Greek Independence Day, in the Synod Hall, of the Cathedral of St. John the Divine, have passed the following resolution: WHEREAS the Hellenic race has, from remote antiquity, been the chief civilizing agency in the East; WHEREAS the Greek Church has, for centuries, heroically resisted the demoralizing influence of Mohammedanism; WHEREAS the Church of St. Sophia has long been throughout the East a symbol of Christian worship and of Greek unity. *BE IT RESOLVED* that we endorse the memorandum presented by Mr. Venizelos at the peace conference, as a conservative and moderate expression of the minimum claims of Greece. *BE IT RESOLVED* that we believe that the Greek Orthodox Church is deserving of the sympathy and co-operation of the churches of America in their national aspirations. *BE IT FURTHER RESOLVED* that we hereby petition for the restoration of the Church of St. Sophia to its original and rightful owners.

Upon learning that no clause assuring religious liberty was incorporated in the compact for the League of Nations, the following resolution was also submitted and authorized to be sent to the President: *BE IT RESOLVED* that we support the insertion in the compact for the League of Nations of a clause guaranteeing everywhere perfect freedom in all matters of religious belief.

Musical Director for 31 Years

DENVER.—The last Sunday in March was the thirty-first anniversary of the musical directorship of Mr. Houseley in the Denver cathedral. The choir presented him on this occasion with a gold chain, and the dean issued a leaflet containing a list of his musical productions, which it is probable exceed any other musical writer in the country. It is largely due to Mr. Houseley's faithfulness in duty that a service whose complexion is worship rather than performance has been maintained with high musical excellence and at a quarter the cost of many less acceptable services.

Our Weekly News Letters

PHILADELPHIA

The Best Easter in Years.—In response to the repeated question, "Had you a good Easter in your parish?" there is but one reply. Everywhere larger congregations, more enthusiastic services, and more generous offerings marked the day than for years past. Lent was rather disappointing in most parishes: but Holy Week began the promise that was remarkably fulfilled at Easter. The children of the Church of the Holy Apostles had an increase in their great lenten offering of \$1,600. The church had the largest amount given at the morning service in years. One reason for this may be found in a group of men who are behind the rector in seeing that 100 men attend service, and that all organizations reach at least that number in the parish. Bishop Rhinelander confirmed a large class and preached at old Christ Church, the one place in the diocese where there is a regular plan for confirmation on Easter Day. Bishop Garland celebrated the Holy Communion at the early service at Epiphany, Germantown and confirmed and addressed the children's service at Overbrook in the evening.

Three Chaplains Back for Easter.—The Rev. Dr. Jefferys, of St. Peter's Church, who has been abroad with Base Hospital, No. 10; the Rev. T. C. Cline, of Grace Church, Mount Airy, who was chaplain with the 19th Railroad Engineers; and the Rev. John H. Chapman, of St. Paul's, Chestnut Hill, who was chaplain with the Jefferson Hospital Unit, No. 38, have all returned to their parishes in time to share the joy of Easter. The people of the diocese are looking to them for many addresses on their experiences overseas. Chaplains Booth and Lane have led us to realize that the clergy served and saw much, and can give a graphic account of it all.

Germantown Convocation.—On Tuesday in Easter Week the convocation of Germantown met at St. Bartholomew's, Wissinoming, where the Rev. Azael Coates is ministering. The preacher at the morning service was the Rev. Gilbert B. Pember, of St. Michael's Church, Germantown.

Of special interest was the report of work done at St. Barnabas', the church for colored people, in Germantown. Mr. Thomas has served in his present parish for twelve years, and is able to see and show a very real growth. The convocation learned with real appreciation that Mr. Thomas had refused to go to the care of the work in the Virgin Islands, and will stay in his useful place here. Bishop Denby confirmed a class of twenty-five at his recent visitation at St. Barnabas'. The Every Member Campaign had been a great success there, and the hope was ventured of self-support in the near future. During Holy Week there was a celebration of the Holy Communion at six each morning, and the attendance varied from twenty to sixty. The early hour was set that the people might worship before going "to service" in the homes of Germantown.

United Offering Service.—On April 2, the women of the diocese filled St. Stephen's Church at the annual service when the United Offering of the Woman's Auxiliary was presented. Bishop Rhinelander celebrated the Holy Communion, Dr. Grammar preached a remarkable sermon on the ideals that consecrate offerings. At the close of the service the bishop announced that the offering amounted to \$43,210.30. The doxology was sung, and prayers of gratitude were said.

Clergy in the Liberty Loan.—Bishop Garland is chairman of the committee of our clergy on the Victory Loan drive; other members are the Rev. Messrs. Richardson, Medary, Seymour, Walenta, Pember, Emhardt, Taitt, Moorehouse and Carter. Ministers of some of the denominations have spoken very strongly against the use of the government film, "The Price of Peace," on Sunday nights; some have even refused to help the loan. The pictures, however, were shown in several places on Easter night. IRVING A. MCGREW.

NEW YORK

Grace Church, Nyack.—The attendance at the services in Grace Church, Nyack, were the largest in the history of the parish. On Good Friday, the congregation at the Three Hour Service filled the church; and in the evening, when the choir sang Stainer's *Crucifixion*, more than two hundred people were turned away. The same was true on Easter. The new rectory will be ready for occupation about July 1 while the parish building which is being enlarged, will be completed about September 1. This building will be a memorial to the one hundred and eleven members on the parish honor roll.

Mr. Langdon's Philanthropies.—The death of Mr. Woodbury G. Langdon briefly noted last week, deprives the diocese of one of its most generous philanthropists. He was a liberal contributor to the charities of the Church of the Incarnation, and he had much to do in extending the Sheltering Arms Home for Little Children. In this and other similar institutions he was for many years the close associate of the Rev. Dr. Thomas M. Peters, formerly rector of St. Michael's Church.

He became treasurer of the General Theological Seminary at a critical period in its history and took a prominent part in improving its finances. The late Dean Hoffman was for many years his close friend and co-worker in charitable and educational projects. For many years he also was president of the Hospital and House of Rest for Consumptives in Inwood, which under his direction, became an ideal home for patients of all ages and creeds. He also was treasurer of the Armenian and Syrian Relief Committee and surrendered that responsibility with reluctance on account of failing health. Among his associates, Mr. Langdon was known as an untiring philanthropic worker, and a man of great personal charm. The funeral was on Wednesday in Holy Week at the Church of the Incarnation.

Memorial Services.—At the cathedra St. James's Church, the Chapel of the Intercession, St. Thomas's Church, the Church of the Incarnation and in many other New York churches on Low Sunday services in memory of those who die in the service were held.

Women in Bedford to Vote.—Women will hereafter have a voice in voting for parish officers in St. Mathew's Church, Bedford. The right was granted at the Easter Week parish meeting and a certificate to this effect was filed with the county clerk.

MARGARETTA MILLER.

BOSTON

Easter Day in Boston.—Easter morning after rain on every Sunday in Lent brought the sun which proclaimed the message of the day. The churches of Boston generally report very large congregations and increased numbers of communions. The total number of persons present at the cathedral services on Easter was over 4,000. Approximately 1,000 communions were made. In a typical suburban parish with 375 communicants on its rolls, the total number of persons present on Easter was 930 and 260 communions were made. But more than in numbers counted the spirit of the Easter devotion has been a silent testimony to the value of the Twenty Weeks.

Annual Meeting of the Archdeaconry.—The business meeting of the archdeaconry will be held at the cathedral rooms on May 2. This meeting will be resolved into the meeting of the Episcopal City Mission. The Rev. Albert Crabtree will deliver an address on "What the Church is Doing in the Prisons" and The Rev. Geo. Bently on "What The Church is Doing in the Hospitals." The public meeting will be at 8:00 p. m. and will be in recognition of the seventy-fifth anniversary of the City Mission. Bishop Lawrence will preside and the Rev. F. B. Allen will deliver an historical address. A naval band will play for twenty minutes before the service.

The Episcopal City Mission.—The young men of Trinity Church are planning an entertainment to be given in Jordan Hall, May 16, for the benefit of the Episcopal City Mission, and in celebration of the organization's seventy-fifth anniversary.

Dr. Van Allen Dons "Y" Uniform.—Early in May Dr. Van Allen plans to go abroad for six months' service among the American forces, acting under the commission of the American Y. M. C. A. It will be recalled that the invitation came to Dr. Van Allen several months ago, but with the approach of Lent he did not feel that he could accept the post until the spring. The Church of the Advent has granted him a leave of absence beginning May 1.

In the weekly leaflet issued at the Church of the Advent the rector has this to say of his trip: "I am especially glad to go in the 'Y' uniform, as showing my confidence in that great organization at a time when it has been much maligned and misrepresented. Doubtless, so vast a work as it undertook, afforded many points of legitimate criticism; but hateful bigotry and

the contagion of cheap jesting are responsible for most of the attacks upon the 'Y,' I am convinced."

For Church Boys—An admirable constitution is recommended by the first Diocesan Boys' Club Council of the Order of Sir Galahad, held April 15 at Trinity parish house. Nineteen parishes were represented by twenty-five delegates. A final motion was made and adopted that this constitution, drawn in correct form, be recommended for adoption to a council meeting to be called May 8.

CHARLES CHASE WILSON.

CONNECTICUT

Plans for the Cathedral.—A cathedral for the diocese has come one step nearer to realization through action taken Monday in Easter week at the annual meeting of Christ Church parish in Hartford. Two years ago the diocesan cathedral trustees were authorized to invite Christ Church to become the cathedral. The situation, equipment, and activities of the parish are ideal for the purpose. The plan has been carefully worked out in detail to recognize and conserve the interests of all entering the partnership, the chapter being made up of the bishops and archdeacons, treasurer and chancellor, the dean and canons, and elected representatives of the diocesan convention, of Christ Church corporate, and of the cathedral congregation—a very square deal. The plan will be acted upon at the convention of the diocese in New Haven on May 21 and 22.

Plymouth Church to Be Consecrated.—St. Peter's Church, Plymouth, is to be consecrated on St. Peter's day. This old historic church, dating in its beginnings from the middle of the eighteenth century, was burned down at 4 P. M. February 27, 1915. Nearly everything was destroyed, including books, vestments, communion silver, etc. By the kindness of the Congregational church their conference room was used, and the first service (Holy Communion) was held there at 8 A. M. on the 28th. On February 6, 1916 the new church was occupied, a handsome structure of field stone, furnished completely within by the good offices of the parishioners.

Encouraging Offerings at Willimantic.—On Easter it was announced at St. Paul's Church, Willimantic, that the \$2,000 needed to defray the expense of a new heating plant, has been raised. The rector raised \$1,000 and the vestry the other \$1,000. The Easter offering was almost double what the rector had asked for. The Rev. Walter F. Borchert is rector.

Holy Week and Easter.—Christ Church was crowded for the Three Hour Service on Good Friday when the devotions were conducted by Bishop Acheson. Easter Day the communions made at the four services exceed all records for the parish. Trinity and St. John's were among the other parishes which made new high marks in numbers. One need not discount the reports from Hartford as if the clergy were striving for numbers, for the pastoral care and personal preparations were never more thorough. St. John's appealed for \$2,500 to meet a deficit and received \$3,300. There was also an endowment gift of

\$1,000 in Liberty Bonds and a beautiful memorial processional cross. Forty girls from Simsbury School were in the eleven o'clock congregation. And on Monday night half a dozen city branches of the Girls' Friendly Society attended a great service of admission of new members, associates and seniors. At Trinity the great service was at half past six as usual.

The Bishop's Easter.—Bishop Brewster was at St. Mark's, New Britain, on Easter Day and expresses his pleasure in the progress of the parish which has recently become free from rented pews. Steps will soon be taken to begin the new church building. The situation is central and the space ample.

Services for School Children.—A week's school holiday permitted an hour's service for children every morning in Holy Week in West Hartford. The interest and work were perfect and the participants received Prayer Books, pocket Testaments, and sacred pictures as souvenirs of their attendance, catechetical "memory gems," and other work. Good Friday and Easter attendance exceeded all expectations.

JOHN STOCKTON LITTELL.

PITTSBURGH

The Convention.—The convention met at Trinity Church, Pittsburgh, on Tuesday and Wednesday in Easter Week. Besides the bishop's address, a summary of which appears below, notable addresses were made by Bishop Garland in regard to obtaining candidates for the ministry from among the returning soldiers and sailors, and by Dr. Patton in regard to the Nation-Wide Campaign. Resolutions on peace were passed, and also resolutions supporting national prohibition and calling upon Christians to co-operate in supplying a substitute for the saloon in the social life of the saloon's patrons. A whole evening was devoted to the report of the diocesan commission on social service and strong resolutions were passed urging the duty of class co-operation in an industrial centre such as Pittsburgh. The missionary report was also encouraging and provision was made for the appointment of an archdeacon to have superintendence of diocesan missionary work.

The Elections.—The elections resulted as follows: Standing Committee, The Rev. Drs. Vance, Hills and Brown, and the Rev. G. B. Richards, and Messrs. N. P. Hyndman, H. H. McClintic, C. S. Shoemaker and C. L. Snowdon. Deputies to General Convention, The Rev. Drs. Travers, Brown, Vance and Hills; and Messrs. W. A. Cornelius, C. S. Shoemaker, George C. Burgwin and E. S. Craig. Alternates, The Rev. Messrs. G. B. Richards, G. W. Lamb, E. J. Van Etten and F. Orr Johnson; and Messrs. H. D. W. English, A. L. Lowry, M. C. Adams and F. N. Thorpe.

The Bishop's Jubilee.—The celebration of Bishop Whitehead's jubilee of his ordination to the priesthood, his golden wedding and his seventy-sixth birthday, which was to have been observed on October 30, the birthday, but had to be postponed on account of his illness and the prevailing epidemic of influenza, was celebrated on Easter Tuesday at the Church of the As-

cension, Pittsburgh. The service was brief, and was followed by a sermon by Bishop Garland, a native of Pittsburgh, and one upon whom Bishop Whitehead had laid his hands in ordination to the diaconate and priesthood, and in his consecration as bishop. An informal reception in the parish house followed the service, attended by representatives from all over the diocese.

The Convention Address.—The bishop in his convention address, first of all expressed his gratitude to God for his recovery to health, and his thankfulness for the kindness received during his enforced disability. Fortunately his illness occurred at a time of year when confirmation visitations are not very frequent, and when the prevailing epidemic which closed the churches had stopped almost all parish activities. The bishop did not indulge in extended remarks about the war, but exhorted the clergy and people to pray with studied devotion that unity, peace and concord may speedily come to all nations.

Many changes had taken place among the clergy, thirteen clergymen having been received into the diocese, and five removing to other dioceses. He welcomed the return of several who had been serving as chaplains in the army, or assisting in the Red Cross and Y. M. C. A. work. He urged upon the diocese larger contributions for diocesan missionary work, and especially commended the plan of parish sponsorship, whereby strong parishes should assume the care, material and spiritual, of some mission.

Representation of Women.—He suggested that some consideration should be given by a special committee to the subject of women's representation in ecclesiastical assemblies, either by the erection of a house of churchwomen, or as representatives on committees, or as deputies to the convention. This matter was later referred to a committee, consisting of the Rev. Messrs. Tucker and Meade, and Messrs. Dahlinger, Adams and Lathwood.

Clerical Salaries.—With regard to increased salaries for the clergy, Bishop Whitehead said: "Suffer the word of exhortation with regard to the bounden duty of our vestries to increase the salaries of the clergy. The times are indeed hard and the cost of living high, but these assertions are even truer for the occupants of the rectory than for the people in the pews. The officials of every parish should esteem it a high privilege to remove anxiety from the clergyman's family, and make him free to exercise his ministry without financial burden. I see that our Methodist brethren of this conference have voted an increase all along the line. In the Diocese of Albany seventeen parishes have lately increased the salaries of their rectors."

"The Every Member Canvass wherever it has been tried in this diocese and elsewhere, has given strong evidence of ability to give and of willingness to increase the amount given to the support of the Church's ministrations."

"Moreover, there is every prospect of the advent of prosperous times in business. So there is no excuse for neglecting this evident duty of increasing the salaries of those who are debarred by their office from making money in commercial ways."

Memorial.—On Easter Day, at the Church of the Atonement, Carnegie, the Rev. E. J. Norris dedicated a handsome offertory bason of hammered brass, presented by Mrs. W. Allen, of Atlantic City, as a memorial of her husband, The Rev. W. E. Allen, who was rector of the church from 1902 to 1906.

JANE CUDDY.

CHICAGO

Death of Mr. Higinbotham.—On Good Friday Mr. Harlow N. Higinbotham, of Chicago, died in New York from injuries received in an automobile accident. The funeral was held on Easter Monday at St. Chrysostom's Church, the Rev. Norman O. Hutton officiating. Mr. Higinbotham was for many years connected with Marshall Field and Company. As one of the directors of the World's Fair, it was he who presented to the South Park Commission the three Columbus Caravals, which are replicas of the boats in which Columbus made his voyage across the Atlantic.

Mr. Higinbotham was very prominent in charitable work in Chicago. He was instrumental in starting the Chicago Home for Incurables on the South Side, and has always been one of its greatest benefactors. It was through him that Bishop Sumner when he was dean of the cathedral in Chicago, made the arrangement whereby the Chicago City Mission has charge of all the religious work done at that institution.

Result of Empty Attic Sale.—The "Empty Attic Sale" for the benefit of St. Mary's Mission House was held at 528 South Wabash Avenue on April 9, 10 and 11. There were no expenses, as the use of the store where the sale was held had been given, and over \$2,200 was cleared for the work at the Mission House.

New Pastoral Staff for Bishop Anderson.—Bishop Griswold has appointed a committee of friends of Bishop Anderson to raise funds to purchase a new pastoral staff to be given him on his return from abroad. Mr. David Gibson is treasurer of the fund, and a number of gifts have already been received by him. Early in May the committee plans to make an appeal to the church people of Chicago, and it is expected that there will be no difficulty in raising the amount of money that is needed.

CHARLES L. STREET.

RHODE ISLAND

Good Friday.—A considerable number of the churches of the diocese now hold Three Hour Services. In Providence Bishop Perry conducted the service at Grace Church, the Rev. Philemon F. Sturges that at All Saints' Church, and the Rev. Julian D. Hamlin, the one at St. Stephen's Church.

Easter at All Saints', Providence.—A special feature of the Easter morning service at All Saints' Church, Providence, the Rev. Arthur M. Ancock, D. D., rector, was the dedication of a stained window in memory of all American soldiers and sailors who have died in the world war. It is the gift of the St. Andrew Chapter of the parish. The subject is the Crucifixion. Under the window is to be placed a bronze tablet bearing the names of six members

of the parish who have died in the war. In addition, a window was dedicated to the memory of Samuel Anthony Hazard, as the gift of his sister, Miss Mary Hazard. The subject is Christ Blessing Little Children. Other objects dedicated were a pair of massive eucharistic candlesticks in memory of Mrs. Henry H. Field, and a set of altar linen, given by Miss Emily H. Sellev in memory of her parents.

Mrs. Barbour's Death.—The death of the wife of the Rev. James E. Barbour, of the Church of the Advent, Pawtucket, has caused widespread grief in many parishes of the diocese. Before her recent marriage to Mr. Barbour she had done effective work as a deaconess in St. John's Church, Providence, in the diocese at large as a diocesan deaconess, and latterly in the Church of the Advent before her marriage. In her long and painful illness she showed wonderful courage. Her winning personality had drawn to her countless friends who thronged the parish church at her funeral on April 15. Bishop Perry officiated, assisted by the Rev. George S. Pine. Many of the clergy were present.

New Rector for All Saints'.—The Rev. Frederick S. Penfold, D.D., rector of St. Luke's Church, Racine, Wisconsin, who has been serving as regimental chaplain with the American Expeditionary Forces in France, has returned to this country and has accepted the call he recently received to the rectorship of St. Stephen's Church, Providence. He began his duties there on Easter Sunday. Dr. Penfold was archdeacon and examining chaplain of the Diocese of Milwaukee, and prominent among the clergy of Wisconsin. He was in frequent demand as a speaker on many public occasions, and his work as a chaplain overseas was most effective. He will be a valuable addition to the clergy of Rhode Island, and, it would seem, a worthy successor to Dr. Fiske in the rectorship of St. Stephen's.

JOSEPH M. HOBBS.

COLORADO

The Lenten Program.—The lenten program has met with varying response and there are places that have no sense of spiritual responsibility which are weak and sickly and some are fallen asleep. But the attendance at St. John's Cathedral has numbered 500 to 900 every Wednesday evening. The bishop has preached. All this is gratifying in view of the many competing attractions on that night. The bishop conducted the Three Hour Service at Grace Church, Colorado Springs on Good Friday.

Bereavement of the Rector of Boulder.—It was a great shock to her many friends when Mrs. Hubert Walters recently succumbed to an attack of influenza, the more so because her husband was sick and helpless in an adjoining room. The burial services were held by the Rev. H. S. Foster who had prepared the lady for confirmation before she married the rector of Boulder.

St. Luke's, Montclair.—The bishop has appointed the Rev. A. G. Harrison to the charge of St. Luke's, Montclair, to succeed the Rev. C. W. Sprouse who has ac-

cepted charge of St. Mary's, Merriam Park, St. Paul, Minnesota.

GEORGE H. HOLORAN.

ARIZONA

Rectorate of Thirteen Years.—The Rev. Ernest W. Simonson, rector of St. Stephen's Parish, Douglas, has just completed thirteen years of ministry in that church. He looks back with pleasure over the years as a period of constant growth characterized by absolute harmony between pastor and people. His many friends realize how important and influential a position he has held in the life of the growing city, and not only in his own parish. In fact St. Stephen's itself, through its rector's leadership, has had a fine influence in the community. This was especially evident in various ways during the influenza epidemic. In January Mr. Simonson organized a study circle which now numbers nearly eighty members, including many representative people of other congregations and of the city in general.

A Parish House Needed.—St. John's church, Bisbee, feels keenly the need of a parish house, which could be used not only for strictly parochial purposes but also as a place of meeting for the young people of the town, who have no proper gathering place. Although no definite scheme for securing the necessary funds has as yet been agreed upon, plans are being prepared and it is hoped that contributions will be received in the near future.

J. R. JENKINS.

LONG ISLAND

Plan for Permanent Noonday Services.—Out of the noonday lenten community services in the Church of the Holy Trinity, Brooklyn, the Rev. J. H. Melish, rector, it is expected that a permanent organization will develop to keep the movement alive and possibly to extend it. There has been such a consistently large attendance, and such great interest displayed, that it is the desire of ministers and laymen alike to conduct the services again next year, and for that reason they wish to form a permanent organization of the most representative citizens of Brooklyn.

Confirmations.—On Monday, April 14, Bishop Burgess confirmed a class of forty-seven in the Church of St. Mark, Eastern Parkway, Brooklyn. This is the first class presented by the new rector, the Rev. A. L. Charles, and is the largest in many years. There were twenty-five men and boys, and twenty-two women and girls. On Palm Sunday evening the bishop confirmed a class of twenty-five at the Church of the Holy Trinity, the Rev. J. H. Melish, rector.

Women Vote at Church Election.—At the annual meeting of the Holy Trinity Church, Brooklyn, April 21, the resolution of the vestry, that women be entitled to vote at all meetings, was unanimously passed. They at once used the privilege in the election of a warden and several vestrymen. Reports of various committees and workers were received, showing the prosperous condition of the parish, and addresses were made by Harold Rand, a member who was in the 27th Division, A.

E. F., and by Miss Josephine Sutfrin, who served in France with the Red Cross.

Grace Church Makes Good.—At Grace Church, Brooklyn Heights, the Easter attendance was the largest in years. The offering paid up the parish apportionments for both diocesan and general missions, being over \$4,500. This parish also contributed over \$60,000 toward the Church Charity Foundation fund of \$500,000, collected during the week preceding Easter.

MARY E. SMYTH.

MISSOURI

Sister Miriam's Mission.—Five years ago Sister Miriam, who had been for many years a teacher in the Bishop Robertson Hall, having retired from her work as teacher, gathered a handful of waifs and strays in a little rented flat in the far north end of St. Louis, where no church influence was felt, and began to teach them the Catechism. Like Mr. Finney's turnip, "it grew and it grew." Sister Miriam moved the Sunday School from one hired hall to another until, two years ago, with the approval of Bishop Johnson, a good frame chapel was bought of the Presbyterians for \$1,000. The children of the Sunday School, now sixty in number, brought \$27 in their mite boxes on Easter Day for the Church's missions. The chapel which is in a thickly-settled part of the city, among operatives in mills and factories and railroad yards, has now been entirely paid for. There have been over thirty confirmations in the mission which is called the Mission of the Prince of Peace. Sister Miriam is now assisted in the work by Miss Emma A. Luther and the mission is under the pastoral care of the Rev. F. M. Weddell. Bishop Johnson celebrated the Holy Communion here on Easter morning.

Debt Paid.—Among the first reports to seep through since the celebration of Easter is one which comes across from the capital city that the people of Grace Church made an offering sufficient to pay off a debt which had rested on the rectory the past eight years. The rector, the Rev. George L. Barnes, asked for enough to cut the debt in two. But the people seem to have said, "Eventually. Why not now?" This is good news indeed from Jefferson City. There is no record of any such Easter offering in Grace Parish in the years gone by.

A Record Easter Offering.—From St. Augustine, Benton (St. Louis), comes the news that the Rev. Douglass H. Atwill had intended to ask the congregation to make an Easter offering of \$400. The types got mixed up somehow and the printed letter asked for \$500. The rector and vestry concluded to let it go that way, inasmuch as the error in printing was in the right direction. As we send this news letter to THE CHURCHMAN the total offering is reported at \$475 "and still coming in." This is easily more than three times as much as any Easter offering ever given before at St. Augustine's. During the past year the people here have also cleaned up \$400 long due on delinquent bills and expended for necessary repairs and have increased Mr. Atwill's salary \$300.

More Easter Gifts.—Christ Church, Rolla, sends word that the mite chest offer-

ings for missions went over the top by several dollars and there are a goodly number of mite chests to be heard from yet. There was also a special offering of \$250 toward the parish house fund.

Encouraging Reports.—A son of the rector of Rolla is in charge of Crystal City and Herculaneum, the Rev. H. N. Tragitt, Jr. He reports that lenten services at both places were attended with far more earnestness and devotion than usual, and by larger numbers of people. The mite box offering at Crystal City was twice what was asked for.

St. Timothy's, St. Louis, (the Rev. A. P. Rein in charge) sends word that it has secured during Lent and at Easter pledges and subscriptions and offerings sufficient to enable it to take up a note for \$2,300 when it becomes due in May, thus relieving this young and vigorous mission of all debt and leaving it with an attractive combination parish house and a chapel and a beautiful corner lot on which it is hoped that a church may some day go up.

Your correspondent is hurrying on to you only such news as reaches him just as Easter is over. He hears a rumor that St. Peter's in St. Louis is to be consecrated by Bishop Tuttle shortly. This means that special efforts and successful ones have recently been made to clear away its debt. St. James', Macon, has lately provided a way to leave its new church building free of encumbrance and it is to be consecrated in May. Easter day in Missouri was bright and beautiful with birds and flowers and perfect skies. The services everywhere were attended by large numbers of people.

HARRINGTON ROGERS.

SACRAMENTO

United Service on Good Friday.—Good Friday in Sacramento was marked by a notable gathering of Christians of all types at the Three Hour Service. By invitation of Bishop Moreland, all the Protestant congregations united in St. Paul's Church on Good Friday afternoon. The addresses upon the Seven Words were delivered by representative Protestant pastors, the bishop himself taking the address upon the fourth word besides the opening and closing addresses. He made a tender appeal to all Christians to realize their oneness in the love of Christ, to minimize differences, avoid controversies and to try to understand and respect one another. The spacious church was densely thronged, so that many remained standing. The effect upon the Christian life and spirit of the community was marked for good and excited much favorable comment.

Easter Services.—Easter Day found the Sacramento churches beautifully adorned with flowers which were blooming in profusion in the gardens, owing to the advanced season. Bishop Moreland confirmed twenty-eight at St. Paul's Church, whom he had personally instructed and trained for three months previously, since the rector is still absent in France. The Rev. F. W. Crook conducted services in Trinity Pro-Cathedral, these also being largely attended.

Growth at Marysville.—St. John's Church welcomed the bishop on Palm Sunday with a full congregation and a class of eighteen for confirmation. The parish is

renting temporary quarters for guild purposes, but plans to build a parish house soon. A new pipe organ has recently been installed. The Rev. Mark Rifenbark, the rector of St. John's, is president of the Standing Committee of the diocese.

Vallejo.—Ascension Parish depends upon the young life abounding in this naval base city to keep the parochial life active. The great Mare Island Navy Yard nearby provides much opportunity for service, but a changing population. The rector, the Rev. John Barrett, has trained his boys to take part in divine worship, and exerts a strong influence over many boys through his office of scoutmaster. On Monday in Holy Week the bishop was present and confirmed nine.

BETHLEHEM

Diocesan Convention.—The diocesan convention will be held in St. Stephen's Church, Wilkes-Barre, on May 20. On Monday, the 19th, the rector of the parish is planning for a mass meeting at which several prominent speakers are to be present. Among them is the Rev. Alexander Mann, D.D., rector of Trinity Church, Boston.

General Seminary Association.—The Bethlehem General Seminary Alumni Association will meet on May 19 at 4 p.m. at St. Stephen's Church, Wilkes-Barre. The Rev. Alexander Mann, D.D., will be the guest of the association and will speak upon the subject of "Recruiting for the Ministry." The association will have dinner at the Hotel Sterling immediately after the meeting.

ROBERT P. KREITLER.

MICHIGAN CITY

The Bishop's Visitation to Howe School.—For years past Palm Sunday has been the time of the bishop's annual visitation to Howe School. This year the services of the day were impressively rendered and at the eleven o'clock service the bishop confirmed 37 boys.

The Advent Call a Lenten Call. In Elkhart the epidemic of influenza made it impossible for the women of the Auxiliary of St. John's Church to do their full part in the Advent Call. Therefore they chose Holy Week as their time for seeking that great spiritual power, which is the greatest force in the world. House to house visits were made on Tuesday and Wednesday afternoons when prayer cards were given out. While the messengers were going about the town calling, intercessors were in the church offering prayers.

GRACE EVERETT.

SALINA

Deaconess Smith's Work.—Deaconess Smith at the direction of the bishop spent some time in Belleville. She is now in Cawker City and it is hoped through her energetic efforts increased interest will be evident in our work there.

The people of Belleville have made a pledge towards the priest's salary and expect from now on to meet gladly and willingly all assessments and apportionments. Belleville is rapidly increasing in population and the Church will undoubtedly share in the growth and prosperity of the town.

FRANK R. MYERS.

English Church News

The Church Press on Dr. Gore.—The comments of the church press on the resignation of the Bishop of Oxford have appeared since my note of last week. Most of them express both regret and relief, and all take occasion to write of his wonderful powers. The *Challenge* admires him most for his Christian idealism, his denunciation of secret treaties, his defense of the conscientious objector, and his friendliness to labor. "In America last year he did not allow even restive audiences to forget that he was a minister of Christ, and his advocacy of the League of Nations has been untiring." (I do not remember hearing of any "restive" audiences, but I suppose the *Challenge* is sure of its facts.) It thinks him mistaken in his objection to the baptismal franchise, and in his estimate of certain modern interpretations of the creed. But it rejoices that he will be able to devote more energy to the humanizing and Christianizing of industry. The *Guardian* thinks that his disappearance from the bench will be a calamity for those left upon it, but that the Church will suffer little, if at all, from the change. Yet it regrets the loss of his driving power in the church self-governing movement. His advice and counsel will not, however, be lost to the central, if informal, deliberations of the Church: he will not, for instance, "be excluded from the Lambeth Conference next year." The *Guardian* calls it a curious mistake on Dr. Gore's part to suppose that he will not be a member. I hope the *Guardian* is right, but if I remember rightly, it was held that a retired bishop must be engaged in episcopal work, not necessarily diocesan, if he is to be summoned.

Modern Episcopacy.—Both the *Guardian* and the *Church Times* take occasion to point out that modern conditions make excessive demands on our bishops. Dr. Gore was overweighted with the spiritual oversight of three counties, and severe things are said about the opposition, on purely sentimental grounds, to the division of the Oxford diocese, which had already worn out two bishops before their time. It was not surprising that he should have grown weary of "the never-ending labor, the daily scores of letters, the constant traveling, the innumerable interviews, the more than frequent committees." In the old leisurely days, our bishops neglected their dioceses, but had time to think. Our bishops now have very little time for leadership; we seem to expect in our bishops the bustling man of business, rather than the purely spiritual attributes. Sub-division of the dioceses is not in itself, the *Guardian* thinks, a full remedy; the bishop of the new and smaller diocese speedily becomes as busy as when he had to deal with a larger population. So it suggests that much of the bishop's routine and formal and office work might be transferred to the archdeacons. Unfortunately at present archdeacons receive a smaller stipend than many a curate, and so they have to hold a benefice or canonry to give them a liv-

ing wage. The new central fund might find them a proper stipend.

The Archbishop Pleads for the Central Fund.—The Archbishop of Canterbury is fortunate in having enlisted the support of the *Times* in favor of the scheme for a central fund. In a half-column letter he points out that the new political, social, and industrial order must be built on a spiritual foundation, and that the Church of England must take a foremost place in the work. There are at least three things, absolutely necessary, which cannot be done without this new material support: the training of the 2,000 candidates who have offered themselves for the ministry, more adequate payment and pensioning of the clergy at present at work, and, thirdly, the training of school teachers on a definitely religious basis. Such things are beyond the powers of diocesan funds or special societies; nothing less than a general fund for the whole Church will suffice. And so the archbishop gives his official answer to the many opponents of centralization who have been making their voices heard. The *Times* strongly endorses the idea, and mentions that the King and Queen have subscribed to the fund.

The Age for Confirmation.—A new organization, which will make the E. C. U. sound almost humdrum and respectably "safe," has just been started for clergy only. It is styled the Federation of Catholic Priests, and is concerned to uphold the perpetual virginity of the Blessed Virgin, the bodily resurrection of our Lord, reservation of the Blessed Sacrament, the invocation of saints, penance and fasting communion, and catholic order generally. Some of its members have been active in the controversy about the service of benediction. In these broad-minded days there is no reason against a combination of those priests who are satisfied that they can maintain their position in our Church while holding such views. But one could wish that they would keep their hands off certain subjects which have no place in their program, and one of these is that of the best age for confirmation. Many people are advocating this on quite different grounds from those which the federation urges in a memorial which it has sent to the archbishops. To the federation the question is bound up with the other one of confession by children, with which it has no necessary connection. It is not surprising to find that an expert on this subject, Canon Anthony Deane, shows some resentment at the action of the federation in making this a "party subject." Common sense and experience, he says, must settle this question, and they are not the monopoly of any party. If indeed, he adds, the case for early confirmation is bound up with the doctrinal views of the federation, then *cadit quæstio*. Canon Deane then argues for a reform, which I think I have described formerly in this column, of which his very large experience in preparing candidates of the educated class

has made him the advocate. He would have the confirmation itself administered to children when quite young. The children would have the help of the Holy Communion in their impressionable years. But the renewal of the vows of baptism he would have at the age of seventeen or eighteen, after another course of instruction. He believes that by this method the children would get the advantages which are urged on behalf of both early and late confirmation combined.

Dr. Dearmer in London Again.—We have Dr. Dearmer back among us, after his rich experiences in India and in America. He is as convinced as ever on the importance of art in our churches, and he lectured on his familiar theme at St. Martin's-in-the-Fields. We are encouraging base things in music, architecture, and decoration, and are too much under the dominion of the "correct thing." We should do better if we arranged our churches as we do our homes: which is what our catholic forefathers did. And we should win the people if we did this, thinks Dr. Dearmer. He adapts the famous saying of Abraham Lincoln to the circumstances of the church. A century ago the churches ceased to hold the people. "If we could win them without manifesting the goodness, the truth and beauty of God, we should be only fooling them. And you cannot do that all the time."

JAMES CAIRNS.

Wants European Episcopate Established

Writing in *The Witness*, Dr. George Parkin Atwater suggests that a wise move on the part of General Convention next October would be the establishment of a European episcopate. "Why could we not have a suffragan bishop to our presiding bishop," he says, "whose jurisdiction would be Europe? If this could be done the logical man for such a bishopric would be Dr. Samuel N. Watson."

Bolsheviki Suppress Music

The New York *Times* in commenting upon the concert given recently by the Schola Cantorum in Carnegie Hall cites what it calls "a striking illustration of what thug rule means in Russia, one of the most ardently religious countries and particularly famed for its church music." The program contained Rachmaninoff's "All Night Vigil." This was finished by him in 1915 during the war and only one copy of it has reached this country via England from which copy the performance was prepared. The composer who is now in the United States and who was present at the concert, tells of the marvelous performance by the choir of the Moscow cathedral. Church services are not permitted by the Bolsheviki and so it behooves lovers of religious music in other countries to keep alive the tradition of Russian music until this tyranny be overpast. "It is inconceivable" the *Times* concludes "that such tyranny of a criminal, unwashed minority should continue long in Russia. In the meantime we are glad to enjoy such gems of Muscovite ecclesiastical music."

The Open Forum

Soldiers for Convention

TO THE EDITOR OF THE CHURCHMAN:

In the midst of all of our discussion about the returning service men and the Church, why not let us consider the one very substantial way in which we can prove to these men that the Church not only wants them but needs them? Let every parish in electing its delegates to the coming diocesan conventions, choose at least one churchman who has seen service. This will give the Church the advantage of the counsel and advice of the very men it is seeking to appeal to at this time.

Then in turn let every diocesan convention send at least one layman who has seen service and one of its returned chaplains if possible, as delegates to the Detroit convention. Certainly if this legislative body next October comprises one-third or even one-fourth returned soldiers and sailors and chaplains we may expect great things. No problem will be too great for them to help solve and it will demonstrate to the men themselves that the Church needs their help and advice in solving its destiny.

So firmly am I convinced that not only the men but the Church in general, will benefit if such a plan of representation is issued by a majority of the dioceses, that I am asking the parishes of the Diocese of Kansas to send at least one returned service man to our sixtieth annual convention in Topeka next May.

JAMES WISE.

Mexico

TO THE EDITOR OF THE CHURCHMAN:

Your issue of April 12 publishes a letter from the Rev. Allan Burleson, under the caption, "The Bishop of Mexico." Mr. Burleson, who is my good friend, and who has devoted himself to our English-speaking work in Mexico, will forgive me for venturing to write in behalf of our native work.

During these past six years that I have been in Mexico, eleven American missionaries in our native work (twelve, counting myself) have resigned. Of these twelve, not one has resigned because "driven out of the country and forbidden to return by the Government of the United States." Not one of those who have undertaken missionary work in other districts has done so because political conditions made it "impossible for them to return to work in Mexico."

The United States Government is not at present issuing passports to Mexico to people who have not necessary business there; it issues passports, however, to both men and women who are regularly appointed missionaries serving under their respective boards. Miss McKnight, the head of our Hooker School, has just returned to Mexico after a brief vacation at home. When I left Mexico City four months ago, a group of new Methodist missionaries, women workers, had just arrived.

Mexico's new constitution inhibits foreign-born clergymen from exercising their

ministry. This does not apply to laymen or to women workers; it restricts clergy-men only in so far as they perform "ministerial acts." Moreover, this legislation has been in force only two years; our Church has been in Mexico longer than two years.

It is true that Mexico at present presents such hardships and dangers as are to be expected in a country in war time. These conditions make our church work difficult; they do not make it impossible. The hardships and dangers are certainly not greater than those encountered in times past by missionaries in other fields, and do not compare with those encountered by the Apostles.

I am personally acquainted with over forty American missionaries, both men and women—Methodists, Presbyterians, Congregationalists, Baptists—who are at this moment in Mexico; not to mention many others whom I do not personally know. The work of the Presbyterians and Methodists, who are doing magnificent work and have the best schools in the republic, has not only continued but has grown, during these past eight years of revolution. The anti-religious bitterness of the present laws is directed primarily against the Roman Catholic Church, which has notoriously meddled in politics and which is notoriously corrupt in Latin America. The work of Protestants, by which I mean non-Roman Catholics, is just now rather favored than otherwise. In Mexico City, Protestant missionaries are invited to work in the prisons and government hospitals. I have been invited to do this, myself, and only last April appealed for another assistant to take advantage of this.

This letter is not a criticism, in any way whatsoever, of the Bishop of Mexico. I am in no wise referring to the cited editorial, in whose authorship I had no part, nor am I discussing the present methods of our church work in Mexico. Mr. Burleson has written concerning our English work in Mexico. Because I have found that many people here at home have scant knowledge of conditions there, I am afraid that certain parts of his letter may be interpreted as referring to the native work also. Of the members of our staff in Mexico at the time of my resignation, four months ago, I am one of those who had been in the native work longest. For the sake of this work I am permitting myself to call attention to certain facts which I feel that the Church at home should know.

The relation of our American Church to the Church in Mexico is a peculiar one. A little group of clergy and members of the Roman Catholic Church revolted against the gross corruption and superstition of that Church in Mexico, and called themselves "The Church of Jesus." Desiring, however, to remain in the Church Catholic, with its privileges of apostolic succession and sacramental life, they asked to be made a mission of our Church in the United States. We thus went into Mexico through no fervor of proselytizing, but at the earnest solicitation of Mexicans who said, "Come over into Macedonia and help us."

Some of us who have been in the native work feel keenly and with anguish of heart that Mexico asked us for bread and that we have given it a stone.

At present, our American staff in the Mexican work consists of a bishop and one woman worker in the whole Republic of Mexico. Whatever the reasons for it—and there are probably more than one; nor am I denying that perhaps some of us missionaries, as individuals, have failed—the fact remains that other religious bodies in Mexico are succeeding, even in time of revolution, as our Church is not. It is for the Church at home to ask itself seriously the reason for this, and to seek out a remedy.

CLAUDINE WHITAKER.

New York City.

"How to Know the Bible"

TO THE EDITOR OF THE CHURCHMAN:

There are two principal ways of approaching the study of the Bible among scholarly students. By one way it is regarded as substantially, a reliable historical record—a trustworthy record of revelation. This has been the view held by the Jewish Church, from at least the time of Ezra, and of the Christian Church, from the beginning. It is also the view which beyond question was held by the first preachers of the Gospel, St. Peter, St. Paul, St. Stephen, and by Jesus Himself.

The other method starts with the acceptance of a theory of the origin and structure of the books of the Old Testament which considers the early narratives unhistorical and untrustworthy. For instance, it holds that the book of Deuteronomy was composed in the year 621 B. C., 800 years after the death of Moses. In that case the exhortations and laws which it solemnly declares were given by God through Moses, were never really so given, and convey a materially erroneous account of his work.

This is the point of view from which Dr. Hodges approaches the study of the Scriptures in his recent book, *How to Know the Bible*. It is important that his readers should be aware of this fact; and that they should also know that although this view is accepted by a large number of biblical students, there are many very able scholars who challenge its soundness. The unlearned reader has also the right to know that the view in question has never received the *imprimatur* of the Anglican, or of any other branch of the Christian Church.

RANDOLPH H. MCKIM.

Washington, D. C.

The League of Nations

TO THE EDITOR OF THE CHURCHMAN:

Some paragraphs in your number of yesterday (April 12) seem based on misapprehension. Let me state the facts.

When the peace commissioners met committees were appointed—on the League of Nations, on responsibility for the war, on the violation of the laws of war, on reparation and indemnity. In addition the question of boundaries of the new states came up for consideration. These were dealt with by separate groups. President Wilson has not delayed the peace treaty. On the

contrary, the committee on the League of Nations, of which he was chairman, was the first to report. This it did February 14. That report has been under consideration in this country ever since. The other committees at this writing have not reported.

Again, Archdeacon Greig uses very harsh language about the conference. But has he read the published report of their proceedings? Does he realize the magnitude and difficulty of the questions before them? Has he read Mr. Balfour's recent account of their work? I have made a careful study of it. In my humble judgment no conference in the history of the world has ever been more diligent or dealt more wisely with the questions they had to meet.

He criticises their attempt to prevent future wars by agreement to use "force and the economic boycott." There he condemns St. Paul, who declares that the civil magistrate bears not the sword in vain, but is the minister of God to execute justice upon evil-doers. The Christian spirit, of which the archdeacon speaks, is of the first importance, but it is not opposed to the spirit of justice, nor to the maintenance and use of force to prevent or to punish crime. That is what the league covenant provides.

EVERETT P. WHEELER.
New York City.

Our Place in the League

TO THE EDITOR OF THE CHURCHMAN:

So much has been said and written in regard to the covenant of the League of Nations that perhaps it may seem superfluous to add anything more. Yet, to my mind, there are points which have not received due emphasis. It is not a question of whether we shall join the League of Nations or not. The fact is, we are already in the League of Nations; we have been in it for more than two years and we cannot now withdraw with honor to ourselves, with proper regard for our honored dead who have made the supreme sacrifice in its defense, or with safety to the rest of the world.

The only real question is, how can we reconstitute the league so as to perpetuate the results which have been attained at such tremendous cost of life, of labor and of human suffering, so as to guarantee future generations against the recurrence of conditions which rendered this cost necessary?

The covenant of the league is but a development of the idea which brought our American union into existence (a league of states) and America would be stultifying its whole past history if it did not take a leading part in the constitution and maintenance of the league. In such a league there should be no time limit or provision for withdrawal any more than there should be a time limit or provision for withdrawal in the Constitution of the United States. Like our Constitution, it is to form a more perfect union, and as the purpose for which it is formed is perpetual, so it should be perpetual.

Men may differ as to certain provisions of the covenant. It will doubtless be changed in many particulars from its original draft, before it is finally adopted. Practical experience will doubtless indicate the wisdom of further amendments but "union and liberty," "one and inseparable," "now and

forever" are as true of the covenant of the league as of our own Constitution and we shall strangely misconceive the meaning of all America's history "if we hesitate or waver in the support we give it."

HERBERT OTIS BAILEY.

Mechanicville, New York.

Who Has Some Pews?

TO THE EDITOR OF THE CHURCHMAN:

I am about to open a new Italian mission and need among many other things, a few pews for the chapel. I am almost sure that there are in New York churches, old pews no longer used, which we would gladly accept. Your interest in our work among the foreigners and your kindness in the past assures me that you will please to mention briefly this need for pews in THE CHURCHMAN, thus helping the spreading of the Kingdom among the Italians.

FRANCIS E. CAPOZZI.

P. S. Chapel is being built in West Bangor.

Wind Gap, Pennsylvania.

Reformation as a Condition

TO THE EDITOR OF THE CHURCHMAN:

The addresses on unity by Dr. Manning and Mr. Zabriskie at the last meeting of the Church Club were both interesting and inspiring.

I think, however, that as faithful churchmen before taking further steps toward a general conference, we ought carefully to consider what reforms should be required from the unreformed Churches—Armenian, Assyrian, Russian, Greek and Roman as conditional to our fellowship. Are they to renounce autocracy, infallibility, indulgences, miracles, worship of saints and relics and the many modern dogmas now taught by one or other of these different communions? If not there would seem to be no choice for loyal members of our Church.

DOUGLAS MERRITT.
New York City.

The Proposals Towards Unity

TO THE EDITOR OF THE CHURCHMAN:

The most striking thing about the Proposals towards Unity, which have been put forth by the distinguished representatives of the Congregational and Episcopal Churches, is the humble and large-minded sincerity of the Congregationalists. May our own Church meet it with a like sincerity, and with an act of conspicuous and venturesome faith.

But let us not be satisfied with half way measures, such as this is at best. Why not use this opportunity for realizing on a limited scale, at least, that which we are moving towards universally? It is an opportunity for an experiment in unity. Let us meet this fine, unselfish approach on the part of our brethren of the Congregational Church by proposing that we undertake to bring about the organic union of the two bodies into a single communion, not merely ordaining a few Congregational ministers to the historic ministry, but, inasmuch as they are ready to accept the principle of succession through the Catholic episcopate, proceeding to consecrate as bishops a proportionate number of their ministers, chosen by their own body and approved by

us. And, then, as one household of faith let us work out together a policy that shall safeguard and preserve the best that each possesses.

The communicant strength of the two bodies is roughly 790,000 Congregationalists and 1,098,000 Episcopalians. At the present time we have 126 bishops. This would mean that about 90 chosen leaders in the Congregational ministry should be advanced, through the lower orders, to the episcopate, as soon as the union should be consummated. The united Church, pending the realization of unity on a larger scale, might be designated in some such way as that part of the Holy Catholic Church, formerly known as the Congregational and Episcopal Churches respectively.

Such an act of bold and daring faith on our part will at once win the widest approval, and show beyond question of doubt our sincerity and good faith. Furthermore it is only such an act of confidence in our Christian brethren of America, as well as such a degree of faith in our orders, that will ever unite American Christianity.

St. Paul exhibited a faith of infinitely greater proportions when, as his custom was, he "ordained elders in every church" (Acts xiv:23) in order to hand on the Church's faith and order, and his faith was eminently justified. All things considered it is doubtful if there were any more flagrant abuses of the trust which he gave them than can be easily adduced today, and everywhere the faith was held, the ministry safeguarded, and the sacraments administered and perpetuated. The unity of the faith and practice of the early Church on a wide scale is remarkable.

In our case the proposal is to share this sacred "trust," for it is in that light that we regard our three-fold apostolic ministry, with distinguished Christian leaders, conspicuous for their faith and good works, and filled with a consuming love and zeal for the Kingdom of God.

May the Episcopal Church rise to the opportunity to propose some such great-hearted, broad-visioned, plan as this, which after all may be the way God is calling us to lead the way for realizing this eagerly longed-for hope.

SAMUEL C. FISH.
Bridgehampton, Long Island.

Games on Sunday

TO THE EDITOR OF THE CHURCHMAN:

For the second time in an editorial on the desecration of Sunday, you throw ridicule on those organizations who approve all games on that day, by saying that the alternative of games is to twirl one's thumbs. As a matter of fact there are many other alternatives and as a member of the Woman's National Sabbath Alliance I protest at your lack of common politeness to other members of Christ's flock. Above all things Christians should be loyal to each other.

ALICE G. HURD
North Conway, New Hampshire.

Roman Compromise

TO THE EDITOR OF THE CHURCHMAN:

You were kind enough to print in THE CHURCHMAN of April 12 a letter from the Rev. Arthur Bruce of the Canadian Church, with the caption "A Case of Tyr-

anny." In it he says: "The great Church of Rome, to her honor be it said, has withstood the attempt to substitute for the lawful authority of the Body of Christ the truly appalling pagan tyranny of the State."

In the case referred to, the Church of Rome compromised, as she sometimes does, and her compromise called down upon me the "petty tyranny" of "the powers that be" and they used the authorities to try and compel me to submit saying "everybody else has submitted."

I do not desire you to publish this, nor did I know any one would come to my defense much less a clergyman of the Canadian Church, though he knows California and especially this diocese and county. But I want you to know that it was the American Church and not the Roman Church which stood out against the "petty tyranny" of the people here who overrule the authorities of the town. The Roman Church compromised, "The request—not ordinance—was to hold no gatherings of churches or lodges." The Red Cross went right along and the Roman priest gave notice for his people to scatter through his orchard so as to be in view of him on his back porch saying it was not necessary for them to hear the Mass so long as they could see it.

It was our rainy, cold season and I opened the church and kept it warm. I was the only person arrested—three times—or fined.

BERT FOSTER

Grass Valley, California.

Personals

MISS HESTER VAN ARSDALE has sailed from New York for Mexico City, where she will act as assistant to Miss McKnight at the Hooker School. Miss Van Arsdale is an alumna of Vassar College and has done graduate work at Columbia University. She taught for eight years at Miss Mason's School in Tarrytown.

THE REV. DONALD KENT JOHNSTON, of Boston, has accepted the rectorship of St. Peter's Church, Uniontown, Pennsylvania, and has already entered upon his duties in that extended field, which includes besides the parish church, missions at Menallen, Connellyville, Dunbar, and Scottdale. In the near future Mr. Johnston expects to have an assistant who will give his time largely to the care of the outlying places.

DEACONES ANNA E. SANDS, who for nearly ten years has served in the Horse Creek Valley Mission, with headquarters at Graniteville, South Carolina, has severed her connection with that mission. For the present her address will be 940 N. Ave. 64, Los Angeles, California.

THE REV. HOWARD RASMUS BRINKER was advanced to the priesthood by Bishop Thomas on Monday in Holy Week, April 14, at Christ Church, Douglas, Wyoming. Mr. Brinker was presented by the Rev. Rowland F. Philbrook of Glenrock, and the sermon was preached by the Rev. S. Arthur Huston, rector of St. Mark's Church, Cheyenne. Mr. Brinker continues in charge of the work at Christ Church, Douglas.

THE REV. ROBERT COLES because of ill

health has resigned the rectorship of Christ Church, Christiana Hundred, Delaware. Address, Esmont, Albemarle County, Virginia.

THE COMMANDER-IN-CHIEF of the American Expeditionary Forces, in the name of the President, has awarded the Distinguished Service Medal to Lieutenant-Colonel Charles C. Pierce, U. S. A., for "exceptionally meritorious and distinguished service." The presentation was made at Tours on April 3. Dr. Pierce was recalled from Philadelphia to active service in the army two years ago, and during this time has been in charge of the Graves Registration Service in the entire theatre of European operations.

THE ADDRESS OF THE REV. F. P. HARRINGTON will be 196 Washington Avenue, Waltham, Massachusetts, until further notice.

THE REV. WILLIAM CURTIS WHITE, rector of Christ Church, Washington Parish, should now be addressed at the rectory, 620 G Street S. E. Washington, D. C.

REV. E. S. FORD ORDAINED—On April 1, in the Church of the Good Shepherd, Hamburg, Bishop Edwin S. Lines ordained to the priesthood the Rev. Edwin S. Ford, who had been in charge of the parish. The candidate was presented by the Rev. James Gavin of Boston. Others who took part in the service were the Rev. George A. Green of Newton, the Rev. Henry B. Wilson of Boonton, the Rev. Walter E. Howe of Dover, and Archdeacon Victor W. Mori of Madison. Bishop Lines preached. During the luncheon which followed the service addresses were given by the pastors of the Presbyterian and Baptist churches of the community.

REV. CLIFTON MACON AT MORRISTOWN—The Rev. Clifton Macdon of the Diocese of California has taken charge of the Church of the Redeemer, Morristown, for three months as *locum tenens*.

THE RT. REV. F. F. JOHNSON, D.D., Bishop Coadjutor of Missouri, was the special speaker at the faculty meeting of the Theological Seminary in Virginia on Thursday, April 3. The bishop spoke most interestingly on the opportunities of the minister at the present time.

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The Soul of France—The Heart of Belgium

The word *Huguenot*—what does it mean to us? Those noble figures of Henry of Navarre, of Gaspard de Coligny, of Jeanne d'Albrêt—all of glorious memory—do they stand out on our horizon? Are they as real to us as Foch and Clemenceau, as King Albert and Queen Elizabeth?

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- Preface.
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- II. From the Publication of the Edict of Nantes to Its Revocation.
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Part Two

TWENTIETH CENTURY FRENCH AND BELGIAN PROTESTANTISM

- I. Its Organization and Activities.
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- IV. French Protestants and the War.
- V. Present Conditions and Needs.
- VI. The Future Task of French Protestantism.

Part Three

RELATION BETWEEN AMERICAN AND FRENCH PROTESTANTISM

- I. American Organizations at Work for France
- II. America's Future Part for French Protestantism.
- III. American Protestants United to Perform their Part.
- Appendix.
- Bibliography.

What do we know of French and Belgian Protestantism, of its struggles through the centuries of persecution, of the Massacre of St. Bartholomew and of the Revocation of the Edict of Nantes? Do we realize that French Protestants today are united on the Foreign Mission field and that they have made splendid contributions to the literature, the idealism and the practical philanthropy of their native land?

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deals with all these vital questions and with scores of others equally fascinating.

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The Handbook, prepared by Louise Seymour Houghton, has 256 octavo pages with 8 full-page illustrations. It is attractively bound in French blue cloth with the Huguenot Cross stamped in gold. *The price is only 75 cents per copy postpaid.* Order today from the *Federal Council of the Churches of Christ in America, 105 East 22nd St., New York, N. Y.*

Every Rector should have this Book

Some Books About the President

President Wilson

THE PEACE PRESIDENT, A BRIEF APPRECIATION. By William Archer. Henry Holt and Company. New York. 1919.

WOODROW WILSON, AN INTERPRETATION. By A. Maurice Low, M. A. Little Brown and Company. Boston. 1919.

Mr. Archer's position is brought out in his introduction. He contends that there have been three great crises in our American history and that each was met by a great president; Wilson is put in the same category of eminence with Washington and Lincoln.

In harmony with this thesis he reviews the President's life. And he finds nothing in the record which contravenes his estimate of the exceeding greatness of his hero. It must seem to the impartial reviewer that sometimes he chooses his material pretty carefully. For example, in creating the President's Mexican policy there is the statement of the refusal to recognize Huerta, but not a word of the purpose to drive him from his office.

In another place the author lays himself open to the charge of misstating the facts. He asserts that Wilson rightly held off from the European war because he had not the people back of him. But he goes on to say that the election of 1916 gave the President the mandate which he finally obeyed by entering into the war. As a matter of fact, Wilson was re-elected because he had held off from war, and further it appears that after his election he obeyed the popular mandate by desperate efforts to force the belligerents to make peace so that America would not have to fight.

Very grudgingly Mr. Archer admits that the famous phrase "too proud to fight" was unfortunate, but he adds that "it was a trifling literary lapse." Further he admits that the expression "we are not interested" [to search for the obscure causes of the war] was perhaps ill chosen. Beyond these the English writer finds no occasion for criticism.

Mr. Low's interpretation is full and sympathetic. If he will admit that there is a vulnerable spot in the heel of Achilles, the spot is very small and has rarely if ever been touched. The author reviews the President's course, and interprets his deeds and his words in the most favorable light. The book is an invaluable *vade mecum* to that considerable body who uphold Mr. Wilson in everything he has done, but to the impartial reader—if such indeed there be—there is much which resembles special pleading.

In his review of that critical period from the sinking of the *Lusitania* to the declaration of war Mr. Low finds the President's course consistent and commendable. He is able to take that position because he asserts that Mr. Wilson was devoting himself to the education of the people so that at the right time he could lead a whole people to war as he had kept them at peace.

There is one point in which all will argue that the President's course was consistent and admirable. At Germany's declaration of submarine war, he declared that he would not stand for the loss of American life or property by that unlawful agency.

To this point he adhered, and it is worth while recalling the fact that it was only when Germany threw aside all pledges and proposed unrestricted piracy that the President dismissed the German ambassador and prepared for the declaration of war.

Mr. Low's last chapter takes up the question of the verdict of history. One would indeed like to know what that verdict will be. Anyone may conjecture, but no one can tell. At the present time American opinion is hopelessly divided. All argue that the President has tremendous ability. All rejoice that America had her small though essential place in the great war. Then America becomes two camps. One party believes Mr. Wilson to be a singularly astute politician, and rests there; another party believes him to be indeed a great president; a man raised up at the critical moment to meet one of the great crises in human history. It is only long years hence that the umpire will render the final decision.

L. W. B.

In Defense of the President

THE GREAT ISSUE Disclosed by the Leaders and the Plain People in Europe and America. By John Farwell Moors. Marshall Jones Company Boston. 1918.

Mr. Moors is a banker, a fellow of Harvard College, the president of the Boston Associated Charities. He is an ardent defender of President Wilson and his present policy. One may not, perhaps, be able to speak with the same admiration of all that the President has done and said during these last fateful years; but one cannot help being grateful that a man of Mr. Moors' ability has made this eloquent plea in behalf of the President's policy. Mr. Moors holds up the idealism of the American people. "Thousands of sophisticated Americans," he says, "who believe themselves Christians and pray that they may be brought to that fair city of peace whose foundation is justice, mercy, and good will, rise from their knees only to demand an eye for an eye and a tooth for a tooth." There are other thousands who reserve to themselves the right to ask questions and to criticize and still hold fast to their Christian idealism; but for those who cannot, this essay of Mr. Moors has great value.

C. L. S.

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The President in 1918

GUARANTEES OF PEACE. By Woodrow Wilson. Harper and Brothers. New York. 1918.

State documents are usually left to the histographer to compile and publish in book form. In the case however of the speeches of President Wilson and of his messages during the rushing months since Germany threw the world into war, the popular demand for a reprint in book form has been sufficient to impel Harper Brothers



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to publish the present volume. The messages and addresses to Congress and to the people from January 31, 1918, up to December 2, 1918, are gathered in a book of 150 pages. The corrected text of the armistice is added. To those who wish to review again the Independence Day address at Mt. Vernon, the correspondence between President Wilson and the German government, the Liberty Loan addresses, this volume will be most valuable.

J. H.

A Fitting Memorial

A MEMORIAL OF THREE TRUE LIVES.
By Ralph M. Harper. The Fort Hill Press, Boston, 1919.

This a most gracious tribute which the rector of St. John's Church, Winthrop, has devised as a memorial to three young men in his parish who have laid down their lives in the service of their country. The well printed little book consists of sketches of the lives of Chandler Colby, Marcus Rowe, and G. Lincoln Richardson made up for the most part from letters written to Mr. Harper by their friends, employers and teachers. Mr. Harper's plan would be an excellent one for other rectors to follow.

J. H.

Newark Presbyterian Dies

(Continued from page 18)

Anne, Maryland, Father Miller was educated in that state, studying for the ministry in Baltimore under the late Bishop Wittingham. His father, the late William Miller, was for thirty-seven years senior warden of St. Andrew's Church, Princess Anne. In 1864 Father Miller was ordained a deacon and in 1866 advanced to the priesthood. He served as curate in Mt. Calvary Church, and Old St. Paul's Church, Baltimore, and in All Saints' Church, Pittsburgh. Later he became rector of Mt. Calvary Church and chaplain of the Church Home and Infirmary. In 1889 he was called to Newark and under his leadership the House of Prayer has steadily gone forward.

Father Miller had served the Diocese of Newark as examining chaplain. He was a member of its standing committee, was for years an active trustee of St. Barnabas' Hospital, and chairman of its executive board, and was also secretary general of the Confraternity of the Blessed Sacrament for the Province of New York and New Jersey.

Cathedral School Benefactress Dies

Mrs. Phoebe Hearst, who died in California recently, was one of the largest benefactors of the National Cathedral School at Washington. She gave \$250,000 towards its erection. This is only one of the many gifts she made towards educational and philanthropic institutions. Mrs. Hearst was the sole executrix of her husband's large fortune.

She was one of the earliest and largest benefactors of the National Cathedral Foundation at Washington. Her interest was aroused by her realization as a senator's wife, long active in social and public life in Washington, of the great need in the District of Columbia of a woman's school of the first order for the daughters

of men in the nation's service. The school, now in its twentieth year, the first of the cathedral institutions to get into operation, and enrolling upwards of two hundred pupils, from more than thirty states in every section of the Union, has abundantly justified Mrs. Hearst's wisdom and generosity. When word came of Mrs. Hearst's death the school was about to begin its Easter vacation, but appropriate memorial exercises were held.

Dresden Rector Dies

SOUTHPORT, CONNECTICUT.—The Rev. T. F. Caskey, D. D., for many years the rector of St. John's Church, Dresden, Germany, died here on Easter Tuesday. The funeral was held at Trinity Church on Friday.

Confederate Fighter Dies

GALVESTON, TEXAS.—The senior warden of Trinity Church, the Hon. George E. Mann, died here recently and at the last meeting of the vestry of Trinity Church resolutions were passed upon his death. He had been one of the pillars of Trinity Church for over fifty years and had served as senior warden nearly all of that time. He was a graduate of Kenyon College, fought in the army of the South from '61 to '65 and then settled in Galveston.

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for May

4. SECOND AFTER EASTER.
11. THIRD AFTER EASTER.
18. FOURTH AFTER EASTER.
25. FIFTH AFTER EASTER.
29. ASCENSION DAY.

Preachers for Next Sunday

SECOND SUNDAY AFTER EASTER

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Dean Robbins; afternoon (4), Rev. Harry P. Nichols, D.D.; evening (8), Combined Confirmation Service.

GRACE CHURCH—Morning (11), The Rector; evening (8), The Rev. Cedric Charles Bentley.

ST. STEPHEN'S CHURCH—Morning (11), The Rector; afternoon (4), The Rector.

CHURCH SERVICES

St. Thomas's Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STILES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week-day Services: 7:30 A.M. and 5 P.M. Daily

Grace Church

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Sunday Services: 8 and 11 A.M., 4 and 8 P.M.
Week-day Services: 9 A.M. and 12:30 NOON, daily

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St. Stephen's Church

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THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Ann's Church, Brooklyn

Clinton and Livingston Sts., near Borough Hall
THE REV. G. ASHTON OLDHAM, Rector
Sunday Services: Holy Communion, 8 A.M., Morning Prayer and Sermon, 11 A.M.; Even song and Address, 8 P.M.

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CONFERENCE for Church Work: A General Conference meets at Wellesley College, Wellesley, Mass., June 19th to 30th, 1919. Directors: Rt. Reverend E. M. Parker, D.D., Rt. Reverend J. DeW Perry, D.D. For registration, programs, or other information, apply to the Secretary, Miss Marian DeC. Ward, 415 Beacon St., Boston. The Summer School for Church Music meets at the same time and place.

DIED

BRADLEY—Mary Agnes Bradley, mother of Miss Agnes Bradley, died at her home in Salina, Kansas, Easter morning. "Waking up in Christ's own likeness, satisfied."

HARDING—Entered into life eternal from her late home, Christ Church Hospital, Philadelphia, March 7, 1919, Miss Mary E. Harding, late of Lowville, New York. "He giveth His beloved sleep."

JONES—Entered into Life Eternal April 11th, the Reverend Walter E. Jones, Rector of Calvary Church, Syracuse, after a short illness of pneumonia. Funeral services were held at Calvary Church, April 15th, Bishop Olmsted and Coadjutor Bishop Fiske officiating, assisted by the clergy of Syracuse.

MORGAN—Mrs. Rebekah Yates Morgan, daughter of Henry W. Yates (deceased) and Eliza B. Yates, "entered into life everlasting" at her home in Omaha, Nebraska, on Friday, April 4th, 1919.

STRINGFELLOW—Entered into Life Eternal on the 14th day of April, 1919, at her home in Montgomery, Alabama, Mary Mins, wife of the late Rev. Horace Stringfellow, D.D., in the ninety-first year of her age. "Blessed are the dead who die in the Lord."

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BOOKS RECEIVED

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FIELD AND STUDY. By John Burroughs. \$1.50. (Houghton Mifflin Co., N. Y.)

CONVENTION AND REVOLT IN POETRY. By John Livingston Lowes. \$1.75. (Houghton Mifflin Co., Boston.)

War

PRISONER OF THE U-90. By Edouard Victor Isaacs. \$1.25 net. (Houghton Mifflin Co.)

History and Economics

A SOCIETY OF STATES. By W. T. S. Stallybrass, M.A. \$2.00. (E. P. Dutton & Co., N. Y.)

THE MASTERY OF THE FAR EAST. By Arthur Judson Brown. \$6.00 net. Scribner's Sons, N. Y.)

MAN AND THE NEW DEMOCRACY. By William A. McKeever, M.A., LL.D., Ph.D. \$1.35 net. (Geo. H. Doran Co., N. Y.)

BOLSHEVISM. By John Spargo. \$1.50 net. (Harper & Bro., N. Y.)

THE POLITICAL SCENE. By Walter Lippman. \$1.00 net. (Henry Holt & Co., N. Y.)

PROPOSED ROADS TO FREEDOM: Socialism, Anarchism and Syndicalism. By Bertrand Russell. \$1.50 net. (Henry Holt & Co., N. Y.)

Miscellaneous

THE ROAD TO A HEALTHY OLD AGE. By T. Bodley Scott, M. D. \$1.35 net. (Henry Holt & Co.)

DEATH, THE GATE OF LIFE? By H. A. Dallas. \$1.50 net. (E. P. Dutton & Co., N. Y.)

THE LADY. By Emily James Putnam. \$1.75 net. (Putnam's Sons, N. Y.)

ALCOHOL AND THE HUMAN RACE. By Richmond Pearson Hobson. \$1.25 net. (Fleming H. Revell Co., N. Y.)

BUSY, THE LIFE OF AN ANT. By Walter Flavius McCaleb. 75c. (Harper & Bros., N. Y.)

OPPORTUNITY IN FARMING. By Edward Owen Dean. 75c. (Harper & Bros., N. Y.)

Pamphlets

GO AND TELL. By Edgar Whitaker Work, D.D. (American Tract Society, N. Y.)

THE ETHICS OF STRIKES. By Mark B. F. Major. (National Currency League, London.)

THE PILGRIMAGE TO GOD. (The Church Missions Publishing Co., Hartford, Conn.)

WHY DRY? BRIEFS FOR PROHIBITION. By Rev. Wilbur F. Crafts, Ph.D. 50c. (International Reform Bureau, Washington.)

THE CALL AND THE ANSWER OF THE UNITED THANK OFFERING. 15c. (Church Missions Publishing Co., Hartford, Conn.)

CANADA'S PART IN THE GREAT WAR. (Issued by the Department of Public Information, Ottawa.)

A MEMORIAL OF THREE TRUE LIVES. By Ralph M. Harper. (The Fort Hill Press, Boston.)

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Personals

MISS JANE WHITE LONSDALE, daughter of the Rev. H. L. Lonsdale, of St. George's Church, Astoria, Long Island, who has been director of the Rainbow Auxiliary at 7 East 73rd street, New York City, as well as director of the splendid work done for the soldiers and sailors by St. George's Parish, has obtained leave of absence, and on April 9 sailed on the *Noordam* for Havre; she will be gone for six months, doing work abroad, and on her return will resume her work at the Rainbow Auxiliary.

THE REV. RALPH SIMPSON NANZ was ordained to the priesthood on Tuesday, April 8, in St. Ambrose's Church, Groton, New York, by Bishop Fiske. The sermon was preached by Father Officer. The candidate was presented by the Rev. F. W. Dickinson, priest-in-charge of St. Ambrose's Parish. The newly ordained priest will continue for the present in charge of St. Thomas', Slaterville Springs, and St. John's, Speedville, in addition to teaching at Cornell University.

THE REV. S. HALSTED WATKINS, who since 1911 has been on the staff of the City Mission in New York, has accepted a call to the rectorship of St. Paul's Church, Burlington, Vermont, and has announced that he will enter upon his duties there on June 8.

THE REV. JOSEPH REYNOLDS, who for seventeen years has been rector of Trinity Church, Rutland, Vermont, has tendered his resignation which is to take effect on July 1. Mr. Reynolds expects to remain in the diocese and to make his residence in Burlington.

THE REV. G. R. BRUSH is acting temporarily as priest-in-charge of All Saints' Church, Burlington, Vermont, in addition to his duties as rector of Trinity Church, Shelburne.

THE REV. ROBERT G. ROGERS, son of the Rev. Robert Rogers, Ph. D., rector of the Church of the Good Shepherd, Brooklyn, who was admitted to the diaconate last Trinity Sunday, has received a call to become assistant at St. Peter's Church, Uniontown, Pennsylvania. He has been assistant at Grace Church, Brooklyn, but will enter on his new field at once.

THE REV. OLIVER KINGMAN has resigned his work at All Saints', Wheatland, Wyoming, and is now in New York.

THE REV. JOHN E. GERSTENBERG, after a year's work with the Y. M. C. A. in England, expects to return home about the middle of May, and communications directed to him should be sent to 164 Rodney Street, Brooklyn, New York.

THE REV. BENJAMIN S. SANDERSON, since June, 1911, rector of All Hallows Church, Wyncote, Diocese of Pennsylvania, has accepted a unanimous call from the vestry of St. Mark's Church, North Tonawanda, Diocese of Western New York. He will begin his ministry there on the Sunday after the Ascension, June 1.

THE REV. J. B. MCCORMICK, chaplain in the A. E. F., has returned to New York and preached at the Chapel of the Intercession Sunday, April 27.

THE VERY REV. H. P. A. ABBOTT, D.D., who has been dean of Trinity Cathedral, Cleveland, for the past four and a half years, has resigned, to become rector of Grace-St. Peter's Church, Baltimore. He will remain in Cleveland until arrangements have been made for his successor. Previous to his coming to Cleveland, Dean Abbott was dean of the Anglican Cathedral at Hamilton, Ontario.

THE REV. E. F. TALMADGE, who has been connected with the work at Trinity Parish, Toledo, Ohio, for the past three years, as deacon, was advanced to the priesthood on April 12, by Bishop DuMoulin in Trinity Church. Mr. Talmadge was the recipient of many gifts from various parish organizations. He will retain his connection with Trinity Parish.

THE REV. J. F. BURKE has changed his address from Evington, Virginia, to Jessup, Maryland, R. F. D. Box 25.

THE REV. CHARLES MORRIS ADDISON, D. D., has resigned as rector of St. John's Parish, Stamford, Connecticut, to take effect on October 1. He has been rector for more than twenty-two years.

THE REV. GLENN TILLEY MORSE, rector of All Saints' Church, West Newbury, Massachusetts, was elected chairman of the united school committees of Salisbury, Merrimac, Newbury and West Newbury at a joint meeting last week.

THE REV. JOHN FREDERICK HAMBLIN, assistant minister at St. John's Church, Jersey City, has received the call to the rectorship of St. John's Church, Newark, New Jersey. Mr. Hamblin has accepted the call, and will enter upon his duties June 1.

CHAPLAIN FRANCIS M. WETHERILL, U. S. Army, now at Clignancourt Barracks with 2,000 men awaiting replacement, has tendered his formal application for honorable discharge. He was formerly assistant to the Rev. L. C. Washburn, of Christ Church, Philadelphia, and missionary for Bishop Talbot. Chaplain Wetherill has been on active duty in France for over one year.

THE REV. JOHN S. BANKS returned to All Saints', Cleveland, after one year's duty working with the Red Cross, in charge of Paris hospitals. A portion of his large responsibility is now being covered by Bishop McCormick.

THE REV. HARRY J. FENWICK has resigned the missions of the Good Shepherd, Bloomington, and St. Paul's, Vermontville, New York, and has become rector of Calvary Church, Cairo.

THE VERY REV. ALBERT C. LARNED, after serving with the navy two years afloat, and ashore in France, has been released from active duty, and has returned to Albany to take charge of the cathedral. Last winter during his absence in France, he was elected dean.

THE REV. M. M. FRYER, A.M., B.D. was advanced to the priesthood on April 11 at St. John's Church, Jacksonville, Florida, by Bishop Weed. Mr. Fryer is a graduate of Franklin and Marshall College and of the Reformed Theological Seminary, Lancaster, Pennsylvania, and has already done successful work in his missions at Strake, Waldo and Cedar Key.

(Continued on page 30)

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The Churchman

Saturday - May 10 - 1919

THE CHURCH CONGRESS

THE Church Congress which met last week in New York was, upon the whole, an important and interesting session. THE CHURCHMAN, during the year, will publish some of the papers that are of general interest and, especially, those which bear upon matters to be brought before the next General Convention. The papers will be published in full in the journal of the Congress to be issued, it is hoped, early in June. Some of the addresses were of a very high order. It was noteworthy in the discussion of all the topics that at whatever angle the speaker approached his subject, whether as a conservative or a radical, there was an open-mindedness to the thoughts that are now stirring people everywhere. There seemed to be no "old-fashioned churchmen" at the Congress. There were high churchmen and there were broad churchmen, and there were churchmen without tags, but one and all had their eyes looking forward, eager to see and understand the problems of which earnest people everywhere are asking for a solution.

This fact was strikingly apparent in the discussion on Essentials of Prayer Book Revision, Necessary Readjustment in the Training of the Ministry and The Functions of the Episcopate in a Democracy. Nashotah seemed as eager as Cambridge to make the Church of the twentieth century serviceable to men and women who are meeting the problems of the hour. Noticeably was this the case in the papers at the last session of the Congress. All three speakers were radical. The Bishop of Colorado and the Rev. Mr. Bell left no one in doubt as to where they stood upon the question of apostolic succession. And the Rev. John Howard Melish made it perfectly clear what value he placed upon that doctrine. But all of the three speakers proclaimed that Christian democracy demands certain radical readjustments in the Church of our time. They started at different doctrinal points, but they finally, after flaying certain opponents, stood, as it were, hand in hand, making their bows to the new democracy. This is significant.

One cannot forbear mentioning an illuminating coincidence. While, on the evening of May Day, the Rev. Dr. Percy Grant and Mrs. Simkhovitch were demonstrating at the Congress the need of an American Labor Party to defend the rights of labor, soldiers and sailors were sacking the office of the socialist paper, *The Call*, and producing near-riots in the rendezvous of agitators. The riots did not extend to Synod Hall. We regret the small audience at this session of the Congress. Perhaps the clergy of the city and the leading laymen were participating in the downtown riots. At any rate they were not present at this intensely interesting discussion. Dr. Grant found the small size of the audience indicative of the interest that the Episcopal Church has always taken in the rights of labor.

It may be noted in passing that while distinguished clergymen came from Washington, Baltimore, New England and the Middle West to attend the Congress, some

of the rectors of New York parishes did not put in an appearance at any of its sessions. There were papers delivered at the Congress by which even our metropolitan clergy might profit. Once more the Church Congress has demonstrated its fitness to serve the Church. It was good to share four days of its stimulating life.

HAS INTEREST IN DEBATE DECLINED?

WE think that it has, and we think it a bad omen for democracy. The will to think things through by submitting ideas to the test of debate has been in the virile days of our American history a badge of democratic government. The town meeting was the appointed place for citizens to think aloud. And they thought aloud and with vigor and courage. Perhaps the decline of oratory, which most of us do not regret, is a symptom of people's impatience with public discussion. Things get threshed out and "fixed up" in committee meetings, then they are "railroaded through" our legislative conventions. The despatch of business will not tolerate open covenants openly arrived at.

The decline of debate is marked in the Church. Some of us recall former meetings of the Church Congress, when, with the largest hall in town packed with an eager audience, the great debaters in the Church met to oppose opinion on the great controversial topics of the hour. There was an electrical interest at those sessions—interest in the practice of debate itself, but also a keen relish of controversy. It was noticeable at the session of the Congress just closed in New York that there were few volunteer speakers from the floor. After the appointed papers were read, the discussion subsided. The test of the quickness of life of a Congress, is the debate that begins when the appointed speakers have finished.

But this apathy is apparent everywhere in our public life. The Lodge-Lowell debate was not a debate. The press of the country did its best to stage large what might have been an historic event, but it proved not to be another Lincoln-Douglas affair. It is impossible, it seems, to revive the town meeting. A little cynicism has come into our handling of public questions. We have come thoroughly to distrust and to discount the opinions of the press. The day of great editors has passed. Men do not eagerly reach for their morning paper to see what Greeley or Dana will say about some abomination in official life. Though in passing one must remember that it was the press of the country that has all but disposed of the colossal impudence and inefficiency of Mr. Burleson.

Especially in the Church, it is to be regretted that there is a decline of open and free discussion. The lack of dissenting voices does not indicate unanimity of opinion. It may show a cynical indifference. "What's the use?" is frequently heard. But controversy has a use, and a very beneficent one, if its spirit is Christian and tolerant. The will to discuss questions of moment is both the cause and effect of healthy spiritual and intellectual life. For this reason the Church Congress justifies its existence.

THE WEEK

Chronicle and Comment on Current Events

DEAN HODGES' ILLNESS

THE news of Dean Hodges' serious illness and his enforced retirement from his work for a time brings sorrow and great anxiety to Christians of every name in America. Dean Hodges has been an indefatigable worker; he has not spared his strength. From the beginning of his ministry he has packed his days with the kind of good works that have been for the lasting benefit of the Church and the progress of the Kingdom of God. The readers of *THE CHURCHMAN* to whom Dean Hodges' contributions have brought pleasure and profit will, we know, be eager to send to the beloved dean sympathy and earnest wishes for recovery.

The dean has gone to his summer home at Holderness for a long rest, but those who know best the dean's temperament will not be surprised to read shortly in *THE CHURCHMAN* as elsewhere sparkling sentences from his pen. So we hope and pray.

A CHRISTIAN BEWILDERMENT

BISHOP ISRAEL'S sermon at the opening of the Church Congress in New York was a pleasing surprise in its contrast with the war sermons which have been heard among us since the beginning of the war. If the Bishop of Erie will pardon what seems a patronizing commendation, we should say that the sermon was Christian. That, after all, is merit and praise not always earned by the preachers of religion. It was impressive and moving to hear one of Christ's ministers, who for six months before America's entrance into the war arranged with the Archbishop of Canterbury to assist his clergy at the front and who for eighteen months has been serving in English and American camps, in trenches and hospitals, say:

Permit me the unpardonable—a personal reference. I was no pacifist in the crisis. To my mind there was but one thing to do after the conflict began. My hand could hold no sword. But six months before America entered the war I had arranged with the Archbishop of Canterbury to join and assist his clergy at the front. For eighteen months I have been in American and English camp and trench and hospital ministering to the soldiers and sharing their life—teaching, exhorting, inspiring them for the conflict. And yet it was and is ever with me, the question, should might have been opposed by might, slaughter by slaughter, horror by horror. What would have happened if the nations, like Christ, had endured the cross, despising the shame, endured the suffering, the death, instead of calling upon the "legions of angels?" Who knows? Might we Christian nations not have aided the Christ to draw all men unto God? The crucifixion of a nation, of several nations, perhaps of all nations, is surely not as terrible as the crucifixion of God. The principle of Right was crucified in Christ and rose again in power. Might it not have done the same in the case of the nations? I do not know. I am one among you, bewildered, seeing as through a darkened glass, groping for the truth. It would have been disloyalty before, but now we must face the problem of a Christian peace among semi-Christian nations.

Bishop Israel is not a pacifist, but the stern contact with war has brought him humbly to the feet of Christ to ask the meaning of the Gospel. Such humility and such discernment is not so common today as to fail to startle us. "I do not know. I am one among you, bewildered, seeing as through a darkened glass, groping for the truth."

Those are eloquent, touching words coming from a soldier of the Cross who has also been a soldier in the camps of war. But out of such reverent "bewilderment" will come, we feel quite sure, the true Christian solution of problems that trouble the race. There is hope for Christianity when our bishops are bewildered by the depth and awe of Christian truth.

HOW SOME OF THE CONGREGATIONALISTS FEEL

AN editorial in the issue of May 1 of *The Congregationalist and Advance* is devoted to "how the brethren feel" about the Proposals for an Approach Towards Unity now under discussion. Apparently they do not feel very kindly disposed and they seem to be in no eagerness to hurry into the open, or partly open arms, of the Episcopal Church. *The Congregationalist and Advance* says:

Thus far the landslide in Congregationalism toward the reordination of its ministers in the fashion proposed by a conference of prominent Episcopalians and Congregationalists has not assumed momentous proportions. The number of men who have signified a desire or even a willingness to have laid upon their heads the hands of Episcopal bishops is considerably smaller than that of those who scrambled to get front windows from which to watch the parade of the Yankee Division in Boston last Friday. The talk in ministerial gatherings is decidedly unfavorable and out of several score of letters and comments which have reached us during the last three weeks, only two or three are in cordial sympathy with the proposal. The critics and the objectors express themselves in terms ranging from the fiery philippics of Dan Bradley of Cleveland and Secretatry Cady of the A. M. A. to the softer but no less significant words of Shepherd Knapp of Worcester and Willis Butler of the Old South Church, Boston. Correspondents for whose protests we have not yet been able to find room will bear with us until we can pass on their sentiments to our readers. Incidentally we may remark that this is what hack writers call the "psychological moment" for the staunch advocates of the idea to rally to its defense against the embattled hosts of dyed-in-the-wool independents.

Meanwhile, as one of the signers of the document said last week, "The discussion will help educate the Episcopalians." Sure enough, and we don't at all object to the similar effect upon our own body. Such a debate as that before the Suffolk West Association of Massachusetts last week, when Professor Williston Walker of the Yale School of Religion defended the proposals and Dr. Albert E. Dunning, former editor of *The Congregationalist*, criticized them, is sure to be of value. It makes us Congregationalists more aware of the beliefs which have given life and power to our body for three hundred years. It shows Episcopalians that while predisposed to every honest movement looking toward unity, we cannot part with deep-going convictions in order to satisfy some one else's "scruples."

It also shows that while we must not cease to think of and hope for a larger organic union, it is a long way to that goal, and that every wrong step in that direction will have to be retraced. On the other hand, the path to immediate and effective Christian co-operation in good works is straight and clear, and neither Congregational nor Episcopalian wayfarers need err thereon.

IN THE NAME OF THE PROPHET, FIGS!

A CORRESPONDENT takes *THE CHURCHMAN* to task for having published in its news columns in the issue of April 26 an item bearing the caption, "Dr. Cram says we must turn to old theology." The item contained a brief statement of the substance of a lecture, delivered by Mr. Cram in Philadelphia, in which the lecturer is reported to have affirmed that the "first step towards reunion of Christendom is for the Protestant Episcopal Church to accept the straight catholic doctrine of the seven sacraments with Mass both as communion and a

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sacrifice, and sacrifice as the chief controlling feature, and having transubstantiation as the only perfect and sufficient expression of the presence of Christ in the holy sacrament of the altar."

Our correspondent thinks that *THE CHURCHMAN* should not stand sponsor for such opinions and doctrines. Well,—that is a new interpretation of the function of "news." If Mr. Cram or anybody else in Massachusetts should burn down a church or murder a bishop we should have to report the fact in our news columns, but our reporting in the matter would not imply that *THE CHURCHMAN* stood sponsor for the deed. Church news is likely to be a bit dull and to lack humor. Whenever we can find Dr. Cram speaking upon theology we are eager to quote him, for he is always inspiring and his views help to "lighten up" a dull page. Dr. Cram on church unity is bound to be amusing. Is a church paper to be denied a little fun now and then?

If our anxious correspondent wants to know what *THE CHURCHMAN* thinks about these opinions reported to be Mr. Cram's, well,—let him read *THE CHURCHMAN*.

REAL AND ARTIFICIAL DISTINCTION

IN an editorial in *Commerce and Finance*, Theodore H. Price preaches the spirit of the new day. He says:

The other most important effect of the war thus far noticeable is the increase in the political and economic power of those who labor with their hands, including the small farmer who works for himself as well as the wage earners, and the recognition of the doctrine that the community owes a fair and decent living to all those who are willing to work.

This doctrine has been well stated by John D. Rockefeller, Jr., in his "Industrial Creed," recently published in the *Forum*, the fourth article of which reads as follows:

"I believe that every man is entitled to an opportunity to earn a living, to fair wages, to reasonable hours of work and proper working conditions, to a decent home, to the opportunity to play, to learn, to worship and to love, as well as to toil, and that the responsibility rests as heavily upon industry as upon government or society, to see that these conditions and opportunities prevail."

No one can foresee just where the general assertion of these two rights, namely, the right of society to limit individual wealth and the right of every man to a living wage is likely to lead us. Both are in some aspects distinctly novel, for the first is in a sense confiscatory of private property and the second conflicts with the law of supply and demand as applied to labor, but we may be sure that their novelty will not prevent their recognition. We will, therefore, do well to adjust ourselves and our philosophy to the new order promptly and unprotestingly.

Those of us who are optimists believe that in the destruction of the artificial distinctions that great wealth has created men will be made happier, that snobbishness and discontent will be diminished and that exceptional ability will find its reward in the esteem of one's fellows that is more to be desired than money because it excites love instead of envy and is ours as long as we deserve it.

PULPITS IN GERMANY

THE English *Challenge* asserts that the German pulpit, which reached such depths of degradation during the war, is now, since the signing of the armistice, beginning to redeem its soiled reputation. Unfortunately, by our processes of international publicity, we were kept fully aware of what the German pulpit was saying during the days when German pastors were doing their best to bring their people into Christian condemnation, but now that what the German pastors are preaching lacks news value to those in control of propaganda we are not informed of what is said.

The *Christian World* has been publishing, however, some of the more striking sermons of the last few months. These sermons seem to show a change of heart among German ministers. Such erstwhile "fire-eaters" as Doctors Trant, Conrad and Fassbinder are now taking their texts from the New Testament in place of the Old. Their congregations are reminded that Germany might have gained the whole world, but lost her own soul, and the fervent hope is expressed that, in the words of Amos, yet another famine may spring up—a famine of hearing the words of the Lord.

MAJOR-GENERAL O'RYAN ON MILITARISM

IN his farewell statement to the officers and men of his division General O'Ryan made a most significant utterance. He uttered a warning against the United States' rearing a military class. It is unusual to hear the dangers of militarism proclaimed by a popular and victorious general. General O'Ryan saw a good deal of war; he has also received his share of adulation. But he hates militarism and he believes that the returning soldiers have a part to play in keeping the nation free from the dominance of a military caste. This is what he is reported to have said:

There is another and more difficult mission for the citizen soldiers of America. The history of nations is largely a history of war—war with its trail of ruin and passion, death and sorrow—war with the glory which incites repetition. War as an institution has had numerous perpetuating causes and not the least of them has been the influence of the military class. Nothing could be a greater travesty upon truth than the saying that "The soldier, least of all, wants war because he is the greatest sufferer." Every part of that is untrue. War is the life opportunity of the military class, while the families of the nation are its greatest sufferers. While men remain human they will ever be influenced by self-interest, and so war will continue to be regarded by those who may profit by it in a light very different from that of the ordinary citizen. When the military class of a nation becomes numerous and influential that nation has begun its drift toward war.

Are there any who do not now appreciate that the world war was conceived, planned, developed and finally ordered by the great German General Staff?

Military ambition and military power in Germany were the sources of the war. National prejudices, commercial rivalries and diplomatic grievances were merely agencies cultivated and stimulated by the military class to serve their ends.

I do not believe there is any military group in this country knowingly planning against the interest of the United States. But the same could have been said of the military class of Germany prior to the commencement of this war. The criticism is directed toward the system, any system which will give undue prominence, strength or power to the military class in the country. The German military class recognized that even in Germany the confidence of the people must be won, must be intellectually won over to support their plans, so they began with the children in the school. Jointly with physical training and elementary military instruction, they implanted in young minds the ideas which later turned the German people into a nation of military paranoiacs.

I think it will be found that the returning citizen soldiers—the men of the National Army, of the Reserve Corps and of the Guard Divisions—are unanimous in many of their views concerning the qualities that count in battle, the efficiency of the citizen soldier in war and the principles upon which a proper military policy should be based. I think they will be found to be in accord that there must not be overcentralization of authority, but that the system of training and service should be akin to that of Switzerland, with decentralization in relation to the appointment of officers and all other features, which, if wholly centralized might become a menace to the people.

Bishop Brent, who was the chaplain general of the American Expeditionary Forces, was the first to call attention to the danger of transferring militarism from Prussia to America. The danger is not one which should be ignored.

SATURDAY NIGHT SERMON

How to Treat the Old Folks

BY THE REV. GEORGE THOMAS DOWLING, D.D.

Honor thy father and thy mother. Exodus XX—12.

AMONG the many interesting characteristics of the Jewish people, to whom this command was originally given, there is nothing more beautiful, even to this day, than their reverential affection for the old folks. It is interwoven into their whole national life; yes, it is a part of their very religion. When, at the beginning of their history, God gave to them only ten commandments, He made one of those ten, the command that they should honor their father and their mother. The whole Jewish nation has always been, and is today, *steeped* in this thought of veneration for parents.

I am speaking not only to youth, but to those who, no longer young in years, are still young in interest and sympathy and response to life. Though we may thank God that we are surrounded by children whose greatest joy is to bring joy to us, let us not be forgetful of others whose daily cry is that of Lear:

How sharper than a serpent's tooth it is,
To have a thankless child.

How shall we treat the old folks? Well, in the first place, *forget that they are "old folks."*

There is a difference between your generation and theirs; there must be. *Then make that difference just as little as possible.* Have you heard a good story down town? Save it for them; and the more bubbling over with innocent, rollicking humor it is the better. Is there a book you are reading, or even a daily journal which contains some choice bit of fun or well-expressed wisdom? Save it for them, and let them know that you saved it for them. They are no longer on the stage among the actors; but an old player always loves to sit where he can watch the play. Then ring up the curtain for them just as often as you can. Whatever interests you, bring it home to them. *Let them feel, to the very end that you are their chum.*

That was a noble tribute which the mother of Henry Ward Beecher rendered to him in her old age, when she said, "I always love to have Henry come and see me. He brings so much sunshine and he makes me feel young again." Forget that they are "old folks."

And then, in the second place, *remember that they are "old folks."* They are not as young as they once were. They cannot stand what they once could. Then, remember that, that you may ever be thoughtful and patient and kind. The shoulders are bent now. Seventy, seventy-five, eighty years are a long time. But what made them bent? Carrying your burdens.

Yes, they are "the old folks" now. But it was not always so. That aged mother was young once. Her eyes sparkled and her face was smooth and beautiful. She was young then. And what did she do with her youth? She gave it to you. When you had the croup it was her hand which bound up the throat and bathed the aching head. When you came sobbing with some childish sorrow to her, she was never too busy nor too tired to take you in her arms and comfort you. Never a touch of tenderness like hers. It isn't strange that the hand trembles and the memory is beginning to fail a bit

now, for she has given her strength and all she was for you. No wonder that her step is not so strong as it once was, and there are wrinkles on the kindly brow, and snow upon the locks. *Ah, make their last days bright and beautiful.* Never let them think that they are in the way. Let them know that for them it is not true, that "all shut their doors against the setting sun." Remember that they are "the old folks."

And then, finally, while you remember that they are "the old folks," and you forget that they are "the old folks," *help them to forget it.*

Whether they are useful or not—and almost everybody can be useful if you will let them be so in their own way—help them to think they are. Wait upon them when it is necessary but be not too ready to do so. I have known many old people, for I have taken pains to see them in their homes and win their confidence, and that which brings the greatest sadness to them often, is the unintentional reminder that they are no longer of any use; that they are no longer an indispensable factor in life. Lie awake at night if need be, devising some way in which they, without being burdened, can show their helpfulness. Nothing which you can do will please them more.

The other day, I sat, pouring over a diary which had been kept for many years, by one whom I had known well and I found there a little poem; simply a few fugitive verses of anonymous authorship, but to me, of deepest interest because of their history. They went to the heart because they had so evidently come from the heart. They were entitled "*Write them a letter tonight.*" And in the diary, by the side of that poem, was the entry, "Cut out by mother, and found by me in one of her books, while visiting her in New York City, 1883." Here are the verses.

Don't go to the theatre, lecture or ball,
But stay in your room tonight;
Deny yourself to the friends that call,
And a good long letter write.
Write to the sad old folks at home,
Who sit when the day is done,
With folded hands and down-cast eyes,
And think of the absent one.

Don't selfishly scribble, "Excuse my haste;
I've scarcely time to write."
Lest their brooding thoughts go wandering back,
To many a by-gone night,
When they lost their needed sleep and rest,
And every breath was a prayer,
That God would leave their delicate babe
To their tender love and care.

Don't let them see that you've no more need
Of their love and counsel wise;
For the heart grows strangely sensitive
When age has dimmed the eyes.
It might be well to let them believe
You never forget them quite;—
That you deem it a pleasure when far away,
Long letters home to write.

For the sad old folks at home,
With locks fast turning white
Are longing to hear from the absent one.
Write them a letter tonight.

And then, in the diary of this man, underneath that poem was this entry, written fourteen years later, "September 18, 1897. I have just returned from laying her to rest in Cypress Hills. How happy I am now, that I wrote to her so often while I could."

Thou shalt honor thy father and thy mother.

DETROIT, THE CONVENTION CITY

BY THE REV. WILLIAM E. GARDNER, D.D.

I HAVE had three days in Detroit making arrangements for the educational events of the General Convention. I have seen the hotels, halls and churches that will house the convention, and best of all, some of the people who will be the hosts and hostesses.

The daily life of the convention will be like the movement of quicksilver in a thermometer. Imagine the hotels at the bulb and Woodward Avenue, with its churches and halls, running straight north, and you have the picture.

The Hotel Statler (the headquarters of the convention), Hotel Charlevoix, New Hotel Tuller, and many other hotels are all grouped about a small circle with fountains, flowers and walks. Here the convention will eat and sleep. St. John's Church is only two minutes' walk up Woodward Avenue. Most of the members of the convention will start their day at the early service of this church. Here also they will probably meet for the early educational classes. A few blocks further north on Woodward Avenue is the Arcadia, the meeting place of the House of Deputies. Opposite is the large Jewish synagogue, which has been generously placed at Bishop Williams' disposal by the rabbi and which will be used for forums and mass meetings. A few blocks further north on Woodward Avenue is the cathedral, with its spacious assembly halls and committee rooms, where the House of Bishops will convene. Here, appropriately, the thermometer will register its highest point. Cars pass every minute between the circle and the cathedral, but the broad sidewalks and the wide avenue with its attractive shop windows will invite the walker, and the more "walking delegates" the convention has the better it will be.

A few facts about Detroit are worth remembering. It increased 90,000 in population last year. It now has nearly a million inhabitants. It is the first big "dry town." "This is no longer a bar but a candy store; ladies can enter with safety," reads one sign. There is a life and spotlessness about the best parts of Detroit that seem in keeping with its natural position and productivity. From the beginning God endowed the shores of that little strait of water connecting Lake St. Clair and Lake Erie with abundance and luxury. Cadillac, the French nobleman who founded the city in 1701, wrote:

The living and crystal waters keep the banks always green. Natural orchards soften and bend their branches under the weight and quantity of their fruit. The ambitious vine, which has never wept under the pruning knife, builds a thick roof with its large leaves and heavy clusters weighing down the top of the tree. The woods are full of game and the waters of fish, and the swans in the river are so numerous that one might take them for lilies among the weeds in which they crowd together.

Such a setting must provide a thriving city, for not only is it backed today by fertile farms, but to its shores come big lake freighters laden with iron ore, copper, coal,

grain and lumber. "These pass in majestic procession over the river course."

In 1916, 100,907,279 tons of freight passed over the Detroit River, an amount greater than that of the ports of New York and London combined.

With characteristic energy Detroit is determined to give its best to the convention and get the most possible out of it. A committee on "Preparedness for the General Convention" has issued a handbook for local distribution. It deals with the Church and reconstruction, and states in clear terms some

of the issues in Christian unity, missions, education and social service that will make the debates of this convention interesting and exciting.

Another committee is organizing five church Sunday Schools as demonstration schools for Christian Nurture and the New Junior Plan. One Sunday morning I drafted the services of a willing member of the Home Service League and in her automobile was whizzed from school to school. Each school revealed what happens when teachers and pupils have a plan and a purpose. I have seen many church Sunday Schools in my ten years of educational roving, but never five in one city all dealing with different problems due to localities, and all using plant and teaching force with remarkable efficiency. Each school has increased in size and has a higher average attendance than in the past. All the schools are meeting on week days by groups and classes, putting into practice the lessons learned on Sunday and coming to a clear recognition that the instruction in the Church is for the purpose of helping the pupil to make a better parish, a better neighborhood, a better nation and a better world.

I called on Mrs. F. B. Stevens, the president of the Woman's Auxiliary of the Diocese of Michigan, who presided at the triennial convention of the Woman's Auxiliary in Cincinnati and who is thoroughly familiar with the kind of halls, conference rooms, offices, etc., that are needed for the triennial meeting of the Auxiliary.

An hour with Bishop Williams let me into the centre of preparations. Big and human, the bishop is determined that this convention shall fulfil the needs of these crucial days and that the Church shall speak a message to the world. He is also determined that the smallest detail for the comfort and happiness of the convention shall not be neglected. An effective committee of laymen from the Church Club has charge of the arrangements of hospitality and administration. Mr. George L. Bahl is the chairman of this committee and Mr. Wm. S. McCormick is his assistant.

All men of the Church should plan to go to Detroit the week before the convention and take part in the annual convention of the Brotherhood of St. Andrew. I had some rare moments with Mr. Reese and Mr. DuMoulin, who are now living in Detroit, making preparations for the greatest convention the Brotherhood has ever held.

Dr. Gardner, secretary of the General Board of Religious Education, has given in this article a vivid impression of Detroit, gathered on a recent visit. The Churchman will publish, from time to time during the coming months, articles dealing with the next General Convention.

Mr. Reese is working with boys. His aim is to train the older boys to be leaders of the younger. I met some of his boys and talked with them. I am convinced that no man has ever before given the study of our boy problem in the Church such an open minded, four-square study as Reese is now doing. The Brotherhood could make no better contribution to the Church than to tell us more about the boy's needs and teach us how to meet those needs and make him a loyal worker for Christ in the Church. Reese has conducted eight training periods with groups of boys in five different churches. He is now starting new groups and new periods in other churches. As a result the boys are beginning to feel a responsibility for the Church's work. They are taking Sunday School classes, working with groups of smaller boys and conscious of the vital things in religion and of the "big jobs" in the Church that only they can do.

Every man interested in boys' work should plan to attend the Brotherhood convention, meet these boys, hear Reese and get a new perspective of what the boys will do for the Church if the right things are done for them.

Mr. DuMoulin's work is of the same nature, only with men. He, too, in October, will have his results to show and practical methods to explain.

How wise the plan to have the General Convention preceded by a conference of the men of the Church if the war against sin is to be successful! The laymen must take a larger leadership than they have in the past. The convention of 1919 is a good time for them to begin.

Detroit is ready to do its part in making a great convention. The Church must bring great things to Detroit. The Church must expect great things. That will be granted.

SOCIALIZED REPENTANCE

BY THE REV. BERNARD IDDINGS BELL

*For which cause St. Peter the Apostle . . .
said to them, Repent and be baptized, everyone of
you. . . .*

FOR the moment I forgot the three men whom I was preparing to baptize. Those words in the long exhortation pierced down to the subconscious me. Here was the key to a problem which had been causing me much troubled thought. That problem was to explain why the Church as a moral teacher had been so without effect in the lives of the men to whom we have been ministering at Great Lakes. Here, in one sentence, was summed up what numbers of fellows had sought haltingly to explain to me. It was absurdly simple.

We of the Church have been magnifying personal sins and forgetting the social motivation of them. We have been preaching a definition of badness which hits only the exceptional folk,—the drunkards and prostitutes, the wastrels and thieves, the blasphemous, the wife-beaters, and people guilty of equally patent and shocking errors. We have not had a teaching of evil bad enough to include *the badness of respectable people*.

There must have been all sorts of people in that crowd to which the Apostles spoke on Pentecost. Doubtless some of them were vicious. Most of them must have been quite decent folks, good, according to the standard of right and wrong held by their fellow-citizens. But Peter said, "*Repent, every one of you.*" Their sins were various, in degree and complexion; but their sin was common, social, shared by them all. If the Church is ever to move the world ethically it must broaden its moral teaching so as to teach the *sinfulness that is beneath sins*.

The common name of that sinfulness is selfishness, placing self-interest ahead of God's interest and the brotherhood's interests. In deploring specific sins we have forgotten to attack this motive force behind all of them. Consequently, the ordinary "gob," which means the ordinary young male American, has grown to look on us not as prophets crying a fundamental repentance but as prissy Puritans and pious Pharisees.

The next Sunday I preached a sermon to a couple of thousand men in our ravine. Some of it went like this:

"In every man two tendencies fight. One he got from his brute-beast ancestors. It bids him grab all he can, no matter who may be hurt in the process; to scramble over the other animals who walk on their hind legs for a good sized bit of 'the kill.' The other tendency comes straight from God. Some people call it a soul. Others call it a conscience. It tells him he ought to be more than a beast, really a human being; that he ought to devote his superior strength not to exploiting but to assisting the less capable; that it is a rotten thing to prosper at another man's expense; that it is a dirty trick to grab a large hunk of food and gorge while others stand on the outside of the pack and starve, or to dress in furs while they are naked, or to revel in luxuries and recreations while they are weary and lonely. These two tendencies are in absolute, unending conflict. We are fighting nationally with the latter against the former, which has ruled Germany; but this beastliness is not confined to Germany. There's a deal of it to be fought in America, too; much of it in our own hearts. To let the animal rule, to be selfish and brutal and hoggish, to admire nations or other men or ourselves for possessions instead of for service rendered, to seek reward for acquisitiveness and greed, *that is sin*. The Church is in the world as a means whereby God may help us to be real men, simple, sacrificing, unselfish, helpful, instead of a breed of more intelligent beasts. Her first job is to convince us that this sin in us and the world about us is easy, common, foolish, rotten, and bound straight for God's garbage heap, Gehenna. When we get men to repent of this sin and to fight it, then we've done something. Christian morals has to do not so much with things you do or don't do. It has to do with what you are, a self-seeker, bound for hell no matter what people may think of you, or a real man, bound for heaven by the road of voluntary sacrifice, no matter what it costs."

At the end of the sermon a keen young fellow,—he owns his own farm in Montana,—came up and said, "Chaplain, that was saying something, all right; but it's

mighty funny talk from an Episcopalian. I've been around to a lot of your churches, and I never saw one yet where the man with the long green, no matter what sort of a fellow he was, didn't run things pretty much to suit himself. Lots of folks believe that with you plunder is a sure sign of piety. You're training with the wrong team."

I grinned and told him he was dead wrong; but I have been thinking things over. Many a good fellow this past year has let slip out his impression that the Episcopal Church was tied up to wealth, good or bad having little to do with it, and was therefore afraid to preach sin in terms of our social and industrial problems. I do not believe it, myself, for one moment; but it seems certain that most folks do think it true. Must we not correct, right at the beginning of these days of reconstruction, this most unfortunate false impression? If so, how can we do it?

The thing of prime necessity is that General Convention shall come out flatfootedly with a social declaration which shall be more than a string of glittering generalities. What good does it do for individuals to speak emphatically if there is nothing they can appeal to to back them up? The individuals are merely looked upon as eccentrics who are "training with the wrong team." I know one priest who preached a sermon last month, saying that it was a Christian requirement that every worker should be enabled to earn a minimum wage. Some of the vestry objected, saying that the Episcopal Church had not committed herself to a minimum wage, and that the man was preaching what was not of the faith. The preacher had no recourse. He quoted precedents from catholic theologians, but these vestrymen were "Protestants." He quoted statements of the Federal Council of Churches, but these people were "Episcopalians." The time has come when our only authoritative body, General Convention, must speak out for the Church.

I am well acquainted with every bit of legislation ever enacted on social lines by General Convention. Moreover, I believe I know every such utterance of a provincial synod. Only in one instance has there been any real attempt to utter a downright social message. The synod of the Mid-West in 1917 adopted a resolution which at least tried to hit the nail on the head. It not merely defined Christian social service as "the establishment of a social state where every individual shall have a chance for living a full human life, with due opportunity for physical, mental and spiritual development," but it proceeded to say that to this end in our day there were necessary a number of things, among which were enumerated a minimum decency wage for every worker, the recognition of the right of labor to organize and bargain collectively, the abolition of child labor, the protection of women workers so as not to hamper motherhood, etc. Everyone of the things advocated was in strict accord with the stream of Christian ethical teaching through the centuries; but the statement was specific enough to bewilder no one. So far as I have been able to discover, this has been the only attempt definitely to utter the mind of the Episcopal Church about the ethics of our modern industrial and social problems.

But who ever heard of these resolutions? No one that I have met in camp. Instead, I find that a number of

men have found meat in the Federal Council of Churches' program and wondered why our communion has consistently failed to endorse or to better it. Not one official utterance has there been, except some resolutions, very pretty in sentiment, introduced hesitantly and so worded as to offend no one and mean nothing, in both of which purposes they have been highly successful. The ordinary young man still insists that the Episcopal Church is a Church of wealthy and would-be-wealthy people who are afraid to face the social situation.

THREE WITNESSES

BY FREDERICK A. WRIGHT

WHEN childhood comes from heaven
To dwell upon the earth,
There is no secret leaven
Of sorrow in its mirth,
Nor darkening dross of even
To dim its golden worth.

When April days come hither,
The bloodroots in the mead
Are not aware of either
Earth's struggle or its greed,
Or that the flower can wither,
Or that the stem can bleed.

And poesy, that fertile
Sweet April of the soul,
Wraps in a flowery kirtle
The minds it doth control,
'Neath cypress tree and myrtle,
The heart-break and the dole.

Child, flower, intuition,
Are you false prophets three
Of lying superstition?
Or is your prophecy
A gleam of light elysian
Out of eternity?

THE SANCTUARY

BY LOUISE MARSHALL HAYNES

AT evensong I entered there, beneath the cedar spires,
Through colored windows in the trees, to watch the
golden west,
It seemed a hushed and sacred place to meditate
and rest,—
And all at once like angel hosts, began the feathered
choirs.

The chorus rose, then chanted low, through that cathedral
wood,
It sang of love and thankfulness, it swelled in joy-
ous hymn,
Each little feathered soul outpoured—until the
west grew dim,—
My voice was still—how my heart sang!—as in that place
I stood.

A CAMPAIGN FOR PUBLIC HEALTH

BY H. E. DOUGLAS

ONLY within the last twenty years has the term "Public Health" come to mean a definite individual responsibility shared mutually by every citizen of the United States. Although it was first started in the big cities, notably New York, Chicago, Providence and Boston, perhaps forty years ago, the last two decades have seen its greatest advance. There is now hardly a city in the United States having a population of fifty thousand or over which does not have an organized public health activity of some kind.

The smaller towns and rural communities, however, have not shared in this development. Isolation and a lack of community interest, due to the fact that farms often lie remote from large cities, and widely separated from each other, are probably responsible for this slow growth. The services of graduate nurses are almost impossible to secure in such localities, and as in the early pioneer days, the women of the neighborhood are often the sole guardians of the lives of their families in time of sickness.

Do you remember when your consulting specialist told you that little Betsy had developed pneumonia, from "that cold" she caught while playing with a sick neighbor, and that if you had only known about her "bad tonsils," she would have had more than a fighting chance for her life now? And when you, yourself, were hurt last summer, think how much a cooling bath, an alcohol rub or a pillow tucked under your tired knees might have meant in helping you through the long afternoons or the hot breathless nights.

Because health is more than anything else a matter of home hygiene and care, the American Red Cross is including on its peace program a nation-wide effort to teach every woman and girl in the United States how to maintain to the highest degree possible, the physical well-being of her family and to nurse members of her household in time of minor illness. Such instruction strikes at the very roots of epidemics. If every woman in this country had known that the influenza epidemic, instead of being a new and deadly scourge from which there was little escape, was no more than "an acute form of grippe" and depended largely on competent nursing care for the recovery of its patients, this one disease would

probably not have had a casualty of over 400,000 in the United States alone.

Epidemics and contagion require more than sympathy and good intuition; they can be checked only by universal knowledge and precautions. Minor ailments, malnutrition, a lack of understanding of the fundamental principles of household hygiene and sanitation can be met and remedied only by competent home nursing if as a nation, we are to defeat the oldest and most cruel enemy of mankind—preventable disease.

The Red Cross, to prepare American women to meet emergencies in the future, offers a course in home hygiene and care of the sick. It explains the causes, symptoms, and prevention of common sense diseases, treatment of minor wounds and burns, care of babies and that almost lost art, the way to make a bed a thing

of comfort, permanence and beauty. While this course is in no way intended to prepare women for the profession of nursing its greatest value lies in the fact that it does teach "what to do before the doctor comes"—and after he goes.

Such instruction in home nursing is not limited merely to those students who wish to take the standardized course, and to receive a certificate for the completion of the full work. This course may be given to factory operatives, girl scouts, nursemaids, saleswomen in large department stores and other specialized groups and no examination is required after the completion of the work.

As well as instruction in the care of the sick, the Red Cross teaches ways of promoting the health and efficiency of the well. Food has always played a large role upon the lives of the American people. Few women, however, really know exactly how to feed their families. You are only too careful of the carburetor of your new car; but do you give a moment's thought to your breakfast, luncheon and dinner, other than that these meals must tickle your palate? Do you realize that upon the amount of green vegetables, of milk in its thousand and one different forms, of tissue building proteins and of fruits, oils and fats may depend your health, your daily work and specially your good disposition? To meet this need for a more complete understanding of the proper selection and preparation of food, the Red Cross course in home

In the reconstruction which will follow the treaty of peace, there is no question more vital than that of the public health. Just as the war has brought about a political world-conscience, modern medicine has shown the imperative need that we develop community responsibility for higher standards of living. Strong moral obligations demand that we remove, as far as lie within our power, all conditions which cause our fellow beings unhappiness and pain.

The American Red Cross is now mobilizing its strength for a new fight against "one of the oldest enemies of mankind—preventable disease." Its peace program includes a nation-wide effort to better public health, through urging communities to employ a public health nurse and through educating every wife and mother in the United States in maintaining to the highest possible degree the health of her family and to nurse members of her household during minor illnesses, through the Red Cross courses of instruction in home hygiene and care of the sick and home dietetics.

Such a program for "a healthier, happier America today and tomorrow" challenges the interest and co-operation of every church member in the United States, in that it is one of the most practical forms of social service.

*Alfred Harding,
Bishop of Washington.*

dietetics aims to teach simple home cooking and the essentials in properly balanced family diet—what every woman should know and what few rightly understand. These courses are now being offered at local Red Cross chapters, and complete information regarding them may be secured from the chapter offices.

The Red Cross is only too glad to place its instructors and class-rooms at the disposal of parochial organizations interested in forming classes in home hygiene and care of the sick. In rural communities, traveling equipment

which has been packed in boxes suitable for transportation in an automobile, is available, and the Red Cross nurse might become a very valuable factor in promoting interest in isolated and remote districts where church and community activities are greatly in need of stimulation.

Instruction in the basic principles of "home-making" is not as spectacular as business training or reconstruction work in France, but it is, above else, woman's work and a field in which she may well be proud to serve.

A PROBLEM "OVER HERE"

BY MATTHEW K. SNIFFEN

FORTY years ago a prediction that the American Indian would some day fight shoulder to shoulder with the white man to preserve our civilization would have met with derision. Yet today there are approximately 10,000 Indians in our army and navy (mostly volunteers), who have done their part in the gigantic struggle to make the world safe for democracy. Back from the firing line, thousands of them have shown their patriotism in other ways. Their subscriptions to the four Liberty Loans were about \$20,000,000; they have been industrious in Red Cross work and other war activities, and responded splendidly along agricultural and stock-raising efforts. And, strange as it may seem, the majority of these Indians do not enjoy the privileges of that democracy for which they have worked and fought!

Because of the magnitude of the war, some home problems are in danger of being overlooked by the people of the country; and so far as the Indian is concerned, that is exactly what certain exploiters greatly desire. They will not neglect the opportunity that such a situation presents, but will take full advantage of it.

In the early days of this country the schemers sought to despoil the Indian by force; by inciting outbreaks and causing him to be "moved on" under the pretext that his presence was a menace to the peace of the border. Now the same ends are often attempted in a more subtle way—"under cover of law," by act of Congress.

Within the brief limits of this article I must assume that the reader possesses a certain knowledge of the subject; that he understands the past blundering and plundering policies; how solemn treaties were merely "scraps of paper;" how the Indian service was cursed by politics; how the guardian government, through indifferent or incompetent employes, allowed the ward to be robbed, until an awakened public conscience demanded that the Indian be treated with justice, honesty and intelligence.

The present policy is to transform the Indian into a law-abiding citizen, and yet he has been the victim of the most brutal and lawless methods on the part of those who sought to deprive him of his rights. Such things were of common occurrence in the past, but what about the present, when the greatest battle in the world's history has decisively refuted the doctrine that might is right? Let me answer the question by citing three cases that are now engaging our attention.

Recently a petition reached our office from the 3,000 Navajo Indians under the jurisdiction of the Pueblo Bonito Agency, New Mexico, calling attention to the

many grievances and wrongs they have suffered at the hands of a small group of American stockmen. This particular section has been the home of a portion of the large Navajo tribe for probably a century or more. The present generation has made rapid progress, is thrifty, law-abiding and self-supporting, and their industry contributed largely to the building up of prosperous towns adjacent to their reservation, where many Americans have amassed comfortable fortunes as a result of their trade. But in the midst of this progress the stockmen began to fence in many miles of the country, monopolizing the Indian lands, driving them off their individual allotments, and when that action was resented the Indians were threatened and intimidated. Instead of resorting to force to eject the intruders, these Indians sum up their case in the following simple but eloquent manner:

We appeal to the fair and unbiased judgment of every loyal American: Is it right to intimidate, terrorize, and endeavor to drive out 3,000 self-supporting, law-abiding Navajo Indians, with their flocks and herds, for the sole benefit of ten or twelve American stockmen? We ask the American people to investigate our matters here. Who have invested the most money in Liberty Bonds, or contributed the most to the Red Cross funds? The ten or twelve American stockmen, or our 3,000 Navajo Indians?

A representative of the Indian Rights Association visited these Indians this fall and secured first-hand information that verifies their statements. The matter has been presented to the authorities at Washington, but legislation may be required to secure an adequate adjustment of the difficulties. In that event, will not the American conscience support this plea for justice? It was Secretary Stanton who said to Bishop Whipple: "Congress never redresses a wrong until the people demand it."

The Mescalero reservation, in New Mexico, is a tract of about 300,000 acres, and the home of 625 Apache Indians. While not adapted to agriculture, the country is fine for grazing sheep and cattle. In addition, the reservation contains standing pine timber worth at least \$3,000,000. A bill is now pending in Congress that proposes arbitrarily to make this reservation a national park, or playground, "for the benefit and enjoyment of the people of the United States." The consent of the Indians has not been asked, nor does the bill provide compensation for the confiscation of their property.

The whites of that section are not suffering for pleasure grounds, as the National Forest reserves adjoining the Mescalero country on the north and south are more than ample for their needs. The fact that the senator who in-

roduced the bill has a ranch adjoining the reservation, and that its passage would undoubtedly increase the value of his private interests, makes his advocacy of such a measure indelicate, to say the least.

Six thousand Pima Indians live on a reservation near Phoenix, Arizona. They are thrifty, industrious and law-abiding, and it is their proud boast that they never made war on the white man. They have always been self-supporting, and ask aid from no one if their water rights are respected. The country is hot and arid, and without irrigation agriculture is a failure. By reason of priority of use, these Indians have the first legal right to the normal flow of the Gila River, but the whites above them simply take practically all the water regardless of that fact. During the past summer I visited this reservation, and also went over the farming region above it. What I saw clearly answers the question, "Why don't the Pimas get their water?" Along the Gila River there were seven diversion dams by which the water was carried to the various ranches of the whites, while the Indian ditches were bone dry. The crops of the former were prosperous looking, but on the reservation the Indians' fields were parched and ruined.

The Indian Bureau is now preparing to take legal action to secure an equitable division of this water, and it is hoped that something will be accomplished soon. Meanwhile, the Pimas are threatened with an "inside" danger. A former superintendent of the Pima Agency, who stands high in the councils of the Indian Bureau, recently acquired a financial interest in a large ranch that joins the reservation. This gentleman, who is still in the Indian service, has a thorough knowledge of the legal and physical aspects of the question at issue, and he has probably been advising the authorities on the situation. It was claimed by friends of the Pimas that this ranch was unlawfully diverting water that should have gone to the Indians, and that their erstwhile friend knew that such was the case. Not wishing to trust to rumor, I interviewed this official at Phoenix, when he not only admitted his financial interest in this ranch, but he acknowledged that his company was not entitled to the water; that they knew it belonged to the Indians. Notwithstanding this admission, I saw and photographed, not one, but four, diversion dams that this company had built across the Gila River, that made it almost impossible for any water to reach the Indian ditches below.

These facts were presented by me to the Indian Bureau upon my return from the west a few months ago and it is hoped that the conclusion will soon be reached that anyone connected with the effort to protect the Pima water rights should be above suspicion. Certainly he should not be allowed to "carry water on both shoulders," for thus far it has not spilled on the right side. His continuance in the Indian service would seem to be untenable. This statement is hardly a matter of controversy, but an attempt has been made to evade the real issue by accusing those mentioning it of being pro-German! How appropriate from one who adheres to the Hun doctrine that might is right!

What would happen if these schemers attempted to dispossess white settlers of their rights under similar circumstances? Probably armed resistance and bloodshed, if past history has any value; yet the Indian, instead of resorting to force, is trusting, with child-like faith, that

his rights will be protected by the guardian Government.

In spite of defects in administration and adverse environment, the Indian has made rapid progress in the past three decades. He is now in a transition stage, and it should be noted that he was asked to do more than was ever expected of the white man, namely, to take a step in a generation or two that required centuries for the Anglo-Saxon race. He has advanced more speedily than the regulations under which he is governed. Secretary Lane well said: "We are to control less and to help more. Paternalism is to give way to fraternalism." In other words, departmental red tape, with its various and petty restrictions, should be rapidly reduced and not increased.

The time has come when all Indians should be under the same law that governs the whites; when they should enjoy all the rights of that democracy which they have helped to maintain. This is aimed at in the Carter-Heyden bill, now pending in Congress, which provides in its opening section that "every Indian born within the territorial limits of the United States is hereby declared to be a citizen of the United States and shall have the benefits of and be subject to the laws, both civil and criminal, of the state or territory in which he may reside."

I do not want to close this article without merely mentioning the fact that the efforts of the Christian missionaries, the development of a governmental educational system—and especially the pioneer work of General R. H. Pratt at Carlisle—together with some able and intelligent men and women in the Federal Indian service, have done much to bring about this advance of the Red Man.

Another factor that should not be overlooked is the Indian Rights Association, which was organized thirty-six years ago (as a result of Bishop Hare's invitation to Herbert Welsh and Henry S. Pancoast to visit the Sioux country), to produce "such public feeling and congressional action as shall secure to our Indian population civil rights and general education, . . . and in time bring about the complete civilization of the Indians and their admission to citizenship." In the beginning of its work, the late General Armstrong, the founder of Hampton Institute, suggested a policy that has been strictly adhered to by the Association, namely, a first-hand study of actual conditions by frequent visits to the reservations, and on the basis of the information thus gathered, appeal to the proper authorities and the public. The effect of these efforts is summarized in a statement written by Bishop Hare shortly before his death, as follows:

The Indian Rights Association as a free and independent society has given to the cause of Indian rights disinterested ability of a high order. It has brought to light hidden things of darkness. It has made officials feel that they were under the public eye. It has made ears attentive to cries for help which otherwise had been deaf, and it has given faithful officials the reward and help of knowing that they would have in all their right measures strong public backing. Without it the friends of the Indian would feel that by definite, earnest effort they could accomplish but little and were beating the air.

While much has been accomplished, the work is by no means completed, and it will undoubtedly be needed for many years to come. Final success cannot be achieved in the twinkling of an eye; the process of the Indian's absorption into our body politic must necessarily be gradual, because of varying conditions; but the ultimate end will be greatly helped if democracy at home is made safe for him.

May 10, 1919

NEWS OF THE CHURCH

ORGANIZATION FOR BETTER SOCIAL ORDER PLANNED

Churchmen Meet in Two-Day Conference to Make Plans

What promises to be an undertaking of considerable interest and influence was launched last week at a two-day conference held at the Church Mission House, New York, by a group of church people. This gathering, which crowded the board room, came together in response to the call printed a fortnight ago in the church press. Professor Vida Scudder of Wellesley presided. Among those present were the Rev. J. H. Melish, the Rev. B. I. Bell, Dean Lathrop, Dean Ladd, Mrs. Ladd, Professor Hunt, Mrs. Hunt, Mrs. Simkhovitch, Mr. Tittsworth of the Brotherhood Army and Navy Department, Miss Margaret Lawrence of the C. A. I. L., the Rev. G. I. Brown, the Rev. W. B. Spofford, William F. Cochrane, the Rev. R. W. Hogue, Mr. Crouch and Canon Elmen-dorf of the Social Service Commission, the Rev. G. P. Atwater, Deaconess Lloyd, the Rev. Francis Barnett and the Rev. Edgar LeBlanc.

Enthusiasm, a strong sense of social responsibility, a desire to work both wisely and fearlessly and a deep spiritual purpose marked the conference. Although no definite action was taken, those present agreed to form an association for the promotion of social justice and to that end an executive committee of twelve was formed in whose hands the formulation of name and aim, the drafting of a constitution and the mapping out of an initial program was put. This executive committee is to report at a meeting to be held during General Convention. The personnel of the executive committee is as follows: the Rev. G. I. Brown, William F. Cochrane, the Rev. W. B. Spofford, Dean Ladd, Dean Lathrop, Bishop Faber, the Rev. B. I. Bell, the Rev. R. W. Hogue, the Rev. J. H. Melish, the Rev. W. H. Hazard, Miss Scudder, Mrs. Simkhovitch.

The purpose of the suggested organization is to make good the resolutions passed by General Convention in 1913 in which it demanded "the achievement of a social order in which there shall be a more equitable distribution of wealth, in which the social cause of poverty and the gross waste of the present order shall be eliminated and in which every worker shall have a just return for that which he produces, a free opportunity for self-development and a fair share in all gains of progress."

CHURCH PAGEANTRY AND DRAMA COUNCIL MEETS

The first meeting of the Council on Church Pageantry and Drama recently appointed by the General Board of Religious Education met last Wednesday in New York under the chairmanship of the Rev.

Carroll Lund Bates. The council expects to ask the General Board for a central worker who can at once establish a clearing-house of information in regard to church pageantry and drama and later develop the field work. A reading committee was appointed (the Rev. Phillips Osgood, chairman, Mrs. Henry L. Hobart and Miss Marjory Lacey-Baker) to prepare a list of mystery plays, pageants etc., recommended by the council. A publicity committee (Miss M. J. Hobart, chairman) was appointed to disseminate information in regard to church drama. The Rev. George Long, D.D., who produced the pageant at the St. Louis convention was empowered by the council to take up the question of religious dramatic productions at the Detroit convention.

IMMORTALITY PROVED BY SCIENCE, SAYS PROF. HYSLOP

Professor Hyslop delivered a striking address at St. Mark's Church in the Bow-erie Sunday afternoon, May 4, on the light which psychical research has shed upon the Resurrection. Dr. Hyslop said that the doctrine of immortality and the ethical content of Christianity, as shown in the Sermon on the Mount, were the two dominant features that had made for the growth and spread of the Christian religion. The doctrine of immortality emphasized the worth of the individual. The bodily resurrection of Jesus Christ, he said, did not of itself prove the immortality of the soul. St. Paul, however, gives us the doctrine of the spiritual body which by conceiving of spirit and soul apart from the body, implies immortality. The data collected by the Society of Psychical Research has convinced Professor Hyslop that the doctrine of immortality has received by science a credible demonstration of its truth. The work of that society will have an important bearing upon Christian conduct by giving increased emphasis to the significance of the individual. The ties of loyalty to those we know and love here on earth are given increased significance, for psychical research has shown that these ties persist after death.

It was stimulating to hear Professor Hyslop affirm so confidently the ability of science to show that the spirit survives the body and that communication can be established between earth and heaven.

Editor's Congress Paper in Nation

There have been many requests that THE CHURCHMAN publish the paper delivered at the Church Congress by the editor, the Rev. William Austin Smith, on the topic, "The Effect of the War on Religion." Mr. Smith feels that he cannot comply with this request, but the editor of *The Nation* has asked permission to publish the address and it will appear in the issue of *The Nation* for May 10.

PHILADELPHIA CHURCHMEN ENDORSE NEW CHARTER

Social Service Commission and Churchmen's Association Approve Reform

PHILADELPHIA, PENNSYLVANIA.—The Social Service Commission of the Diocese of Pennsylvania is deeply concerned in the movement for a new charter for Philadelphia, and is attempting to secure interest and co-operation in securing the passage of the pending measures intended to achieve this end.

The commission announces that it is primarily concerned in every movement that has for its object the improvement of conditions in Philadelphia, and is particularly interested in those which are designed to provide the citizens with a more effective instrumentality for the working out of their ideas and ideals. It asserts that the city and its various activities are constantly handicapped by the lack of modern governmental machinery, and declares that a city of the size and importance of Philadelphia should have the most complete and up-to-date instrumentality at its command. "We are therefore interested," runs a statement recently made public by the commission, "in those concerns which provide for a small legislative body in place of the present cumbersome two chambers, and for the concentration of responsibility and authority in executive matters that is essential to effective government. For this reason we join with other public bodies and public-spirited citizens in urging upon the legislature a favorable consideration of the pending legislation dealing with this subject, and especially the bills introduced by Senator Woodward."

The Churchwoman's Association has also interested itself in the matter of charter revision, and at a meeting held on March 28 the following resolutions were passed:

WHEREAS, The Government of a city affects the well-being of all its inhabitants, and

WHEREAS, The present Government of Philadelphia has resulted in grievous conditions, and

WHEREAS, The hope for better civic conditions lies in a change of government,

BE IT RESOLVED, That the members of the Churchwoman's Association endorse the proposed plan of charter revision, believing that the changes to be brought about by its adoption will make for a fuller and more abundant life for the people of Philadelphia.

Church Abolishes Rented Pews

NEWARK, NEW JERSEY.—By action of the vestry and approval of the pewholders the custom of renting pews in St. Barnabas's Church has been given up, with the understanding on the part of those who formerly rented pews or sittings that their subscriptions will equal the amount previously given in the form of rent.

INTERCHURCH MOVEMENT HOLDS OPENING MEETING

Cleveland Conference Launches Great Interdenominational Campaign

The sessions of the opening conference of the Inter-Church World Movement met last week on April 30 and May 1 in Cleveland, Ohio. At the Hotel Cleveland, nine hundred rooms had been reserved for the members of the conference. The purpose of the conference was to place the business and the plans for the movement directly before the delegates. J. Campbell White of Wooster, Ohio; S. Earl Taylor, R. E. Diffendorfer, Fred P. Haggard of New York; A. E. Cory of Cincinnati and Raymond Robins of Chicago were the chief speakers. The purpose of the Inter-church World Movement is to carry out "an adequate world program for the Christian Church in the new era" by means of united study and united effort to assure the support of the mission work of the co-operating communions at home and abroad. United study, a united budget, a united program and a united appeal are the main features of the plan. The campaign may be compared to the Nation-Wide Campaign for the united support of the federal agencies of the Episcopal Church just launched from the Church Missions House, New York.

AUBURN PRISONER TRIES TO STEAL SUNDAY OFFERING

SYRACUSE, NEW YORK—St. Paul's Church here would have been poorer by \$108, the amount of a recent Sunday's offerings, had it not been for the quickness of Mr. Charles Ketley, a seventy year old warden of the parish. On Monday afternoon, Mr. Ketley, according to his custom, was counting the contributions in an upper room of the

Lockwood Memorial Parish House. Leaving the money stacked in piles on the table he went down stairs to obtain a bag in which to carry it to the bank. When he returned a moment later the money had disappeared. From the window he saw a man, whom he had previously noted in the lower hall of the building, walking down the street. He immediately started in pursuit, raising the cry of "stop, thief." The man broke into a run and a number of people attempted to stop him. Detective Bennett was standing outside the post office building and made an easy capture. The man gave his name as Walter Jepson, and proved to be a paroled prisoner from Auburn.

Bishop Brent for Geneva Conference

It has been announced by the board of governors of the Summer School of Province II, which will meet at Geneva, New York, from June 30 to July 11, that Bishop Reese will not be able to conduct the conferences for the clergy on the 8th, 9th and 10th, but that Bishop Brent will be present and will conduct the conferences instead. The speaker at the Fourth of July evening meeting will be Chaplain John Ward of the 107th Infantry in the 27th Division. Chaplain Ward was twice decorated and was cited for bravery every time he went into action. He is the rector of Grace Church, Buffalo.

Chaplain Browne D. S. C. Back

Chaplain D. H. Browne, rector of Christ Church, New Brighton, Staten Island, has returned to this country, after eighteen months service with the A. E. F. He comes home with the rank of captain and with the D. S. C. for bravery in the Argonne drive. Under the fire of the German machine guns he dragged ten men one by one to places of safety.

CROOK WHO STOLE \$2500 FROM CLERGY ARRESTED

Confesses Guilt When Trapped in Albany by Pittsfield Rector

PITTSFIELD, MASSACHUSETTS.—The clever imposter whose game to extract financial help from the clergy has been exposed in the church press, was finally caught in Albany by the Pittsfield police through the help of the Rev. Stephen E. Keeler, rector of St. Stephen's Church here. Late on the afternoon of April 23 Ralph Walter Hall, aged thirty years, was identified in the crowded station at Albany by Mr. Keeler and arrested by Chief of Police Sullivan and Inspector McCloghan, who rushed him in an automobile over the state line to Pittsfield. Hall was identified by several warts on his right hand and by four false front teeth which he removes when convenient. Hall had tried to defraud Mr. Keeler of \$150 the day before, but Mr. Keeler was suspicious, and Hall left Mr. Keeler's study in Pittsfield only to telephone him later from Albany where Mr. Keeler made an appointment to meet him at the railroad station. Mr. Keeler then notified the Pittsfield chief of police, who went with him to Albany and there effected the arrest. The following account of Hall's visit to Mr. Keeler's rectory has been sent by Mr. Keeler to THE CHURCHMAN:

"In a recent issue of THE CHURCHMAN there was an article warning the clergy against a clever crook, who was obtaining money from the clergy under false pretenses. He turned up yesterday in my study, representing himself to have been, until recently, the secretary of Bishop Morrison, and to be suffering from tuberculosis. Later what purported to be a long distance telephone conversation with Bishop Morrison took place, followed later in the day by two telegrams from Bishop Morrison. In these, the bishop directed me to give the man \$100, and send him to Iowa.

"I became suspicious of him, and, in spite of his clever acting and very intimate knowledge of the bishops and clergy of the Church, I was able to trap him and caused his arrest in Albany yesterday afternoon.

"By his own confession, he has obtained \$2,500 at least from the clergy of the Church since January 1. He has represented himself to have been at some time the secretary of Bishop Anderson, Bishop Morrison, Bishop Greer, Bishop Longley, Dr. Roland C. Smith of Washington, Dr. Alexander Mann of Boston, and Dr. Karl Reiland of New York. The clergy are usually called by the long distance telephone, when some well-known bishop or priest of the Church commends to their care a young fellow, Mr. Ralph C. Hale, who is in their city and stranded. Not long after that, Mr. Hale shows up and, by his manner and general knowledge of the Church and its clergy, works his game.

"It would be a great help to the Pittsfield police and to me if any of the clergy or laymen of the Church, who have been his victims, would communicate with me. So vigorous and widespread have been his operations, from St. Paul to Washington, that he ought not to be left at large nor get off with a light sentence."



A SERVICE ABOARD THE U. S. S. SEATTLE

The books in the hands of the men were given by the War Commission. The chaplain officiating, the Rev. John S. Putnam, is not a minister of the Episcopal Church, but of the Dutch Reformed Church, in which he has served for some years; he is, however, a candidate for holy orders and will soon be ordained to the diaconate.

SEMINARY CENTENNIAL CELEBRATED BY ALUMNI

Notable Speakers Address Friends of "The General" on Anniversary

By Charles Chase Wilson.

The General Theological Seminary has just completed the celebration of its one hundredth anniversary. The week's festivities opened with a service at St. Paul's Chapel on Monday, April 28, at which time the students and faculty of the seminary took part in a memorial service in commemoration of the first classes of the seminary, which were held in the vestry-room of St. Paul's Chapel. There was a procession in academic costume around the church and up into the vestry-room, where Dr. Manning and Dean Fosbroke made short addresses. After the service the students and faculty of the seminary were entertained at lunch in the parish house.

The celebration proper took place on the Wednesday and Thursday following. About one hundred and fifty, including both graduates and undergraduates, were present at the choral celebration of the Holy Communion in the chapel on Wednesday morning. This was followed by breakfast in the refectory. The weather was warm and bright, and most of the alumni spent what was left of the morning about the steps of the buildings welcoming their friends and classmates among the new arrivals.

After a stand-up lunch in the gymnasium the order of the day, for the first part of the afternoon, as announced on the program, called for "class and group reunions of the alumni in specially designated rooms." The class and group reunions undoubtedly took place, but from the appearance of the close they were all held on various sections of the iron fence, from Jarvis to Eigenbrodt. The class of 1917 met on the chapel steps, only to adjourn after passing a vote of welcome to Chaplain Carhart of the navy, recently returned from overseas. By half past three the general aspect of clerical black, already relieved somewhat by the olive drab and blue of chaplains' uniforms, began to be illuminated still more by the bright colors of the hoods of the alumni and invited delegates from universities and other seminaries, as they formed in line in front of Sherred Hall. Just before four o'clock, led by a crucifer in cossack and surplice, the procession left the Ninth Avenue entrance of the seminary, and made its way across the street and into St. Peter's Church around the corner. First came the students, after them the alumni, the juniors first, then the visiting delegates and the faculty, and last of all the bishops, among whom were Bishop Tuttle and Bishop Greer.

The general subject for the afternoon was education in the new age. When the procession had come to St. Peter's Church, and all had found their places, Bishop Greer made a short address of welcome to the alumni and delegates and appreciation of the work of the seminary, and then introduced the first speaker, Chancellor Brown of New York University. Chancellor Brown called attention to the rôle that education must play in teaching the

true meaning of democracy. He said that just now the fact was that the greatest interest on the part of students was in chemistry, engineering and medicine, but predicted a swing back to humanistic studies, studies humanistic in a new sense, psychology, economics, sociology, and especially history. "History should not be simply a recital of past events," he said, "but an interpretation of past events with an eye to the future. The history of the past will have to be re-written in the light of the war, and that re-written history in its turn, will have a profound effect upon the world's future. We must have a reverence for the past, but that reverence must not degenerate simply into a bulwark of conservatism."

The next speaker was the Hon. Frederick Paul Keppel, Assistant Secretary of War and formerly dean of Columbia College. He gave an account of the moral condition of the American troops, and spoke very highly of the recreational work that has been done in France, especially since the armistice. To show that this work is being appreciated on the other side he quoted the following request which appeared a short time ago in the daily official cablegram from overseas. "Send over plenty of welfare workers. The best men you can send are the women." He praised the work of the chaplains, and said that experience has shown that mixing up welfare work with that of the chaplains has not been a success. The men do not like heart to heart talks sandwiched in between the third and fourth reel of a moving picture. He predicted that the chaplains would play an increasingly important part in the work of the army. "If the War Department's plans go through," he said, "the position of chaplain will be more worthwhile than ever for high-minded men."

Bishop Rhinelander's subject was the relation between theology and education. He pointed out that education, by its very nature, must be dogmatic and urged that this be generally recognized, and that more definite teaching be given in our parishes.

After evensong in the chapel the alumni dinner was held. There were almost three hundred present. The refectory was packed table to table and there were a large number who had to be served downstairs in the gymnasium. In the pauses between courses the general hum of conversation was punctuated by class cheers. After dinner Professor Jenks read a paper on the history of the seminary.

The weather on Thursday was rainy and disagreeable, but the chapel was filled for the service of thanksgiving which took place at eleven o'clock. After opening prayers by Bishop Lines, the president of the Board of Trustees, a psalm, and the Nicene creed, Dean Fosbroke read the bidding prayer in which the benefactors of the seminary are commemorated.

The sermon was by Bishop Tuttle. His text was from Genesis XL, 8: "How old art thou?" He spoke about the founding of the seminary, with special reference to certain turning points in the missionary history of the church, and closed with an appeal to the seminarians. At the close of the sermon a solemn *Te Deum* was sung in thanksgiving for the seminary's hundred years of service.

BISHOP OF ALBANY CONDEMNS SELFISH NATIONALISM

Calls for Tolerance, Courage and Leadership in Convention Address

ALBANY, NEW YORK—The diocesan convention began here on May 6. Bishop Nelsons convention address was delivered on the opening day. The question of diocesan boundaries was the first topic he discussed. He explained that since Central New York and Albany were the dioceses affected by the plan drawn up by the provincial committee, any recommendation to General Convention would depend upon their action. He himself refrained from comment. In speaking of world peace he said:

"We must avoid Pharisaism in considering the object of our national existence, and we cannot emphasize too strongly Mazzini's great saying that "Nationality is Mission." The Italian patriot believed that there is a general purpose for humanity, in which each nation has its special part. It exists in order to make its contribution toward the purpose of humanity and not merely to become selfishly powerful and rich.

"We have felt and expressed our righteous indignation toward that imperial and imperious state which aimed at selfish aggrandizement and plunged the world into war. Must we not be even more indignant at those self-styled patriots who court popular favor by proclaiming that our country has no concern or obligation in maintaining peace in other continents."

Christian unity requires courage as well as tolerance, said the bishop. Greater freedom to exercise leadership in promoting of unity should be granted the bishops by General Convention. In regard to leadership, he continued:

"No problem of Church or State is of greater practical importance in these days than that which has to do with leadership, because leadership rightly exercised and properly guarded against abuse is a necessary element of democracy. Bearing this general principle in mind, let us note certain assumptions which seem to underlie a more or less popular conception of present day statesmanship in the Church. First, it is recognized that we are confronted by a great moral crisis. Second, the Church must meet this as a unit. Third, there must be leaders to point the way.

"The first and second steps in this sequence are obvious and may be regarded as almost axiomatic. The third gives rise to questionings. Who are to be leaders: how are they to be chosen: how are they to lead?

"In answering these questions it is important that we should consider whether those who are to be led are intelligent, earnest and capable of initiative, or whether they are so lacking in these qualities that they must depend upon others for vision and program."

Free Pews in Connecticut

Christ Church, Waterbury, and St. Mark's Church, New Britain, Connecticut, have adopted the free pew system.

HOLY TRINITY, PARIS, TO BE AMERICA'S WAR MEMORIAL

Plan to Raise Half Million to Commemorate Fallen Heroes

The following announcement of the plan to make Holy Trinity Church, Paris, America's great memorial, has just been sent to THE CHURCHMAN by the Rev. F. W. Beckman, rector of Holy Trinity.

Across the Atlantic, three thousand miles from home, under wooden crosses lie thousands of America's best and bravest. Fighting for the right, they made the supreme sacrifice and God has received them.

In the land where they lie buried, in the city of Paris, the heart of France, is the famous American Church of the Holy Trinity, the largest and most beautiful American church abroad. Episcopalian in name, its pews, its services, its ministrations have been free to every American of whatever church allegiance throughout the war. Scores of the clergy, including many bishops, and almost all of them chaplains or special workers in our army, have spoken from its pulpit. Thousands upon thousands of American boys in khaki, blue and marine green have worshiped there. For many it was their last service in God's house, and many have been borne by their comrades under the folds of Old Glory out through its doors to their last camping ground. In addition to this, Holy Trinity from the very beginning of the Great War, has made its contribution in countless ways to the cause of the Allies.

Because of all this, the thought has spontaneously been urged that after the war, Holy Trinity must be more than America's great church in Europe, it must be America's memorial church, her Westminster Abbey in Europe.

To present this matter to our citizens at home was the object of my recent visit, which was all too short and only permitted me to go to a few eastern cities. The world knows the war record of America, it knows the value of its contribution to the allied cause. It knows of the unsurpassed fighting qualities of our men. The story of Cantigny, Chateau Thierry, Belleau Woods, St. Mihiel, The Argonne, have been written imperishably in American annals and the world's. Lasting memorials will be erected at home and in Europe but none will be more fitting or appropriate than the conversion of America's most famous European church, one which itself has a record of contribution to the cause, at the same time unique and glorious into a church of memorials for America's hero dead. Just how fitting this is Holy Trinity's war effort (included as it is as a part of the greater whole) will show. From the very beginning of the war, Holy Trinity became headquarters for American leadership and work in the desperate cause of French and Belgian relief. Working daily through these terrible months and years, the rector, (until April 1, 1918, the Rev. S. N. Watson, D. D.) and his wife, together with the church's many loyal members, gave themselves, their time, their influence, their money to the great cause. Hundreds of thousands of dollars, tens of thousands of garments, food, artificial limbs, etc., were

distributed through them to the destitute. Working through the Fatherless Children of France and French and Belgian organizations, it has cared for thousands of widows and orphans. Since the coming of the A. E. F. the clergy and people, (including the War Commission assistant) have worked unceasingly, not only in the church itself, but in military hospitals, soldiers' and sailors' clubs and canteens, the Red Cross and the Y. M. C. A. The present rector and his wife, with one hundred assistants, since October, 1917, have directed the American Soldiers' and Sailors' Club and canteens founded by Rodman Wanamaker and the Emergency Aid of Pennsylvania. Known, since their opening, for hospitality and cheer by American soldiers and sailors who visit them at the rate of five thousand a day, they are still doing their important work, with an influence wider than ever. The clubrooms, restaurant, entertainments, American ice-cream, the ice-cream service to the military hospitals, (the most extensive in France) sightseeing tours for the convalescent and men on leave, free tobacco, chocolate, jam, etc., distributed in camp, hospital and club, will be forever remembered by the A. E. F.

But reverting to the church itself, throughout the entire period, since America's entrance into the war, its pews have been filled with soldier, sailor and war worker. Many civilians left Paris in 1914, and when the menace of the German offensive again threatened in the spring and summer of 1918, many more departed. I am sure that the military service held every Sunday afternoon—the especial pride of Chaplain Arthur Washburn, the War Commission assistant assigned to Holy Trinity's staff—is the most popular and distinctive military service in France. The music is led by a United States infantry band and war choir of sixty voices. Prayers are offered, songs of home and national anthems are sung, addresses are made by chaplains and others in the service, Old Glory is borne into the church by a color sergeant with guard under arms detailed by the commanding general. The church is filled.

On all national days all America in Paris finds its way to Holy Trinity. The services held on Memorial Day, 1918, (a description of which appeared in THE CHURCHMAN), on the Sunday after the armistice at which Bishop Brent preached, and again on the first Sunday after President Wilson's arrival in France, which he attended, and at which Bishop Guerry preached, are unforgettable, and are a part of the history of the war.

Therefore, it is not strange that to a church so consecrated and to a people so devoted should come the vision of perpetuating within her walls for all time and with visible memorials her country's effort and sacrifice, and in which she, herself, has been an inseparable part. The war memorial plan already adopted includes:

1. The annual Memorial Day service for American soldier and sailor dead.
2. A great tablet to be placed on the west wall in memory of the American dead of the great war.
3. Tablets to the American combat divi-

sions, (thirty), the navy and those who gave their lives before America's entrance.

4. A Book of the Gold Stars, to contain service records with place of burial in Europe of Americans.

5. Certain flags and standards, if procurable, for the church's interior.

6. Possibly, the completion of a memorial chapel within the church.

The plan also includes, a war memorial endowment fund of one half a million dollars to be given by thousands of American gold starred families, churches, Sunday Schools and other organizations in memory of those of their number whom they may name and who rest in soldiers' graves in Europe. This fund will be invested for the many times increased work of this American church among its countrymen and will serve as a witness in France of America's faith in God through Jesus Christ.

The greater America in France, after the war is certain, and consequently the opportunity for Holy Trinity and not only at Holy Trinity itself but at its Chapel of St. Luke's which with its clubrooms has been in years past, American student headquarters in Paris. Since the war, when all students left, this property has been used as a part of American Military Hospital No. 3 for officers. Within the past month, 2500 students selected from the A. E. F. have entered upon courses in the Paris schools and universities and are living in the student quarter. In the autumn, thousands will come from America, including those who formerly would have gone to Germany for special work. Last Sunday the clergy of Holy Trinity made the first announcement of the opening of work among American students and twenty-five men remained after the morning service to discuss plans. This is but one of the many channels of American opportunity for work among Americans through which Holy Trinity's influence must flow.

It has been gratifying to be assured on all sides, that of all war memorial plans thus far presented, Holy Trinity's is the most appealing. An American committee is now being organized, representative of the clergy, laity and officers and men of the army and navy, which in the near future, under the chairmanship of Dr. Stires, rector of St. Thomas's Church, New York, who spent many months in overseas duty, will announce its campaign. The executive secretary of the committee, is Major Archibald G. Thacher, commanding a battalion of the 306th Infantry, A. E. F. (address 59 Wall street, New York). It is the confident purpose of this committee, co-operating with a similar committee in Paris to bring this campaign to a successful conclusion within a few weeks after it is formally begun.

Library for Trinity College

J. Cleveland Cady, the noted architect, who helped to design the Metropolitan Opera House, and who died April 17 in New York, has bequeathed his extensive architectural library to Trinity College, Hartford. For the safe transfer of the valuable volumes, Mr. Cady provided a sum of money.

BISHOP LAWRENCE SUMMONS CHURCH TO MEET SOCIAL RESPONSIBILITY

Massachusetts Convention Hears Stirring Call from Bishop Who Describes
the Twenty Weeks Campaign as His Way of Celebrating
His Twenty-fifth Anniversary

Opening Service and Convention Address—The convention of the Diocese of Massachusetts opened on May 1 in Trinity Church, Boston, with the Holy Communion. At this service Bishop Lawrence made his annual address in which he summarized the work of the year. After touching on the missionary and the educational work done in Massachusetts, the bishop gave this call to social service.

The Church's Social Responsibility—"In the matter of social service," said Bishop Lawrence, "good church people say, 'Why does the Church touch that problem? Why not leave it to the social workers?' The Church touches the problems because it is the Church of Christ; and the Church has not the spirit of Christ if it does not touch these problems. The people who need as much arousing as any are the people in our churches every Sunday. We read, 'I was in prison and ye visited me.' Christians are responsible for the welfare of our prisoners and their humane treatment. How many people in the Boston churches last Sunday know that the Charles Street Jail right within a half a mile of us now is a disgrace to the city, brutal, inhuman in some of its conditions? How many people in our churches throughout the state know that the State's Prison only two miles from us, is mediaeval in its structure and in some respects unfit for men to live in? These conditions are not the fault of officials of the prison, city or state, but of so-called Christian people who do not care to know the facts, or if they do, do not want to pay the taxes to correct them."

Responsibilities at Our Doors—"How many of our communicants know," he continued, "that the problem of the feeble-minded loose upon our community is a source of grave danger to the morals and health of our young people? How many now that the legislature hesitates today at appropriating money for new schools and homes for the feeble-minded lest Christian people be unwilling to pay the taxes? How large a proportion of our so-called best church people know anything of the problem of housing the poor in the city, of the efforts to diminish the terrible so-called social diseases, and how many give a thought to the devotion of the district nurses and the heroism of the police? How many employers who are also craftsmen and communicants have read the remarkable statement of representatives of labor in England as to what they think are the just relations of labor and capital,—a striking appeal for justice and industrial peace? Almost equally remarkable, especially as coming from the Church of England, is the Report of the Archbishop's Committee of Inquiry upon Christianity and the Industrial Problems. I wish that the Church in this country

could prepare a document one-half as able and prophetic."

Dangerous Lethargy—"And yet there are those who say that the Church does not need arousing in matters of religious education and social service. These are living questions of the day. It is no wonder, if this lethargic spirit prevails, that young men and women who have living questions of the day at heart, have no use for the Church."

The Church's Part—"The aim of social service in the Church is not in my judgment to create new organizations or to carry out special social service work, but to arouse in the people a spirit of service in society, and by illustration, education and practical leadership move them to work for results through social organizations."

The Bishop's Anniversary—The bishop then spoke of the way in which he celebrated his twenty-fifth anniversary—by the Twenty Weeks' Campaign. He also announced that his physician had again ordered him to lay down the work of the diocese and to take a complete rest until the autumn. The bishop described the work he had done in connection with the Church Pension Fund and the new hymnal, and closed with two suggestions in regard to our temper and attitude in relation to the restlessness of the times.

Americanization—"First," said Bishop Lawrence, "we hear much about Americanization of the foreign speaking peoples here.... One-fourth of the drafted men in this country of enlightenment and education were illiterate; ten to eleven millions of persons in the United States cannot read or write the English language. One out of every thirty-two persons in this state cannot read or write the English language. Now what is our motive for Americanizing them? Why are we interested in them at all? Is it because we want to get more out of them by making them more intelligent? Is it because we are afraid of them and we want to stop riots and keep the wheels of business moving? Or is it because we are really interested in them as men, women and children? Is it because as they have come to this country, we really want to make them fellow citizens with ourselves, and we have a kindly, genuine desire to know them and have them know us, that we may live together as brethren? Motives of self-interest are strong and often beneficent, but the motive that really wins men is a love for the man and sympathy with him. Employees of labor may promote co-operative methods and have some success, but the only enduring form of co-operation must rest on the co-operative spirit. When the administrators of factories and other business organizations personally know representatives of the workers and

are really desirous to co-operate with them, not as a matter of expediency but in order to give them their best chance, we may hope for better days."

The Fear of Bolshevism—"Second," continued the bishop, "timid and conservative people are shaking in their shoes at the sound of Bolshevism and lawlessness. They insist that the laws must be observed and that those who disobey or evade them are dangerous characters. Some of us who are not Bolsheviks will soon have a chance to test that out. Soon the execution of war prohibition and later of constitutional prohibition will begin. The question will then be not that of temperance, but of loyalty.... The point is, are we going to obey the laws or not? Are we going consciously to evade the law or not? Are we going to be lawless or loyal? No man who breaks the law in order to have a drink can complain if a brick goes through his window some riotous evening."

The New Piety—"My brethren," Bishop Lawrence said in conclusion, "some of these paragraphs are not such as the bishops of another generation spoke in their convention addresses; there was more of the flavor of piety in theirs. In these days, however, piety has taken on a new meaning, which, however, was current in the Apostle's day when he reasoned of righteousness, temperance or self-control and judgment. With great solemnity and high hopes we look for the future. We who have fought for liberty and law, for humanity and brotherhood, must live for these things and carry them on for our children's children. God help us do it."

The Business Transacted—The business sessions of the convention were held as usual in Huntington Hall. Most of the reports were printed and in the hands of the convention, including the revised form of the constitution and canons as presented by Dr. Endicott Peabody. During the morning session several of the returned chaplains appeared in convention and were all given a warm greeting. Dr. Patton, director of the Nation-Wide Campaign addressed the convention and won its interest in this undertaking. In his report for the Church Pension Fund, Dr. Mann said that every premium in the diocese had been paid, for which great credit is due to Mr. Charles E. Mason. Archdeacon Dennen, reporting for the committee on training of laymen, wanted to turn over this work to the board of education, and it was so voted.

Resolutions—The Rev. Philo Sprague introduced a resolution endorsing the League of Nations—the essential principles as fundamentally Christian. Bishop Babcock was appointed to convey the love and sympathy of the convention to Dean Hodges in his serious illness.

Dinner of Episcopalian Club—The members of the convention were the guests of the Episcopalian Club at dinner at the Copley-Plaza. Bishop Lawrence spoke on the formation of an organization of chaplains with provision for regular training and advancement for chaplains in the peace establishment of the army. There was community singing. Chaplains Addison, Peabody, Rollins, Dewart and Edwards spoke.

Our Weekly News Letters

NEW YORK

Community Drama—The Y. M. C. A. and the Y. W. C. A. are planning to make an interesting gift to the community in the way of neighborhood drama. There is to be a brief series of dramatic incidents from American history as the culminating feature of the community sings to be held in the open air throughout New York this summer. These dramatic incidents will be quite frankly forms of folk drama in which the audience will be brought into participation with the actors both through the spoken word and through song.

Out-of-Door Evangelistic Meetings—The Evangelistic Committee of the city is making plans for its open air street, park, shop and tent meetings from May to October. In 1918 over three thousand such meetings were held at two hundred and twenty centres with speakers who made their addresses in many languages. Bishop Greer, Mr. Stephen Baker, Mr. R. Fulton Cutting and other churchmen are on the committee.

New Officers in Diocesan Organizations.—One new vestryman was elected at the Easter Week parish election of Trinity Parish, Lawson Purdy, Esq., a member of the Chapel of the Intercession. At the annual meeting of the Church Club, Henry L. Hobart was re-elected president, Stephen Baker, J. Greer Zachry and Wm. Jay Schieffelin, vice-presidents, Francis Skiddy Marden, secretary, E. S. Pegram, treasurer. The new trustees are Taber Sears, Aymer Johnson, W. Willis Reese and Wm. N. V. Hoffman.

Bishop Kinsolving in New York.—On the eve of sailing for Brazil, Bishop Kinsolving addressed a meeting hastily arranged by the Brazil Committee of the Woman's Auxiliary. He described the splendid service the sons of the Brazilian clergy have rendered during the war. Part of the fund thus far contributed to mark the anniversary of his consecration, was presented to him at this reception. It is hoped that the fund will continue to grow.

Dr. Barbour's Resignation—Some weeks ago as we were going to press, I heard of the resignation of Dr. Barbour, rector of the Church of the Beloved Disciple, which is to take effect on the twenty-fifth anniversary of his rectorship, February 1, 1920. I had no time then for more than brief mention of this fact.

The Church of the Beloved Disciple was erected through a gift of Miss Talman of Trinity Parish. The cornerstone of the church was laid in 1870. Dr. Barbour came to the church from Trinity Church, Trenton, where he had served for nineteen years. There are five hundred communicants in the parish.

The Service Men's Club, organized by Dr. Barbour shortly after the armistice was signed, has sixty-five members. The club will be a nucleus for post-war work.

Discussing the changes caused in a re-

ligious point of view by the war, Dr. Barbour says:

"I believe a lasting good has come of the close relations our army chaplains have had at the front. They have worked together, and on this account have overcome many differences which stood in the way of church coöperation. The general effect of the war along this line will slowly bring about better understanding among denominations of the world."

The vestry of the Church of the Beloved Disciple have just announced their acceptance of Dr. Barbour's resignation and have passed resolutions expressing their deep regret at his decision to give up the rectorship.

In Memory of Dr. Vibbert.—On May 11, the Third Sunday after Easter, a memorial service for Dr. Vibbert will be held at Trinity Chapel at eleven o'clock. Dr. Manning is to make the memorial address. Dr. Vibbert was vicar of Trinity Chapel from 1891 to 1910 and vicar emeritus from 1910 until his death last August.

Special Services.—Bishop Dunn of British Honduras was the preacher at Trinity Church last Sunday morning. In the afternoon the annual service of the Girls' Friendly was held. On Wednesday a service in memory of the Lusitania victims was held at the cathedral.

To Go to France.—Miss Edith Hadley, the diocesan president of the Girls' Friendly who has done such fine work in organizing the G. F. S. for war service in this city, has resigned from the presidency and is planning to sail for France in June to work under the Committee for Devastated France.

Community House Suggested in Connection with Grace Church—A plan to establish and carry on a people's co-operative community in connection with Grace Church was outlined at a meeting recently held at 47 University Place under the direction of Dr. Slattery and others.

The proposed building for the people's community, a twelve-story affair, would contain women's and men's dormitories, club and recreation rooms, a co-operative store, a department store, restaurant, cafeteria, grillroom, dining rooms, and also would be equipped in one of its sections as a family apartment hotel.

The tentative plans also specify a women's club on one of the floors, and possibly another such suite for men. There would be a library and reading rooms in both of these club suites, and a music room, not to mention billiard rooms and possibly bowling alleys.

The suggested site for the community building is that of the old St. Denys Hotel, so far as the Broadway frontage is concerned. According to explanations given at the meeting as to the building, the cost would be in the neighborhood of \$4,900,000.

Harmonious treatment is suggested for the Broadway side of the building, taking the form of parks on either side of the avenue, with cloistered entrances on each side also. The proposed new structure architect-

turally harmonizes with Grace Church, directly across Broadway, as would the park and entrance features.

The entire proposition, it was explained, was for the purpose of social work. Plots of ground are planned for the children, and also general child recreation is embraced in the scheme.

MARGARETTA MILLER

ALASKA

Anvik, March 2—The quarantine rules which have prohibited travel in this section all winter, have been relaxed about Marshall. The influenza did not appear all in this section. The new reindeer herds with native Indian apprentices in charge under an Eskimo herder, at Shageluk, apparently doing well. The mission here had three deer carcasses this winter—pounds. The success of the reindeer herds will tend to stabilize Indian life and move the necessity for their present nomadic existence. Gold has been discovered only two days' journey from the mission at Anvik, but there is as yet no evidence of great success.

Physician Dies of Influenza—Frank W. Lamb, of the delta section of Yukon, died from influenza. He is survived by his mother, wife and infant son, all now at Akiak. Dr. Lamb was much beloved all in this section, and will be greatly missed. He came from St. John's Park, Detroit.

Tanana Crossing—Some of the difficulties in keeping a mission open here is centralizing the Indians at this point can be realized when present prices are quoted: Sugar, 50 cents per pound; flour, 30 cents; 30-30 cartridges, \$3.00 per box of 20; \$1.50 per pound and everything in proportion. A co-operative store run for the Indians would help greatly in bringing them together. And these isolated Indians do want to learn the Christian way of life; they want the mission for one reason. When the mission was closed last year, their one plea was that they had just begun to see the light a little, and they feared that with the mission closed they might lose the light and turn back to the old way (the heathen way) of life. During all the three days of discussion prior to the leaving of Mr. McIntosh not once did they mention the project saw-mill or anything else; they were concerned only about whether they were to have a mission to lead them in God's way and hold them to Jesus' trail. They were told that their help on the mission building would be good evidence to the Christians in the United States of their desire for a mission. The boys whipsawed (by hand) about 3,000 feet of lumber and 600 logs 32 feet long, besides helping the erection of the building, with no pay but their board. The result is one of the finest mission buildings in Alaska, but is untenanted. This work calls for missionaries of the highest calibre, for there is no regular line of communication; months are passed without mail; no telegraph, but the Indians are sending for the Macedonian cry, "Come over and help us!" Will it go unheeded?

GUY H. MADARA

RHODE ISLAND

Easter at St. Paul's, Pawtucket—A scarcely a parish in the diocese had a more notable Easter than St. Paul's church, Pawtucket. At Morning Prayer 6:30 A. M. three stained windows, Eucharistic lights, white altar hangings and other gifts were dedicated. At the 7:30 A. M. the largest number made their communions at any one service in the history of the parish. Bishop Perry preached in the forenoon. At the Sunday School carol service in the afternoon the offering for missions was over \$1,000, a remarkable sum for a school numbering less than 300 members.

Twenty-Year Rectorship—The twentieth anniversary of the rectorship of the Rev. James E. Barbour at the Church of the Advent, Pawtucket, was celebrated on recent Sunday.

Gifts—St. Paul's Church, Providence, has received as a thank-offering a brass basin in memory of Mr. Alfred Blease, whose house seven years ago the first services were held for a year. At the church of the Holy Spirit, Fruit Hill, a processional cross was dedicated on Palm Sunday. Both these churches are prospering under the guidance of the Rev. George Pine, associate diocesan missionary. By the will of the late Mrs. Sarah K. Cook, a communicant of St. James Church, Woonsocket, the parish receives \$5,000, to be placed in the fund accumulating for a new church.

JOSEPH M. HOBBS.

NEWARK

Women Vote at Trinity Cathedral—At the annual parish meeting Easter Monday morning in Trinity Cathedral Church women were permitted to vote for wardens and vestrymen, as well as for deputies and alternates to the diocesan convention. This enfranchisement was a result of a recommendation made by a committee headed by Morrison C. Colyer. The committee was appointed a year ago to investigate the charter issued in 1746 by King George II. of England. Until such investigation had been made it was held that the amended union of the Newark diocesan convention, which, in 1913, made it lawful for women to vote at parish meetings did not affect parishes governed by colonial charters.

Bishop Lines Commends Parishioners' Efforts—Bishop Lines commended the efforts of members of St. Agnes' Church, East Orange, upon his annual visitation there Easter Sunday night, in their campaign to raise funds for the building of a new edifice. He recalled the fact that his first official act after becoming bishop was the organization of St. Agnes' Mission. The parish, now independent, was never so strong and capable of doing things as it is today, the bishop declared in expressing his belief that the present project will be accomplished. The Rev. W. W. S. Hohenchild is rector of the church.

New Rectors for Bayonne Churches—The Rev. Claude S. Soares of Richfield Springs, N. Y., assumed charge, April 1, of Calvary Church, Bayonne, succeeding as rector the Rev. John S. Haight, now

vicar of St. Thomas's Chapel, New York. The Rev. Richard W. Baxter of Brooklyn has become rector of Trinity Church,

United Services Very Successful—The three parishes in Hoboken, St. Paul's, Trinity and Holy Innocents' united on Wednesday evenings in Lent holding the services alternately in the three churches. The three choirs also united and made a very worthy representation. All of the services were very well attended despite the stormy weather and the last service, in St. Paul's, was most inspiring. Beginning in Trinity Church on the evening of Ash Wednesday with Bishop Stearly, the services carried on to Holy Innocents' with the Rev. Charles L. Gomph of Grace Church, Newark, as the preacher; then to St. Paul's with the Rev. Henry B. Wilson of St. John's, Boonton; then to Trinity again, the preacher being the Rev. Walter E. Bentley of the Church of the Ascension, Brooklyn; then to Holy Innocents', Bishop Talbot of Bethlehem as preacher and finally, St. Paul's at which time Bishop Lloyd preached. Wednesday evening in Holy Week the services were in the respective churches, the rectors preaching. For the three hour devotion on Good Friday all united in Trinity and Professor Edmunds of the General Seminary preached. All the churches feel that it was a splendid plan and brought the people closer together.

GRACE MCKINNEY.

OHIO

Memorial Oak at Painesville—At the time of the bishop's visitation to St. James' Parish (the Rev. R. J. Freeborn, rector), when eighteen persons were confirmed, a special service was held after the confirmation and an oak tree was planted in the yard of the church, as a memorial to Miss Nellie M. Dingley, a nurse, who served abroad with the Lakeside Hospital Unit. Miss Dingley was a native of Painesville and went to France two years ago, serving as a nurse until the time of her death last August.

Furnishings at Bellevue—During Lent many articles of furniture have been placed in St. Paul's Church, Bellevue, Trinity, Lyme, and Grace Mission, Clyde. The rector, Dr. Selinger was presented with a purse for the purchase of an automobile, in order that he may more efficiently care for his widely separated cures. The combined confirmation classes at these stations numbered twenty-two persons.

Large Confirmation Classes—Among the many large confirmation classes presented to the Bishops of Ohio are these in Cleveland, Trinity Cathedral, fifty-six; Emmanuel, forty-four; Incarnation, thirty; St. Luke's, twenty-six. At Trinity, Toledo, there were fifty-one candidates presented.

Memorials at Elyria—A memorial altar, reredos, sanctuary wainscoting and sedelia, were dedicated in St. Andrew's Church, Elyria, (the Rev. E. B. Redhead, rector) on Palm Sunday. These memorials are placed "to the glory of God, and in loving memory of David Lewis, 1860—1917."

Easter Day at Lima—At Christ Church, Lima, (the Rev. K. B. O'Ferrall, rector) Easter was a day of great rejoicing and inspiration. The congregation taxed the capacity of the church, the number of communions made exceeded any previous year, while the offering, \$3,700, almost doubled the amount asked for. This will cancel the debt of Christ Church, and form a nucleus for other parochial equipment.

Easter Day in Cleveland—In all the parishes in Cleveland Easter brought out large congregations at every service. After a Lent that had been a particularly devotional one, the people were the better prepared for the Easter services as is shown by the reports from the following parishes: Trinity Cathedral, eight hundred twelve communions, \$17,500 offering; St. Paul's Church, \$9,900 offering; Emmanuel, seven hundred fifty communions, \$4,750 offering; Incarnation, three hundred forty-five communions, \$3,100 offering; Christ Church two hundred fifty communions, \$1,300 offering; St. Luke's, two hundred communions, \$500 offering; St. Paul's, East Cleveland, two hundred thirty-two communions, \$1,000 offering; St. Alban's, one hundred twelve communions, \$400 offering.

GERARD PATTERSON.

MISSOURI

A Unique Document—St. Peter's Church, St. Louis, thinks that it has, probably, an instrument unique in the archives of the Church in this country. The sentence of consecration signed and sealed by Bishop Tuttle reads, "In the fifty-second year of our consecration. St. Peter's mission in St. Louis started over fifty years ago. The Parish of St. Peter's was formed in 1872. About twenty-five years ago the present beautiful stone church was built on Lindell Boulevard. A parish house named in memory of the Rev. Dr. William Short adjoins the church. During the rectorship of Dr. Phillips, the present rector, a dwelling adjoining the church on the other side has been purchased and occupied as a rectory and an attractive tower has been added to the church. During Lent of this year a drive was made to secure \$25,000, the amount required to cancel the church debt and the building was consecrated by Bishop Tuttle on the first Sunday after Easter. Bishop Tuttle preached the sermon and especially commended the congregation for its generosity in missionary givings. The bishop also recalled tender memories in connection with Dr. Short who, in his last illness, was supported by the parish just as during his active ministry, the parish meanwhile paying the salary of the rector. Bishop Tuttle dared to believe that the parish had been blessed and prospered because of its policy of kindly generosity and liberal missionary offerings. The bishop spoke feelingly of St. Peter's first rector, Dr. Berkeley, of Dr. Francis K. Brooke, sometime rector and later Missionary Bishop of Oklahoma and of Dr. Phillips who is in the seventh year of his rectorship. The Standing Committee of the diocese and various of the city clergy participated in the service of consecration.

HARRINGTON ROGERS.

ALBANY

Churches Honor War Heroes—The Albany churches observed Sunday the 27th as a memorial day for the men and women of America who gave their lives in the world war. At the cathedral, the Rev. Royal K. Tucker, Chaplain of the 105th Infantry of the 27th Division, was the preacher. In the afternoon 600 members of the 10th Infantry attended memorial services. Dean Larned, just back from naval service, made the address. At St. Peter's Church the rector dedicated a "victory pcw" as a memorial to the brave boys of the church who so nobly responded to the call for service. This is a thank-offering made by the congregation as an expression of gratitude for victory and is the first public memorial in Albany to commemorate the services and sacrifices of Albany soldiers and sailors. At Grace Church a requiem Eucharist for the souls of American men and women who have died in the war was celebrated. Palmer Camp of Spanish War veterans headed by their commander attended the service in a body. At St. Paul's Church, sixty-seven men of "B" troop attended special services in the afternoon.

J. N. MARVIN.

ATLANTA

A Lively Parish—The Sunday School of Emmanuel Church, Athens, has been merged into the Junior Auxiliary. The first Sunday of each month a missionary talk or program is given and special envelopes are used for a missionary offering in addition to the duplex ones. This has created much interest in the mission work among the children. The rest of the parish is equally busy. The woman's guild consists of four chapters, works for philanthropy and the building fund. During the past few years they have built the commodious and beautiful church edifice, an up-to-date rectory, a convenient parish house and are now finishing the church tower, which will be a memorial. The altar guild not only furnishes the altar hangings and linen for the parish use, but has given three altar sets to mission stations. The Woman's Auxiliary convenes twice a month, and studies missions, prays for missions, and gives to missions at each meeting. Like Christ Church, Macon, they have no dues. Everything is voluntary and there is a special service for the United Offering on All Saints and on Maundy Thursday. A number of the churches through the diocese have these services and they always give a fresh impetus to the offering. In the case of Emmanuel Parish, the offering has steadily increased every six months for the last nine years.

E. S. TAYLOR.

NEVADA

Legislature Follows Bishop's Advice—The recent legislature passed four laws suggested by the bishop in his annual address and endorsed by the convocation. The statutes were drawn up by the chancellor. One changes the date for the annual meeting of incorporated parishes to January 6, to meet requirements of the general canons. Permission is given for Indians and whites to marry. A new form of marriage license is provided which will

give previous marital condition, divorced or not, grounds for divorce, date of same, etc., and all answers to be sworn to, and providing a penalty for perjury. School census marshals are now required to enumerate Indian children, who are not on reservations, and provision will be made for their entrance into the public schools.

Death of a Faithful Worker—The Church has suffered a loss in the death of Mrs. Ada McCarthy of Hawthorne. For years she kept the work of the Church alive in her little community.

GEORGE WILLIAMS.

SOUTHERN VIRGINIA

St. John's, Roanoke—A memorial window has been placed in the aisle of St. John's Church, Roanoke, in memory of the late Mrs. James S. Battle, a devoted communicant and a member of the Daughters of the King. The parish chapter now bears her name. The interest of the people of St. John's during Holy Week and Easter week developed a marked response to the spirit of these times. The attendance on Holy Thursday, Good Friday and Easter Day was excellent.

Christ Church, Roanoke—A memorial font has been placed in Christ Church, Roanoke, by Mr. and Mrs. C. B. Wilson, members of the parish, in memory of Mrs. Wilson's mother, Mrs. Adelaide E. Sauling, whose death occurred in 1913. Lent, Holy Week and Easter were most encouraging and beneficial in this parish. Large congregations attended throughout, and on Easter the offering was \$11,000 which was used for the building fund. The Good Friday service was participated in by a large number of ministers of the various communions in Roanoke, and was appreciated as a token of unity and fellowship by congregations which nearly filled the church during the three hours. Bishop Thomson visited this parish on Sunday, the 27, and confirmed a class of twenty-seven.

G. OTIS MEAD.

PHILADELPHIA

Memorial Tablet—A bronze tablet, which was on view for the first time on Easter morning, was placed last week in the Church of St. Luke and the Epiphany, as a memorial to the late Theodore Voorhees, sometime president of the Reading Railroad and for many years a vestryman in that parish.

New Church Opened—On April 6 services were held for the first time in the Chapel of the Mediator, the Rev. Phillips E. Osgood, vicar. This church was built in memory of the late George C. Thomas by Mrs. Thomas, although a part of the expense was defrayed by a fund raised by gifts from people all over the world who had been helped by Mr. Thomas. The chapel is part of the Parish of the Holy Apostles. In the last year it has grown very rapidly and occupies now an important place in the life of West Philadelphia.

Dr. Jefferys Commends Women—At Holy Trinity Church a second meeting was recently held by Christian women of the

city to protest against housing condition and high rents. In May 1,000 women are to march in protest against the condition they have found. At this meeting a letter was read from Dr. Jefferys, of the City Mission; he said, "Almost overnight you committee is making itself felt from on end of the city to the other, by its daring in ripping into shreds the white linen with which our city has draped its hypocritical filth and beastliness until today. Your committee has determined that we shall know, as a whole body, the unspeakable horror of the present housing conditions by which landlords are collecting a percentage that would make Shylock jealous, or property neglected. There are leaking roofs, tumbling walls, mouldy floors, unhinged doors and murderous insanitation."

IRVING A. MCGREW.

EAST CAROLINA

An Encouraging Report—Bishop Delany spent Easter with St. Cyprian's Parish, New Bern, North Carolina, the Rev. R. I. Johnson, rector. He preached twice, confirmed six and baptized ten. The Easter offering exceeded all previous Easter offerings and amounted to \$600. "The Resurrection" was sung at daybreak on Easter and was followed immediately by the Holy Communion.

DULUTH

St. Paul's Parish—In St. Paul's Church the largest class ever confirmed was presented to the bishop on Palm Sunday evening. There were fifty-four, and half were adults. The Good Friday Three Hour Service was conducted by the Professor Ramsey of Faribault. Many came and were edified by the thoughtful address of the speaker. During Lent there were nearly thirty baptisms, mostly adults. Easter Day was a high day, in that there were more people in attendance than could possibly be accommodated and more communions made than ever before in the history of the parish. A parish dinner helped the attendance of people at the annual meeting and financial affairs were found to be in excellent condition. It has already been reported that altar ornaments had been given. They are of hammered silver and very artistic and four companion vases are to be given by another person. A memorial gift of the income from \$5,000 was also announced, this to be used exclusively for flowers for the altar. The church is out of debt and is planning new advancement.

HARRISBURG

Christ Church, Williamsport—At Christ Church, Williamsport, the Rev. Charles Noyes Tyndell, rector, on Easter Day over 80 per cent of the communicants made their communions and during the octave communions of the sick and "shut-ins" amounted to 95 per cent. The offerings in round numbers were \$5,350; including the Church School mite-chest offering of \$250. On the Sunday after Easter the Whitaker Memorial Organ, the gift of Mrs. Max L. Mitchell, a communicant of Christ Church, in memory of her mother will be dedicated. On March 30 the Rt. Rev. Dr. Edward Arthur Dunn, Bishop of

British Honduras, was the guest of Christ Church and preached before a very large congregation. On April 6 the Bishop of Harrisburg confirmed a class of forty presented by the rector of Christ Church.

BOSTON

The Year Book of Trinity Church.—This Year Book (107 pp.) provides interesting and stimulating reading. The work of various parochial organizations is summarized and reviewed. The variety and breadth of interest in good works which is aroused in a well organized parish, may be appreciated by a glance into it. The statistics are useful. Trinity reports this year 2142 communicants. This is almost a diocese in itself. There is a large Church School. But with approximately 300 children (I suppose mostly between the ages of 4-18), we see that it takes seven communicants in good standing to keep one child in the trenches. This problem, of course, is not peculiar to Trinity Church. But Rachel is mourning for her children "because they are not."

The Cathedral Naval Service Club.—It was found last summer that men of the navy while on shore leave resorted to the beaches in hot weather in large crowds. Accordingly the Cathedral Service Club opened hospitality rooms at Revere Beach, where several thousand sailors enjoyed rest, music, refreshments, and wrote letters home. The experiment proved so successful last year, that when the hot weather arrives and people flock to the beach, the Cathedral Naval Service Club will transfer its work from Bromfield Street to the same summer resort as last year.

Memorials in West Newbury.—At All Saints Church, West Newbury, Massachusetts, of which the Rev. Glenn Tilley Morse is rector, two noteworthy memorials were dedicated on Easter morning. One is a beautiful stained glass window made by Clayton and Bell, London, representing the Transfiguration of Christ, and provided for in the will of Brainerd P. Emery, in memory of his father and mother, the late Rev. and Mrs. Rufus Emery. It was much admired while on exhibition recently at the Arts and Crafts Society, Boston. The other memorial is a book-rest for the altar, carved in oak by John Kirchmayer, the famous wood-carver who has done most of the carving in this exquisitely beautiful church. It is in memory of Mrs. George Henry Poore.

CHARLES CHASE WILSON

WASHINGTON

Easter Week.—Easter week in Washington was filled with diocesan events. The bishop was more than busy. Tuesday he motored Archdeacon Greig of Worcester, England, upwards of 185 miles to and from St. Mary's City, Maryland; Wednesday he was engaged with the National Cathedral Association at Mount St. Alban all day; Thursday he attended the meeting of the General Theological Seminary trustees in New York; Friday he motored 85 miles to La Plata in Charles County to conduct in beautiful Christ Church memorial services for Lieutenant Harry White Wilmer, of

the U. S. air service, killed in action in the Ardennes in October. He was the youngest son of General L. A. Wilmer, a leading layman and citizen, and the whole countryside for miles turned out and filled the church to testify their admiration and respect for this brave young man whose comrades saw him fall smiling and waving his hand to them. He entered the war in the Canadian Expeditionary Force at the beginning but later won a commission in our army. Lieutenant Wilmer had been a communicant from early childhood. "Lead Kindly Light" was "wae hymn," learned by heart and often on his lips, and was sung at the memorial service.

The Visit to St. Mary's City.—The visit to St. Mary's City (the site of the founding of Maryland, its church, Trinity, being built on the very spot and out of the brick of the old Colonial State House) was partly to show the archdeacon old Maryland, settled by the English nearly 300 years ago, with many of the old families and houses still surviving, and also to give the people of our remote rural sections the benefit of Mr. Greig's inspiration and teaching. The new rector, the Rev. C. W. Whitmore, lately removed to this cure from Christ Church, Picawaxen, in Charles County, and president of the Archdeaconry of Southern Maryland, made his usual thorough preparations and a large and representative congregation assembled.

Cathedral Plans.—The National Cathedral Association meeting on Wednesday was begun by a festival celebration of the Holy Communion in the Bethlehem Chapel. At this the bishop told of the plans maturing to build the cathedral at once as a thank-offering for the self oblation of America, and especially her young men. These plans he had first announced at the victory service at the cathedral on the Sunday after the armistice was signed, which the participation of President Wilson, the Vice-President, the cabinet, the diplomatic corps, and officials from every civil and military branch of the Government, made the only representative national thanksgiving for the victory so far celebrated. The dean exhibited some new views of the interior of the cathedral and several of the canons spoke on the place of the cathedral in city and nation.

Other Easter week events were the Daughters of the King's diocesan convention at St. Alban's Church on Thursday, a session of the examining chaplains the same day, and a meeting of the Archdeaconry of Southern Maryland on Wednesday at Mechanicsville, St. Mary's County.

W. L. DE VRIES.

GEORGIA

Savannah.—The local clericus has kept up its meetings steadily through the year, and through Lent the papers and discussions were especially full of interest. Following is a list of some of the subjects and readers: Need of the Increase of the Ministry and Ways of Supply, the bishop of the diocese. Suggestions for the Keeping of Lent, Bishop Osborne. Preachers and Preaching, Archdeacon North-Tummon. The Preaching Needed at This Time, the Rev. W. McGlohon. Education through Environment, the Rev. J. D.

Miller. The Christian View of the Intermediate State, the Rev. J. D. Wing. The Appeal of the Primitive Church, the Rev. W. Dakin. The Opportunity for America, the Rev. J. L. Taylor. The Body of Christ and the League of Nations, the Rev. J. D. Miller.

Sewanee Endowment.—The work of raising the endowment for the University of the South has gone on energetically in the diocese. Unfortunately, by some oversight, Holy Week was fixed by the central committee for a special effort with meetings, suppers and collections. This prevented the parish clergy from taking the interest in it they otherwise would and will probably cause the amount raised to be less than it might have been with better arrangements. It is a matter of wonder that any one should have proposed that week.

At St. John's Church, Savannah, on Palm Sunday night Bishop Reese made his annual visitation and confirmed a class of twenty-seven, fourteen boys and thirteen girls. The bishop also preached upon the religious education of the young.

EDWARD W. OSBORNE

BALTIMORE

Crowded Services at St. Paul's.—At Old St. Paul's, Baltimore, the lenten services were unusually well attended. On Good Friday the three-hours' service drew a congregation of about two thousand from many parts of the city, scores standing up throughout the service. On Easter Day every available bit of space in the large church was filled. The communicants at Easter in the mother church numbered over seven hundred, and at the chapel more than five hundred, twelve hundred in the parish. More than 32,000 soldiers and marines have been entertained at the parish house since the United States entered the war. The Easter offering for St. Paul's Chapel aggregated \$4,000.

IOWA

Easter Events.—Several unusually happy occasions are reported for Easter in the diocese. At Trinity Cathedral, Davenport, there were 373 communicants. Bishop Morrison officiated at the Holy Communion, and Dean Hare preached. The cathedral, which holds 600 people, was packed, and many were turned away. The offering was \$1,450 and the Sunday School reported in its mite-boxes \$85.

St. Paul's in Des Moines, the "mother church" of the city, had large congregations at both the Holy Communion and the children's services. St. Mark's had the best Easter in its history, and St. Luke's reports three splendid services, with an offering of \$615.

At Trinity, Iowa City, the seat of the state university, there was the largest attendance of many years; 234, with 118 communicants, and an offering of \$700. Iowa was favored with perfect Easter weather, clear and warm. The season was a bit too late for Easter lilies; but beautiful white flowers of other kinds crowded the sanctuaries and chancels throughout the diocese.

ALLEN JACOBS

CONNECTICUT

Notes Around the Diocese—St. Paul's, Southington, has passed from mission status to a parish. All Saints', Oakville, has had a very successful mission, conducted by Father Tiedemann, O. H. C., and Father Mayo, O. H. C. Fifty years of service as treasurer of the Berkeley Divinity School is the record of Mr. Charles E. Jackson of Middletown. The trustees presented him with a handsome clock with inscribed plate to mark their appreciation of his services and the occasion. Trinity, Wethersfield, has increased the rector's salary twenty per cent after an every-member canvass. Memorial additions to endowment funds, in the name of Mary A. and Dr. Samuel Hart and Mary W. Bailey Barbour have been given to Grace Church, Old Saybrook. The house in which Mr. Seabury was elected first bishop of Connecticut is in view for an old people's home projected by the diocesan social service commission. Christ Church, Waterbury, has adopted the free pew system. Connecticut raised its quota for the Church War Commission. Bishop Brewster sent out a pastoral for "Humane Sunday." Twenty parishes in the diocese having over 125 communicants and no chapter of the Brotherhood of St. Andrew have been visited by field secretaries and as a result fourteen new senior and two new junior chapters have been started.

JOHN STOCKTON LITTELL.

MAINE

A New Rector Appointed—The Rev. John H. Yates has begun his duties as rector of St. Mark's Church, Waterville. Mr. Yates brings with him a rare experience of twenty months' service in the navy as chaplain upon the U. S. S. *Melville*, the flagship of Admiral Sims while in active service in European waters.

Rector Returned from the War—The Rev. Victor O. Anderson, rector of St. Mark's Church, Augusta, who has served under the Red Cross in hospitals in France, has returned home, and has resumed his parish activities after an absence of one year.

Ordination in the Cathedral—In the Emmanuel Chapel of the Cathedral Church of St. Luke, Portland, the Rev. Paul Gordon Favor was ordained deacon by Bishop Brewster on April 30. Dean Vernon preached and the candidate was presented by the Rev. Ernest A. Pressey. It is interesting to note that Mr. Favor begins his work in the Church after some years of efficient service in the Congregational Church. His last charge was at Farmington, Maine. He is also a graduate of Dartmouth College and of the Andover Theological Seminary. Mr. Favor has had also a brief military career, which consisted in taking the rigorous training at Camp Zachary Taylor, where he received a commission as chaplain and later he was stationed at Camp Upton. During the past few weeks Mr. Favor has been working under the direction of Dr. Leighton Parks at St. Bartholomew's Church, New York, and for the present he will continue his work there.

ERNEST A. PRESSEY.

English Church News

The Clergy Association—There is always a difficulty about finding an appropriate and not too cumbersome name for any new society. The Federation of Catholic Priests, of which I wrote last week, at least indicates the view-point of its members, even if it leaves one to find out that it is not a Roman society. But the energetic northern clergy who have launched the latest venture have given up the attempt to get the objects into the title, and have called themselves simply the "Clergy Association," a simple title which was curiously enough as yet unappropriated. Their object is to secure a living wage for all clergy, beneficed and unbeneficed. Apparently they do not propose to initiate any new scheme, but to give practical support to the bishops and leaders of the Church in the endeavor which the latter will doubtless make to rearrange the finances of the clergy. They are not afraid to say that the Church is today employing sweated labor in its ministry. They are taking the taunt of the working-man seriously: that the Church can give no lead to the world of labor while it fails to act justly to its own servants—why don't the clergy do something for themselves?

The new movement takes its rise in the northern Diocese of Wakefield. Delegates from every deanery in the diocese met at Huddersfield, and adopted a constitution. But it is not to be a purely diocesan movement: Wakefield desires to give a lead to the whole Church, and make the movement a national one.

The Wrong Kind of Publicity—Clerical poverty being one of the subjects of the day, has been duly dealt with in these notes. The full facts will never be known; clergy, the world over, are sensitive about pleading for themselves and parading their woes. There are, however, exceptions, and the popular press, which does not seriously help the Church, is willing to give publicity to piquant cases. There is one northern priest, whom I will not name, who writes to say that, although he has £400 a year and a house, he cannot afford to buy a pair of boots. An obvious rejoinder could be made by hundreds of his brethren who know what real poverty is. And unfortunately one of them has made his rejoinder through the same medium. This other clergyman writes to say that his stipend is £156, and he has to pay house-rent, which leaves him only £126 to feed and clothe four people. So far, the reproof is just. But he goes on to make the other priest an offer, apparently in all seriousness, as he gives a pen-name, and asks that the reply be made through the newspaper. He offers to exchange livings with him, and pay him £100 a year for the privilege. He proposes to dismiss the servant, and do the housework and laundry with the help of his family. Even if this is a jest, it is a very stupid one. Exchanges of livings require the consents of the bishops and patrons concerned, and anything remotely resembling a money payment as between the two clergymen concerned would make the transaction simoniacal at once.

A Religion for the Ordinary Person—The Rev. A. V. Magee, vicar of St. Mark's, London, has not hitherto figured in these notes, but it is time he was mentioned. He is the brilliant son of one who was the special pride of our Church in the eighties, Archbishop Magee, Archbishop of York. The archbishop was a great preacher, even in that day of preachers. But his son has owed little to the advantage of birth; he has taken his own line, and achieved his present position in his later thirties. That was twelve years ago, and possibly if his church views had been of the safe variety he would have gone much further. But he is not the kind of man to care for such things; he is a strong idealist with a pronounced catholic bent. A lenten sermon, preached at St. Mary's Charing Cross Road, reveals him as one who has a distinct message for the times. Other preachers have been girding at modern superstition; I hear that "table turning" as well as modern dancing have been faithfully dealt with this Lent. But Mr. Magee diagnoses where others denounce. We have the spiritualists we deserve—because the Church of England is so very dull and respectable. The ordinary person, Mr. Magee would say, needs not an ordinary, but an extraordinary religion. The ordinary religion breaks down in time of stress. We have not cultivated what he calls the "romance of the unseen." The air of another world is still wanting in the Anglican Church; we have not taught the people to pray, and both the prophetic and the priestly aspect of religion have been neglected. Mr. Magee contends that the reservation of the Sacrament in church has been proved to give the atmosphere which storm-tossed souls need. Have we created, or even tried to create, this atmosphere of the supernatural? "The marvel to me is not that so many go to Rome, but that so few go."

The Teaching of the Old Testament—Partly perhaps because of the general questioning spirit which the war has produced, with a recrudescence of the old shallow queries which most people thought had been answered for all time, the subject of our attitude to the Old Testament is again being discussed. There are still many people, clergy as well as laity, who are apparently shocked at the statement recently made by the Dean of Lincoln (Dr. Fry) in convocation, that we can no longer accept the early narratives of Genesis as history. So Canon Peter Green writes a timely article in the *Guardian*, urging that newspaper correspondents and journalists should be helped to acquire a little elementary knowledge. Canon Green is not a "latitudinarian" nor a "modernist," but a very masculine Catholic, who has been particularly successful in dealing with lads and young men. Ignorance rushes into print, and people believe what they see in print. The fault is with the clergy for not giving clear and definite teaching on the Old Testament. He thinks it strange that any educated man should still suppose the question of the literal history of the first part of Genesis to be an open one.

JAMES CAIRNS.

DEAF-MUTE MISSIONARY DIES SUDDENLY IN UTICA

UTICA, N. Y.—The Rev. Harry John Van Allen, missionary to the deaf and dumb, known through the greater part of the state, died suddenly at his home here on April 15. He had conducted services on Sunday in Troy, Schenectady and Albany and retired on Monday night in his usual health. An attack of heart disease, from which he has suffered for some years, occurred early Tuesday morning and brought about sudden death. The Rev. Mr. Van Allen was the only deaf mute clergyman in the service of the Church in the state outside of New York City. He has been missionary to the deaf and dumb in the Diocese of Albany since 1898, and in Central New York since 1901. He took up residence in Utica in 1902.

Harry Van Allen was born in Clayton, New York, May 27, 1866, the son of a lake captain. He lost his speech and hearing as a result of scarlet fever, but acquired the ability to speak. He was educated in the Rome Institute for Deaf Mutes, and afterward at the Gallaudet College in Washington.

He started work as a printer on the Clayton *Independent*, subsequently following his trade in other places. He was at one time employed as instructor in the Pennsylvania Institute for the Deaf at Mt. Airy, and edited the school publications. He studied for the ministry and in 1898 was ordained by Bishop Doane. He was a faithful and diligent missionary, traveling almost continually, ministering often to individuals through the two dioceses as well as to the small groups that gathered in the various cities. Naturally the statistics of such a work can never indicate the tithe of its real value. He was a member of various associations concerned with the education of the deaf, and also of the Holland Society of New York, being directly descended from Pieter Gerritse Van Alen of Yapough, New Jersey. He wrote many magazine articles on historical subjects and a *History of the Pennsylvania Institute for the Deaf*, 1820-1895. He leaves a wife and a son and daughter. The son recently received honorable discharge as sergeant major of the 613th Aero Squadron, U. S. A. The burial office with requiem was said at Grace Church, Utica, at noon on Easter Even.

Apportionment Receipts Are Too Small

The third month of the year shows the following receipts towards the apportionment on the books of the treasurer of the Board of Missions: From parishes, \$218,000.47; from individuals, \$34,333.33; from Sunday Schools, \$2,552.55; from Woman's Auxiliary, \$24,588.29; from Junior Auxiliary, \$1,747.15; total, \$281,221.79. "While this is not as large a sum as we hoped to announce," writes Mr. King, "not nearly so large as needed, we are impressed by the fact that it immediately follows the enormous contributions of last December and shows the greatest earnestness on the part of very many."



Add Another Joy to June

Strawberries are vastly better with Puffed Rice scattered on them.

These grains are so thin, so flimsy, so savory that they just fit in with fruit. And they add what crust adds to a shortcake—a delicious blend.

The ideal summer supper is Puffed Wheat in a bowl of milk.

These grains are toasted whole-wheat bubbles, crisp and flaky, eight times normal size. Every food cell is exploded, so they easily digest.

Crisp and douse with melted butter for hungry children in the afternoon.

Teach girls to use Puffed Rice or Corn Puffs in home candy making. They make candy lighter and give a nut-like taste.

Whole Grains Steam Exploded

Puffed Wheat and Puffed Rice are whole-grain foods, of which children get too little.

Over 100 million steam explosions are caused in every kernel. Thus every granule of the whole grain is fitted to digest.

Serve them abundantly.

In summer time keep all three kinds on hand.

Puffed Rice Puffed Wheat
Corn Puffs

All Bubble Grains Each 15c Except in Far West

The Quaker Oats Company

Sole Makers

(3083)

The Open Forum

The Sacrificial Element in Christianity

TO THE EDITOR OF THE CHURCHMAN:

I have just now read the contribution of Clarentium and venture to place alongside his not too familiar citation of Matthew Arnold's testimony a perhaps even less well known instance of witness, more notable still. I quote from memory, but I believe correctly.

All will accord that Charles Darwin was not only an unbiased truth-seeker, but a man, as those who knew him best testify, of "humble heart." Lady Hope says in an article from her hand in one of our journals some two or three years ago, writing of Darwin's last illness:

"I found him propped up in bed, and was welcomed very cordially. Noticing that he held a Bible in his hands, a finger marking the place he had been reading, I asked, 'What are you reading today?' 'Hebrews, always Hebrews, the royal book.' 'And about what?' 'Jesus Christ, Jesus Christ and His Atonement, what else is there to read about!' Then he asked if I would have a service for his employees in a summer house near by. 'And I will leave the window open, so that I can here you sing.'"

EDMOND BENNETT.

Names Wanted

TO THE EDITOR OF THE CHURCHMAN:

The Great Lakes Naval Training Station has been designated as the training camp for the radio branch of the service, and is ready to receive men from other stations throughout the country. Many men have already arrived. The Episcopal camp pastors will appreciate the names of all churchmen going there. Will the clergy kindly notify us as soon as they learn of the transfer of any of their parishioners?

We would appreciate also the names of sailors transferred from sea duty and elsewhere to Great Lakes.

HARRY S. RUTH
JOHN WILKINS

Great Lakes, Illinois.

Indians and Civilization

TO THE EDITOR OF THE CHURCHMAN:

Having been in Indian work in Alaska nearly twenty years, I naturally read Mr. Stefansson's article lately published in THE CHURCHMAN with considerable interest. The statements made in the article were fair, and embody the opinions of many thinking men who have been more or less familiar with work among native peoples. The writer is free to acknowledge that much harm has been effected by unscientific, sentimental philanthropy. Young people have been taken away from primitive homes without any inquiry as to their ability to make use of an extended education, and have been placed in government and church boarding-schools, and have been kept there under strict supervision for a number of years.

No thought was taken that these young people had come from races where early marriage is the rule, and from parents that

are accustomed to a wild outdoor life, where the excitements of hunting and fishing were the everyday program of their life.

They return to their homes. They have learned new tastes. What their fathers liked, they do not. They have been educated away from their old life, but have not been educated enough to compete with the white man in his occupations. The results are frequently truly pitiable.

The criticism of the article revolves about the common, very loose use of the word civilization.

The condition that confronts our country and the Church is this, that native races are going to come into contact with white people of some kind. The white people that seek them, are too frequently, society's outcasts.

The only hope for native races is the Gospel. Wherever the Church has come first, and the work has not been too much interfered with by unchristian influences, there the race has prospered. Wherever the other element came first and sowed its habits, and its desires, the primitive race has suffered.

It is not a question of whether civilization shall be brought to primitive races. It is a question of what kind of civilization shall be brought.

HARRY P. CORSER.

St. Philip's Church, Wrangell, Alaska.

A Lesson in Propaganda

TO THE EDITOR OF THE CHURCHMAN:

I have received the following letter from an earnest churchwoman in St. Paul. It seems to me to suggest a valuable method which might profitably be followed in our Church.

GEORGE P. ATWATER.

Akron, Ohio.

The letter follows:

St. Paul, Minnesota.

I have just read your third installment on "The Church and the New Era," in THE CHURCHMAN, and I cannot refrain from expressing to you my appreciation of your articles.

One remark gives point to an idea I have long wished to express. It is in reference to having no church literature to serve you when you are "forced to wait an hour between trains." You further speak of the "Christian Science document" which is omnipresent. I have long wondered why the Church did not do systematic work in keeping her message ever before the public. Several years ago, for reasons which at the time seemed good and sufficient, I became interested in Christian Science and was an earnest worker in that organization for ten years, taking their courses of study required of practitioners, and in various ways came into intimate knowledge of their methods of work. This matter of publicity is the point in hand, and it seems to me the Church can learn a lesson. The General Christian Science Society has a publication committee (generally one man) on a salary of "not less than \$4,000 a year." He in-

creases his staff of helpers as he sees fit. Each state has its *publication committee*, usually a man. The entire church membership in that state is taxed a certain sum to maintain its state committee. A third step is taken by having each church or society have its local publication committee, man or woman, who chooses his own group of helpers, and works for *love*. These local helpers see to it that each hotel, waiting station, store, boarding-house, jail, factory, public building and what-not, is provided with clean, reasonably up-to-date copies of all the publications of the society. A few years ago a full quota of its publications was maintained on a transcontinental railway system.

Among the Scientists themselves it is considered very "erroneous" not to subscribe to at least the weekly and daily publications of the society. The periodicals for local circulation are usually supplied by the members who pass their own papers (after reading) over to the local committee. At the state annual meetings a map of the whole state used often to be exhibited, showing the localities where Christian Science was not known. Then the nearest society usually undertook to send literature into that benighted region. A very careful system of follow-up is carried on. A certain group make it their business to learn what use is made of the literature left in certain places. I verily believe that Potsdam might learn something in the way of propaganda from these enthusiasts.

But, in all seriousness, I have often thought what could the Anglican Church not do with the *whole truth* as she possesses it, if by systematic use of a half truth the Scientists have done so much!

The Scientists make their boast that more Episcopalians come to them than any other denomination. * * * *

That New Hymnal

TO THE EDITOR OF THE CHURCHMAN:

Permit me to thank my unknown Presbyterian brother, "Clarentium" for writing, and you for printing his able article in this week's issue.

The new hymnal will surely be laid to rest at Detroit. It may be satisfactory to a few wealthy congregations who unfortunately for themselves are led astray by modernist pastors, but to the great majority of churchmen I am glad to say its complexion, indicated by the deliberate omission of Cowper's great hymn, "There is a fountain filled with blood," will not only be distasteful but roundly condemned.

I know that the present namby-pamby, silk-gloved mode of preaching eschews the vulgarity of such a thing as "a fountain filled with blood," but if ever such false prophets and their deluded congregations reach the eternal land, which if the Word of God is true may be gravely doubted, they will find themselves to their astonishment very untrained to sing, "Worthy is the Lamb that was slain * * * who has redeemed us by His blood." "For without the shedding of blood there is no remission."

I have been dwelling during Lent upon the ritual of the five sacrifices of the Jewish Church and I have been appalled at the sentiment they express of God's ire against

May 10, 1919

sin and the present indifference of our civilization in that regard. We have almost lost a consciousness of sin; how many thousands of professing Bible believers are deliberately asserting "there is no sin." Satan has blinded the minds of these people by the god of this world, which is a god of human sufficiency, an outcome of that evolution which has perverted the thinking of the last two generations. One would hope that the complete collapse of our latest phase of civilization would make the philosophers, and the "mixed multitude" who follow their lead, abandon this misunderstood theory.

Let any one turn to the article on Exodus in Hastings' *Dictionary of the Bible*, which is supposed to be a conservative expression of the results of higher criticism, and if his religious taste has not become vitiated by the excrement of Germanic bibliology he will be astounded to read that an English clergyman whose scholarship gave him an entré into the select company of the contributors to that dictionary should deliberately say, that the Jewish ritual was the concoction of an enthusiastic priest sometime after the destruction of the temple, who imagined what he thought ought to be the ritual and therefore he concluded that *was* the ritual; and his various pronouncements he introduced with the usual formula, "Thus saith Jehovah."

Why, Sir, that clergyman evidently had not the faintest idea of the extraordinary details of the teaching of those sacrifices and the marvelous divine process of the removal of the detriment of sin as illustrated to the Hebrew nation in the ritual of the Day of Atonement. If your readers would give a few hours to mastering of the teachings of that ritual they would be filled with wonder that the editor of such a dictionary would admit into his pages such inane blasphemy.

The new hymnal is a disappointment. A great opportunity at a very great expense has been wasted. What we want is a book of distinctly evangelical complexion costing not more than seventy-five cents, which would put it within the reach of most congregations; and for those who could not afford, as many a small congregation is unable to do, to purchase a musical edition, let us have a book of words for twenty-five cents. The attempt of the Commission to compel every worshiper to possess a costly music book is foolish!

We are told that it was the object of the commission to provide a book with which all sections of worshipers might be satisfied, but why encumber the book with numerous plain-songs which may be to the taste of some seminaries and moneries, but which can never be used in ordinary congregations.

I forbear to say a great deal more in damnation of this book, feeling certain that the Detroit convention will never authorize it for the use of the Church; and if perchance they should be so misguided we shall find that not a few of us will seek relief elsewhere.

In fine, what must we think of the critical faculty of that commission which would omit Newman's hymn, "Praise to the holiest in the height," which Mr. Gladstone considered the finest hymn ever written?

H. MARTYN HART.

The Deanery, Denver.

Reading Matter Need

TO THE EDITOR OF THE CHURCHMAN:

Will you please give space to this informal appeal for reading matter for the state reformatory located in Huntingdon, Pennsylvania.

On coming here last January, I at once began to look into the life of the institution. I was told that I was the first rector to do so, and by a canvass at a later date found over ten per cent of the inmates had been baptized in the Church. I shall soon present a large class for confirmation, and then the first nucleus will be formed and the Holy Communion given at regular intervals.

I now plead for all good church people to send me copies of the Sunday papers having the picture section—something that takes the eye at a glance, and McClure's *Boys' Companion* in order to brighten up the long hours the inmates have to stay in their cells.

I might say the other denominations are not slow with their papers. Even the Christian Science publications get here. I feel when this appeal is read, good church people will help on their part.

FREDERICK JAMES COMPSON.

Huntingdon, Pennsylvania.

Shall We Stand or Fall?

TO THE EDITOR OF THE CHURCHMAN:

Not long ago one of my people asked why it was that a certain priest at the presentation of the offering, raised the plate above his head. I replied that I did not know, unless it was that he wished to demonstrate to the congregation that its offering was not so heavy but what he could lift it. Or that perhaps he wanted to get it up where God could see it. I have been in attendance upon services where it took two wardens, two vestrymen, an acolyte, the assistant minister, the rector, and a bishop, to get the offering (?) up onto the altar, each in turn taking a pull at it, while the congregation and choir vied one with the other in saying "All things come of Thee O Lord," or "Holy Offerings rich and rare."

That reminds me of a true story:

A number of years ago, at the time when elaborate presentations came in vogue, an elderly priest of the Church was officiating in one of the then "up to date" churches, and at the time of the presentation of the alms, the choir sang with great gusto, the above mentioned, "All Things Come of Thee O Lord." During the performance the old priest stood scowling at the plate, and as the choir finished he turned to the congregation with this remark. "Big fuss to make over forty three cents."

But seriously—is it not about time that we hear again that much neglected offertory sentence: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap?"

And for a season—say until our missionary apportionments are paid—would it not be well in place of standing at the presentation, that jurist and people alike fall low upon their knees with this petition on their lips: God have mercy on our stingy souls!

W. L. DAVIS.

Rochester, New York.

THE CHURCHMAN will gladly answer requests of its readers for information about advertisements.



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THE PRICES OF BOOKS

ACCORDING to a new ruling of the Post Office, the prices of books will no longer be published in the book reviews. Each week, however, the books received in The Churchman office during the week are listed on the inside of the back cover and in this list the prices will be given as usual.

Books About The War

Personal Stories of the War

ZIGZAGGING. By Isabel Anderson. Litt. D. Houghton, Mifflin Company. Boston. 1918.

THE FLAMING CRUCIBLE, THE FAITH OF THE FIGHTING MEN. By André Fribourg, translated from the French by Arthur B. Maurice. The Macmillan Company. New York. 1918.

Mrs. Anderson spent six months in France and Belgium Libre as a Red Cross volunteer, and had experience both in canteen and in hospital service. It was her fortune to be stationed at several different places, some close to the front, and thus she had a rare opportunity to learn by personal contact the conditions in the war zone. She worked and traveled with her ears and eyes open, and with her brain active, and thus was able to glean a great store of information. This information she has put into a record of great charm for the benefit of any that is so fortunate as to read her story.

Let it be said, however, that the gifted author did not go to France to gather material for a book. She went there to work for the soldiers, and work she truly did. Indeed one of the notable features of this narrative is the unconscious revelation of the great contribution of personal service made by the women. She shows that she had herself the spirit of Miss Lansing, who when caught in the German drive, wrote her brother, the Secretary of State, the letter being quoted in this book, these brave words: "We shall not run into danger, and if it comes to us you don't want us to run away from it, but take it as bravely as other people do."

This fine courage was shown by many women in the war zone. One striking incident must be quoted. A Belgian and his daughter had been sent as prisoners to Germany. The daughter's crime was this: At her father's trial for helping Belgians over the border, a Boche officer said to her: "You look rather English; or is it that you remind me of an English woman I have seen." Whereupon this plucky girl replied, "Perhaps I remind you of Miss Cavell."

Mr. Fribourg's experience was of quite a different character. He was a highly educated and cultivated teacher, but as a reservist was promptly called to the colors in 1914, and served as a private at the front for over a year, when serious wounds incapacitated him for any further military service. In fact, he became practically blind, and lost also the senses of smell and taste.

One looks in vain in this book for any account of battles or strategy. Indeed it is often difficult to tell where the author was at the various stages of his fighting career. He deals only with the immediate squad to which he belongs. Nevertheless the book is a thrilling account of the inner feelings which mark the soldier under such terrible conditions as those of the early stages of this awful war.

The author is perfectly frank. He does not attempt to gloss things over in the interests of the glory of war. It is at times a

rather gruesome tale of rain and mud and hunger and thirst and exhaustion and mounds and death. And withal it is a wonderful picture of the soul of the French soldier, a soul that Germany never could conquer.

The soldier's soul is beautifully illustrated by the feeling that came over the author with his first wound. He thinks then of what France is, and of his love for his country, and then says, "It is a divine revelation, long ardently desired, that bursts suddenly and simply before my burning eyes, as, lying at the bottom of a miry ditch, my heart swelling with love and cheerfulness, I weep joyously because my blood is flowing on the ground." He who was recently a mighty monarch, and is now an embarrassing fugitive, could hardly appreciate an emotion like that.

No brief review can do justice to this remarkable revelation. The closing story of fading sight, depression, and hopelessness, soon followed by faith built upon the kindness of strangers who guided his faltering footsteps grips the reader. Indeed the whole story strikes deeply into one's feelings, and as one realizes the dreariness of most of the soldier's days, one prays anew that the statesmen now engaged in the task will not stop until they have brought about a condition in which wars shall be no more.

L. W. B.

Men, Not Pensioners

THE DISABLED SOLDIER. By Douglas C. McMurtrie. The Macmillan Company. New York. 1919.

Dr. McMurtrie has made a great study during this war of the problem of rehabilitating the wounded and disabled soldier. He is at the head of the Red Cross Institute which has been formed for that purpose. The book reads like a romance. It takes up the history of the treatment of cripples since the dawn of civilization, with especial reference to the returned soldier of previous wars. It presents the new idea of restoring the man to industry, so that instead of being supported by society, he will be a component part of society, in other words a man and not a pensioner. It is a marvel how much has been accomplished already in the warring nations, and the book gives promise that the disabled and crippled soldier may be restored to society, and that he may even occupy a better position in spite of his infirmities. In order to accomplish this the man must be willing to go ahead, and, more important still, society must expect it of him, and his own family must encourage him in the new resolve. It is to create such an atmosphere that this book has been written.

G. E. T.

Saviour or Slave-Driver?

THE WHITE EAGLE OF POLAND. By E. F. Benson. George H. Doran Co., New York, 1919.

A Polish member of the Chamber of Deputies in Vienna recently declared that German rule over the Poles was iron-handed oppression. "Dear colleague, you

forget that Germany was the power that saved you," replied an Austrian member. "If I fell into the river," retorted the Pole, "and my saviour after pulling me out of the water refused to let me go but constantly repeated 'Now that I have saved your life you must be my slave' then I would cry out to God to save me from my saviour."

"Stop this rescuing," says E. F. Benson, "is the cry of the bleeding heart of Poland."

Mr. Benson is accustomed to the lovely masses of ivy on historic walls in England, and is not the least confused as he examines the mêlée of tangled politics that spreads its poisoned leaves over Poland. By the use of Russian, Austrian, German and Polish documents he traces the German designs on Poland down to their roots and makes a strong clear argument for the pronouncement of the three prime ministers of the Allies at Versailles in June, 1918, when they stipulated that an united and independent Poland with access to the sea was an essential to just peace.

A. L. M.

War Fiction

THE DOUGH BOYS. By Patrick MacGill. New York. George H. Doran Company. 1918.

Any one who read Mr. MacGill's quite charming sketches of life at the front with the Tommies in *The Brown Brethern*, will take the same sort of pleasure in his similar sketches of American troops in *The Dough Boys*. There is a thread of continuity in the successive chapters in that the adventures center about the same personalities—Burke, the handsome American boy who falsified his age in order to enlist, Sullivan, the strong man of King-arrow, and Stiffy, the cockney. The story is told with a simplicity that is but the more artistic for its disdain of fine writing. The humor is broad but true, the sentiment fine and tender, and the appreciation of fine things as sincere as it is unobtrusive. To our taste no better fiction about the war has been written.

L. G.

A French Nun

SISTER CLARE. By M. Reynes-Monlaur. Translated from the French by M. E. Arndrup. Robert M. McBride and Company. New York. 1918.

Sister Clare, the Franciscan, had spent her sheltered existence wrapped in the holy calm of the contemplative, never descending from the quiet peace of her mountain top long enough even to discharge the practical duties of the convent life. Only Père Jean had shaken his head saying that no soul can be assured of being on the right path that has not suffered. Then came the invasion of Belgium, and the awful day when the Little Sisters fled like frightened gulls before the German army; when Père Jean suffered martyrdom and Sister Clare stood on the Sambre bridge between the German and French fire, and at last the even more sorrowful day when a refugee in Rheims she saw the cathedral burned. But with that day came also the day when she could say:

"I have learned my weakness. I know, too, that God is too good to save us from

all suffering. I know that if we let Him do His will with us nothing can strike us without enlarging our growth. I know that He takes our sufferings into His hands and does wonderful, beautiful things with us."

The story is an allegory of France, fiction, but, according to the author, with every word verified by actual experiences. It is told in the quaint style, self-conscious and naive at the same moment, of the lives of the French saints and religious. It is quite evidently a piece of Roman Catholic "publicity," but its spirit is so good that one cannot resent that.

J. H.

The Charmed American

THE CHARMED AMERICAN, A STORY OF THE IRON DIVISION OF FRANCE. By George Lewys. John Lane Company, New York and London, 1919.

It is not surprising that the publishers decided to withhold the appearance of this story until the war was over, because they feared its depressing effect upon our own troops as they were embarking for the front. For the tale is realistic after the manner we are accustomed to in French stories of the war. It is gruesome to the last degree, for the author is unsparing in disclosing the horrible sights and experiences which were every day affairs to the *poilu* at the front.

Francois Xavier was a French immigrant, living in San Francisco with his wife and children, and he had already taken out his first papers for American citizenship at the time the Kaiser rocked the boat. He belonged to the reserve of the famous Iron Division, pre-eminent among the shock divisions of France, and he hesitated but a little while, before finding his way to his beloved native land, and in the face of many difficulties, finally getting a place in the regiment which faced nearly every hard job this terrible war offered to the often hard pressed French army.

It is safe to assert that no surviving soldier of the war went through more hard fighting than this "charmed American." The epithet, by the way, was bestowed upon him because he went unscathed through so many desperate struggles. Indeed, he was almost, if not quite, the only survivor of his original company.

In spite of the bloody details, the story is fascinating, and gives the reader a singularly vivid impression of the hard fighting as the individual soldier bent to his burden. Incidentally one learns a lot of the French slang of the trenches.

L. W. B.

Verdun

OLD GLORY AND VERDUN. By Elizabeth Frazer. Duffield and Company. 1918.

Another book of well-told war stories. This account of Miss Frazer's experiences abroad is particularly interesting because she gives so much definite information about the work done in hospitals, canteens, and among the children of refugees. There is a vivid description of the citadel of Verdun; another of the bombing of a hospital; and the whole book is radiant with that spirit of steadfast courage and hopeful endeavor which is the great unseen contribution of the men who fight and the women who serve.

M. L. B.

Joseph Pennell

JOSEPH PENNELL'S LIBERTY LOAN POSTER. By Joseph Pennell. J. B. Lippincott Company. Philadelphia and London. 1918.

Judged by the author's previous works, this volume is slight. There is an essay on the relation of the populace to art, and another on the need of the artist's participation in lithography, both written in the author's vivacious manner. There is also an account of his experience in printing the poster. The latter is shown in various stages of mechanical development. It is not a very good example of his art. T. S.

1919

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During its existence the company has insured property to the value of \$31,728,420,851.00. Received premiums thereon to the extent of \$319,356,442.45. Paid losses during that period \$157,034,362.32. Issued certificates of profits to dealers \$100,230,470.00. Of which there have been redeemed \$94,086,050.00. Leaving outstanding at present time \$6,144,420.00. Interest paid on certificates amounts to \$24,838,024.95. On December 31, 1918, the assets of the company amounted to \$16,823,491.34.

The profits of the company revert to the assured and are divided annually upon the premiums terminated during the year, thereby reducing the cost of insurance.

For such dividends, certificates are issued subject to dividends of interest until ordered to be redeemed, in accordance with the charter.

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ÆTNA INSURANCE CO.

HARTFORD, CONN., U. S. A.

WM. B. CLARK, President

CAPITAL, \$5,000,000.00

Reserve for all other Liabilities, \$18,578,092.92

Net Surplus, 8,428,339.65

Assets, 32,006,432.57

NOTE—The Security Valuations on which this statement is based are those fixed by the Insurance Commissioners.

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of New York

80 BROADWAY

BRANCHES

5th Avenue at 60th Street

Madison Avenue at 42nd Street

5th Avenue at 38th Street

Capital, Surplus and Undivided

Profits, \$30,000,000

Personals

(Continued from page 3)

THE REV. PERCIVAL CLARENCE BAILEY was advanced to the priesthood at the Church of the Ascension, Ontonagan, Michigan, by Bishop Harris, on April 23. Mr. Bailey is a graduate of Kenyon (1915) and of the General Seminary (1918). He has spent the greater part of his diocese on Ontonagan, and will continue to serve that community as rector of the parish.

THE REV. EDMUND LEE of China made an interesting address on the progress of the work in China at the meeting of the Missionary Society of the Virginia Theological Seminary on April 1.

THE REV. E. E. HALL was ordained to the priesthood on St. Matthias' Day, February 24, in St. Andrew's Church, Lexington, by Bishop Burton. The large congregation present filled the church. The service was unique in that it was attended by all the ministers of the colored churches of the city, with but one exception. The Rev. Mr. Hall is in charge of St. Andrew's, Lexington, and is missionary to the colored people of the Diocese of Lexington.

THE REV. J. F. W. FEILD, minister in charge of St. Luke's and Weddell Memorial Churches, Richmond, has been called to the rectorship of St. Paul's Parish, Hanover County, Virginia, and has the call under consideration.

THE REV. FREDERICK H. SLEEP has tendered his resignation as diocesan missionary in Western Massachusetts, the resignation to take effect on or before June 1. The Rev. Alfred DeForest Snively has accepted the appointment in his place. Mr. Snively was formerly rector of St. Philip's Church, Easthampton, and resigned his charge to go to war. He was a lieutenant in the 301st Ammunition Train, and has recently been discharged from the service.

THE REV. DUDLEY TYNG of the Diocese of New Hampshire, has accepted the rectorship of Trinity Church, Milford, Massachusetts, and will enter upon his new duties May 1.

THE REV. H. W. CRYDENWISE has resigned the charge of St. John's Church, Massena, New York, and has accepted a call to the rectorship of St. John's Church, Richfield Springs, New York, to take effect June 1.

THE REV. JOHN S. SIMMONS has accepted work in the District of Southern Florida. After May 14, address P. O. Box 162, Coconut Grove, Florida.

FROM THE WAR COMMISSION

The following chaplains have recently been honorably discharged from the service:

Chaplain Romeo Gould from the Naval Training Camp, Key West, Fla.; Chaplain Leonard Twinem, from the U. S. Navy; Chaplain Gilbert Darlington, from the Naval Air Station at Killinghome, England; Chaplain George Ossman from Camp Sheridan, Alabama; Chaplain Royal K. Tucker from 105th Infantry, A. E. F.; Chaplain E. J. Perot from Camp Sherman, Ohio.

The following have recently returned to this country:

Chaplain H. Russell Talbot, Chaplain John Brian McCormick, Chaplain Herbert Shipman, Chaplain Edward M. Jefferys.

Archdeacon J. H. Dodshon has taken up the work at Camp Sherman, Ohio.

The Rev. Elijah H. Edson has been appointed civilian chaplain at Camp Lee.

Bell Dedicated on Easter

At St. Bartholomew's Church, Wissinoming, Philadelphia, of which the Rev. Azael Coates is rector, a handsome bronze bell was dedicated on Easter morning. This bell, which was made at the foundry of the Meneely Bell Co., Troy, New York, is the gift of Mr. and Mrs. T. W. Mensing in memory of their son, who was the first child to be baptized in the present church building, and the first soldier from that town who died in the service of his country during the recent world war.

Portland Rector Dies

PORTLAND, OREGON.—The Rev. J. E. H. Simpson, for twenty-three years rector of St. Mark's Church, Portland, Oregon, after several months illness died suddenly Saturday evening, April 6.

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for May

4. SECOND AFTER EASTER.
11. THIRD AFTER EASTER.
18. FOURTH AFTER EASTER.
25. FIFTH AFTER EASTER.
29. ASCENSION DAY.

Preachers for Next Sunday

THIRD SUNDAY AFTER EASTER

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Hiram H. Hulse, D.D., Bishop of Cuba; afternoon (4), Rev. R. B. Pomeroy.

GRACE CHURCH—Morning (11), The Rector. ST. STEPHEN'S CHURCH—Morning (11), The Rector; afternoon (4), The Rector.

CHURCH SERVICES

St. Thomas's Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STILES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week-day Services: 7:30 A.M. and 5 P.M. Daily

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector
Sunday Services: 8 and 11 A.M., 4 and 8 P.M.
Week-day Services: 9 A.M. and 12:30 NOON, daily

Cathedral of SS. Peter and Paul

Washington Boulevard and Peoria Street
Chicago
Five minutes from the Loop, Madison St. cars
Sundays, Holy Communion 7:30, 9:15 and 11. Daily in Chapel at 7:00 A.M. May 4th and 11th, Preacher, Rev. L. C. Lewis.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

CHURCH SERVICES

St. Ann's Church, Brooklyn

Clinton and Livingston Sts., near Borough Hall
THE REV. G. ASHTON OLDHAM, Rector
Sunday Services: Holy Communion, 8 A.M.
Morning Prayer and Sermon, 11 A.M.; Even song and Address, 8 P.M.

CHURCH ORGANIZATIONS

WAR COMMISSION

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Bishop of Massachusetts

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What it does. What its work signifies. Why the work can be helped most effectively through the Board.

Address THE RT. REV. A. S. LLOYD, D.D.

President of the Board of Missions,
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year
281 Fourth Avenue.

CONFERENCES

CONFERENCE for Church Work: A General Conference meets at Wellesley College, Wellesley, Mass., June 19th to 30th, 1919. Directors: Rt. Reverend E. M. Parker, D.D., Rt. Reverend J. DeW. Perry, D.D. For registration, programs, or other information, apply to the Secretary, Miss Marian DeC. Ward, 415 Beacon St., Boston. The Summer School for Church Music meets at the same time and place.

DIED

MOORHEAD—April 12, 1919, after a brief illness, Clara, daughter of the late Mrs. C. F. Moorhead of Germantown, Philadelphia.

PECKE—At 45 Downing St., Brooklyn, April 25th, in her 96th year, Susan M., wife of the late Rev. Edward M. Pecke and daughter of the late Elias Guion Drake.

OBITUARY

FAIRBANKS—On the First Sunday after Easter a Window Memorial to the late Mrs. Fairbanks was dedicated by the Rector, the Rev. J. Francis George, St. John's Church, Essex, N. Y. The Memorial is the arch of the window on the southeast side of the church next the tablet to her husband, the late Rev. J. N. Fairbanks, rector 1857-1859, and is the gift of parishioners and friends. The figure is Fleur de Lis golden, encompassed with a variety of mosaic coloring and bears the inscription "1837, Ellen B. Ross Fairbanks, 1917." Mrs. Fairbanks was the daughter of the late Henry H. Ross, by whom the present church edifice was built and donated to the parish.

NOTICES

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Classified Advertising

CHURCH AND PARISH

PIPE ORGANS—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Kentucky, who manufacture the highest grade at Reasonable prices.

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louishurg Square, Boston, Massachusetts. Price list on application. Address **SISTER IN CHARGE OF ALTAR BREAD**.

CHURCH EMBROIDERIES

CATHEDRAL STUDIO—Church embroidery and materials. Specialty: English silk stoles with handsome crosses, \$6.50; plain, \$5.00; handsome gift stoles, \$12 upwards. English damask burse and veil, \$15, \$20. Agent for British-Israel publications. Miss **MACKEY**, 11 West Kirke Street, Chevy Chase, Maryland; thirty minutes by trolley from U. S. Treasury, Washington, D. C.

HELP WANTED

WANTED—Assistant in southern city. Prayer Book Churchman capable of taking charge of Sunday School, Men's Bible Class and Second Service. Address 1668, **CHURCHMAN** Office.

WANTED—Organist for small suburban mission. One hour from New York City. Small stipend and expenses. Morning service and one weekly rehearsal. Beautiful church and workable material. Address Westchester, **CHURCHMAN** Office.

WANTED—Conservative Churchman as assistant in a Southern Church. One who has had experience in Sunday School work and young people's organizations desired. Address 1675, **CHURCHMAN** Office.

GOVERNMENT wants Railway Mail Clerks. Men-Women. \$1100 first year. List positions free. Franklin Institute, Dept. F 128, Rochester, N. Y.

BOOKS RECEIVED

Fiction

TUMBLEFOLD. By Joseph Whitaker. \$1.90. (E. P. Dutton & Co., N. Y.)
THE SON OF PIO. By C. L. Carlsen. \$1.75 net. (E. P. Dutton & Co., N. Y.)
THE UNDEFEATED. By J. C. Snaith. \$1.60 net. (Appleton & Co., N. Y.)
MILDRED CARVER. U. S. A. By Martha Bensley Bruere. \$1.50. (Macmillan Co., N. Y.)
JIM—THE STORY OF A BACKWOODS POLICE DOG. By Major Charles G. D. Roberts. \$1.50. (Macmillan Co., N. Y.)
BLOOD AND SAND. By Vicente Blasco Ibañez. \$1.90 net. (E. P. Dutton & Co., N. Y.)
THE ARROW OF GOLD. By Joseph Conrad. \$1.50 net. (Doubleday, Page & Co., Garden City.)
THE DAY OF GLORY. By Dorothy Canfield. \$1.00. (Holt & Co., N. Y.)
WHILE THERE'S LIFE. By Elinor Mordaunt. \$1.50. (Holt & Co., N. Y.)
BOURRU. SOLDIER OF FRANCE. By Jean Des Vignes Rouges. \$1.90 net. (E. P. Dutton & Co., N. Y.)
NIXOLA OF WALL STREET. By Felix Grendon. \$1.50. (Century Co., N. Y.)
I'VE COME TO STAY. By Mary Heaton Vorse. \$1.25. (Century Co., N. Y.)
THE GIFT. By Margaret Prescott Montague. 50c. (E. P. Dutton & Co., N. Y.)
THE GAMESTERS. By H. C. Bailey. \$1.75. (E. P. Dutton & Co., N. Y.)
TALES OF SECRET EGYPT. By Sax Rohmer. \$1.50 net. (McBride & Co., N. Y.)
THE JERVAISE COMEDY. By J. D. Beresford. \$1.50. (Macmillan Co., N. Y.)

Biography

A SHORT LIFE OF ABRAHAM LINCOLN. By the Hon. Ralph Shirley. \$1.25 net. (Funk & Wagnalls Co., N. Y.)

Juvenile

UNCLE SAM'S BOYS WITH PERSHING. By H. Irving Hancock. 50c. (Henry Altemus Co., Philadelphia.)

SITUATIONS WANTED

ST. PAUL'S AMERICAN EPISCOPAL CHURCH, ROME, ITALY. The Organist-Choirmaster (age 35, married) desires position in the States where there is a good opening for energetic Church Musician. Expert Choir-trainer. Recitalist—over 300 pieces. Trained by Tertius Noble, York Minister, England, 1904-1910. Was his assistant there 1906-1910. Present post from 1910. Could commence duties about October. Address: Wm. Green, St. Paul's Rectory, Via Napoli 58, Rome, Italy.

SUMMER PIANO INSTRUCTION, Miss Emma Banks, 329 West 83rd Street, Schuyler 8820. References—Rev. Dr. Calvert, 49 West 20th Street; Rev. Dr. Manning, Trinity Church.

WANTED—Cathedral trained Organist and Choirmaster of long experience desires change of position to a live parish where there is opportunity for large work. Good organ essential. Expert in the training of boy or mixed choir. Communicant. Best of references. Address Concert Organist, **CHURCHMAN** Office.

CLERGYMAN open to engagement. Short summer sermons. Wide awake service. Frequent charge of metropolitan parishes. Address Glad Tidings, **CHURCHMAN** Office.

LADY with some knowledge of nursing wishes position as companion for the summer. No objection to traveling. References given. Miss J., 1711 Madison Avenue, Baltimore, Maryland.

LOCUM tenency wanted by experienced clergyman, late rector of an important parish, good reader and preacher. Address Chaplain, **CHURCHMAN** Office.

ORGANIST AND CHOIRMASTER desires position. Prefer to play on trial; credentials A-1. Good teaching field essential. Dr. Chase, 333 West 57th Street, New York City.

ORGANIST—Choirmaster of Eastern city church desires change. Experience and success with boys and mixed choirs. Best references. Western appointment preferred. Address 1658, **THE CHURCHMAN**.

HOUSEKEEPER, young woman, age 32, with practical experience, wishes to take charge of household, care of children, sewing and supervision of maids. Highest references. Address H. L. B., Box 4, Uphan's Corner Station, Boston, Mass.

A CLERGYMAN, Southern and Catholic, wishes position during the months of July or August, anywhere but beyond the Mississippi. Good references. Address Anglican, **CHURCHMAN** Office.

CLERGYMAN'S daughter, available for position, companion or tutoring. Address M. M. C., **CHURCHMAN** Office.

ORGANIST and Choirmaster at liberty June 1st. Present choir, fifty mixed voices. Teaching Organ and Theory in School or College, combined with Church position, acceptable. Address Mrs. B., F. R. C. O., F. A. G. O., **CHURCHMAN** Office.

EASTERN presbyter, college professor, desires summer position in or near Seattle, Washington. Highly trained experienced preacher. Choral service. References. Box 1670, **CHURCHMAN** Office.

ORGANIST and Choirmaster, prominent Philadelphia church eight years, desires change. Record good. Reasons satisfactory. English Cathedral pupil. Address 1673, **CHURCHMAN** Office.

CULTURED Southern lady wishes engagement as companion or managing housekeeper. Would travel or help care for invalid or old lady. References exchanged. Address E., **CHURCHMAN** Office.

CHOIRMASTER AND ORGANIST desires position, out of New York City. Specially trained and experienced with boy choir; also mixed choir experience. Excellent references and diploma. Address 1674, **CHURCHMAN** Office.

REAL ESTATE

"O for the touch of a vanish'd hand,
And the sound of a voice that is still!"
—Tennyson.

It is well, when grief must come, if it be at the season of new life, and among the beautiful things of Nature.

Homes and lands in the mountains of the South.

CHARLES E. LYMAN, Asheville, North Carolina.

FURNISHED Cottage in Salisbury, Connecticut, "The Gateway to the Berkshires." Eight rooms and bath. Garage, garden, fruit. Apply Mrs. Caroline S. Clark, Salisbury, Connecticut.

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REFINED young business woman desires reasonable room and board in New York City. Address 1671 **CHURCHMAN** Office.

WANTED—Board and kind care for semi-invalid lady in home of trained nurse, or quiet Christian family. Address 1672, **CHURCHMAN** Office.

TRAINED NURSE, owning an exceptionally fine, large country home, would like permanent or summer guests. Price \$10 to \$25. Send for descriptive circular. Address 1464, **CHURCHMAN** Office.

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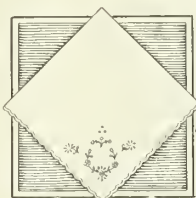
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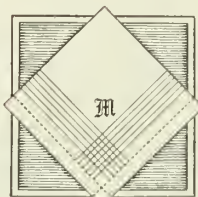
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25c, 35c, 50c, 65c, 75c each.
A very large and unusually attractive assortment of women's hand-embroidered Handkerchiefs of Irish, Spanish, and Madeira manufacture.

\$1.00 each. A large variety of hand-embroidered and scalloped Madeira Handkerchiefs.



Men's Handkerchiefs

50c each. Initial Handkerchiefs, hemmed on four sides with hand-embroidered block letters.

50c, 75c, \$1.00 each. Men's Corded Handkerchiefs with hemmed and hemstitched edges.

50c, 75c, \$1.25 each. Men's Handkerchiefs with colored effects.

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DIVINITY SCHOOLS

CONNECTICUT
Berkeley Divinity School, Middletown.
MASSACHUSETTS
Episcopal Theological School, Cambridge.
NEW YORK
General Theological Seminary, New York City.
PENNSYLVANIA
Divinity School of the Protestant Episcopal Church, Philadelphia.
TENNESSEE
University of the South, Sewanee.
VIRGINIA
Protestant Episcopal Theological Seminary in Virginia, Alexandria.

GIRLS' SCHOOLS AND COLLEGES

DISTRICT OF COLUMBIA
National Cathedral School, Washington.
MASSACHUSETTS
Abbott Academy, Andover.
Bradford Academy, Bradford.
Walnut Hill School, Natick.
Wheaton College, Norton.
MINNESOTA
St. Mary's Hall, Faribault.
NEW HAMPSHIRE
St. Mary's Diocesan School, Concord.
NEW YORK
Cathedral School of St. Mary, Garden City.
St. Agnes' School, Albany.
St. Faith's School, Saratoga Springs.
NORTH CAROLINA
St. Mary's School, Raleigh.
PENNSYLVANIA
Baldwin School, Bryn Mawr.

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Columbia Institute, Columbia.
VERMONT
Bishop Hopkins Hall, Burlington.
VIRGINIA
Chatham Episcopal Institute, Chatham.
Stuart Hall, Staunton.
WEST VIRGINIA
St. Hilda's Hall, Charles Town.
BOYS' SCHOOLS AND COLLEGES
CONNECTICUT
Ridgefield School, Ridgefield.
Roxbury School, Cheshire.
INDIANA
Howe School, Howe.

NEW HAMPSHIRE
Holderness School, Plymouth.
NEW JERSEY
Freehold Military Academy, Freehold.
PENNSYLVANIA
Chestnut Hill Academy, Chestnut Hill.
Mercersburg Academy, Mercersburg.
VIRGINIA
Virginia Episcopal School, Lynchburg.
WISCONSIN
St. John's Military Academy, Delafield.

CO-EDUCATIONAL SCHOOLS

TEXAS
San Marcos Academy, San Marcos.
SPECIAL SCHOOLS
Hartford School of Religious Pedagogy, Hartford, Conn.
Home Correspondence School, Springfield, Mass.
Posse Normal School of Gymnastics, Boston, Mass.

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American and Foreign Teachers' Agency, New York City.
Interstate Teachers' Agency, New Orleans, La.
Pratt Teachers' Agency, New York City.
Kellogg's Teachers' Agency, New York City.

GIRLS' CAMPS

MAINE
Day Mountain Camp, Temple.
Merrymeeting Camp, Bath.
PENNSYLVANIA
Camp Annung, North Water Gap.
Pine Tree Camp, Naomi Lake, Mt. Pocono.
VERMONT
Camp Barnard, Lake Champlain.
Camp Champlain, Malletts Bay.
Camp Winnisquam, Lake Champlain.

BOYS' CAMPS

CANADA
Camp Mooswa, Lake Annis, Nova Scotia.
CONNECTICUT
Camp Wonposet, Bantam Lake.
MAINE
Boothbay Camp, Bath.
Camp Pesquaticus, North East Carry.
NEW HAMPSHIRE
Camp Wallula, Twin Lake, New London.
VERMONT
Camp Iroquois, Lake Champlain.

BOYS' AND GIRLS' CAMPS

CONNECTICUT
Sebowisha Camp, New London.
MAINE
Wawenock Camps, Sebago Lake.

THE CHURCHMAN will gladly answer requests of its readers for information about advertisements.

THE WILLIAMS PRINTING COMPANY, NEW YORK

JAN 31 1922

FOUNDED 1805

THE



PRICE 10 CENTS

CHURCHMAN

A National Church Weekly

Readers of The Churchman:

Among other things the summer issues of The Churchman will contain articles dealing with the General Convention, and special articles in the Outdoor Number, and the Book and School and College Numbers.

These issues will be of vital interest to all church people and you will not want to miss a single copy.

TWO WEEKS NOTICE

Before leaving for your vacation don't forget to send us your summer address, allowing two weeks' time for the change to be made on our records.

In each issue of The Churchman the following form will appear on one of the inside pages. Please use it. It will simplify your work and ours.

Please change my address from

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to

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Name

This notice should be received by Churchman Company two weeks before change of address is to take effect.

Schools, Colleges and Camps

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Special Students admitted and Graduate Course for Graduates of other Theological Seminaries.
For requirements for admission and other particulars apply to the Dean, Chelsea Square, New York City.

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Special Students admitted.
For Catalogs and other information, address The Dean, Theological Seminary, Alexandria, Virginia

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Theological Department OF THE

UNIVERSITY OF THE SOUTH

Sewanee, Tennessee

For catalogues and other information address REV. C. K. BENEDICT, D.D., Dean

SCHOOLS FOR GIRLS

New York

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Upper School for College Preparatory and Specialty arranged Individual Courses. Lower School for Younger Girls. Offers special rates to daughters of Army and Navy officers. Rt. Rev. R. H. Nelson, President of Board of Trustees; Matilda Gray, Head Mistress of School.

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Garden City, N. Y.
A country school with city advantages
MIRIAM A. BYTEL, Principal

THE CHURCHMAN'S SCHOOL SERVICE BUREAU will be glad to answer inquiries relative to the schools listed on the back cover of this issue, or any other schools in the United States and Canada.

SCHOOLS FOR GIRLS

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SO LIKE HIM

TO THE EDITOR OF THE GUARDIAN:

SIR—As I am now short of staff, being without a lay secretary, I am asking a space in your columns to express the hope that I shall be forgiven if I take at their word a number of kind correspondents who have written to me about my resignation—and make no personal reply to them.

May I also take the opportunity of saying that I am not at present considering my future or making any plans for it? I propose after July 1, when my connection with this diocese is to cease, to vanish for three months and finish some work I have in hand. By the beginning of October I hope to have arranged my future plans and to have an address. Till then I hope no one will make, or expect an answer to, any kind of proposal that I should undertake this or that bit of work.

C. OXON.

Cuddesdon.

THE GUARDIAN

HOW ZION'S HERALD SEES HIM

THE Right Rev. Dr. Charles Gore, Bishop of Oxford, who has just resigned his episcopate, recently visited this country making addresses on the war—which, by the way, made little favorable impression. He is to devote his time to authorship.

ZION'S HERALD

TOO MUCH "SPOUTING"

AMONG the reasons given by the Bishop of Oxford for his resignation is the desire to have time to study and write a book. None of the bishops, and few of the clergy, nowadays have time to write, because they are so constantly speaking. Bishop Welldon tells a good story against himself in this connection. When he was Dean of Manchester, one of his fellow-passengers in a tram-car was an elderly lady with whom he got into conversation. Presently she said with characteristic Lancashire bluntness, "Dean, I tell you what it is—you spout too much."

A GOOD SUGGESTION

THE pastor of the First Presbyterian Church of Minneapolis sets an example which might be followed. He sends out a small clip-sheet, calling the attention of the people of his community to the work of importance of the Church in general and of his own church in particular. Also in his weekly bulletin he incorporates a brief introduction and analysis of his sermon. This indicates an interpretation of the teaching office worthy of note.

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The Churchman

Saturday - May 17 - 1919

THE TREATY OF VERSAILLES

“IT is a good peace,” so Clemenceau is reported to have said. Bismarck made the same remark on his way home from Versailles, so history records, nearly fifty years ago. We see no promise that the present peace will hold for fifty years in Europe.

Neither Bismarck nor Clemenceau got all that they wanted, but they got, each in his turn, “enough to give security to his country.” The Treaty of Frankfort in 1871 made Germany “safe” from the aggressor. The Treaty of Versailles is intended to make France “safe.” If that is what is meant in diplomacy by a good peace, only history can render the verdict on its wisdom. Of late we have been questioning the goodness of the Treaty of Frankfort which placed in the lap of the conqueror all the spoils he saw fit to demand. Alsace and Lorraine proved a bad bargain. We shall be in a position fifty years from now to say whether the peace of Versailles has given the Allies a good bargain. It is idle to argue that Bismarck in 1871 might have reconciled France as he reconciled Austria by a less arrogant peace. We know that he could not have faced the German people if he had imposed upon the conquered foe less rigorous terms than those which he laid before M. Favre, saying “Sign here.” Ranke’s verdict that the war of 1870 was a war to regain what Louis XIV had wrested from Germany was the verdict of every German. So the conqueror in 1871, as the conqueror in 1919 has done, pronounced it a good peace. Only time can test the diplomatic goodness of treaties.

But what shall Christians say about the treaty of peace? Diplomatic goodness and Christian goodness, we have of late come to perceive, may not be identical in form and matter. When we try to scan the terms of the treaty not as Americans or French or English or Italians, but as Christian Americans, Christian English or French or Italians, we confess to feeling bewildered. We are bewildered because we find no promise in the treaty of a new era of peace and good-will on earth. It is like the treaties of peace which the victor in Europe has always forced upon the prostrate foe. The treaty punishes the conquered and seeks to safeguard the interests of the conqueror. The nations leave the peace table, bitter, jealous, some of them with irreconcilable hatred in their hearts. So it has always been. The question is, were Christians foolish in supposing it could be different in this world? Our bewilderment is born of Christian yearnings, hopes fostered by our President’s prophetic utterances and fostered also by the prayers we said that this should be a war to end war. That the peace treaty of 1919 can not end war is our disappointment; militarism is still alive, made necessary by the terms of the peace treaty; the League of Nations is a puny child to carry through the storm zone of hate all the spacious hopes builded upon it by its friends; the garish morning has brought back to our awakening the realities of a world still streaked with good and evil.

But the Christian will go on dreaming, praying, hoping, that one day on earth God may bring together the nations of the world to sign a treaty which can be called the Peace of Jerusalem, the Peace of God—a peace over which brothers may without hypocrisy or sacrilege repeat the Lord’s Prayer.

THE PUNISHMENT

NEVER, as we recall, in history has a proud nation been compelled to pass under so humiliating a yoke as that which the Treaty of Versailles has prepared for the punishment of Germany. She is deprived of her sovereignty; for the next generation or more her sons and daughters must give to the conqueror a heavy portion of the fruits of their toil; they must build ships for a hated foe to sail the seas in; they must see their enemies extend their national boundaries till they include most of the earth that had not already been seized. When we recall the arrogant and braggart Germany of 1914, drunk with ambition, lust and cruelty, it makes one shudder to contemplate the bitterness of the cup which Versailles has pressed to her lips. She must drink it. Judged by standards of earthly justice, Germany deserves her sentence. Perhaps she deserves even a more pitiless one. For had she been the conqueror and we the vanquished, she would have sacked the world and made spiritual serfs of every race. That picture, too, makes one shudder. Germany judged by earthly standards of retributive justice, deserves capital punishment. None of us, perhaps, would have dared trust the fate of the world to a forgiven but not impotent Germany. None of us had he sat at the council of Paris with power to decide the future of Europe would have dared to be more lenient toward the enemy than the Big Four have been. That is the cause of our bewilderment and our disappointment. Must the dealings of nation with nation eternally do violence to the Sermon on the Mount? Would Christ have had us write the treaty of 1919 in the calculating spirit of hate and distrust, or in the chivalrous mood of forgiveness? The supreme problem of the Christian conscience to be dealt with in the twentieth century is, Can love be the rule of conduct? Did Christ mean what He seemed to say? The answer of the past has brought violence and confusion. We must find a better one.

THE CONFERENCE ON LYNCHING

THE National Conference on Lynching, which assembled in New York during the past week, was one of the most Christian and patriotic gatherings that, to our knowledge, has met in the metropolis in many a day. The object of the conference was to make lynching a federal offence, to start a congressional investigation of the subject and one by the Department of Justice, to draft a model state law against the practice, to investigate each individual case of lynching through a trained staff and to carry on a campaign in press, pulpit and

pamphlet. The Hon. Charles E. Hughes made a masterful address in Carnegie Hall at the evening session of the conference. He reminded the nation which is so eagerly bent upon errands of international justice that the duty begins at home. Ex-Governor Emmet O'Neal and other southerners made earnest appeals for the arousing of a national sentiment against mob law. We also read that the Federal Council of Churches of Christ in America, meeting in Cleveland, has passed a resolution asking Congress to enact a bill making lynching a federal offence.

At last, after passing through a disgraceful epoch of mob law, America is to attack this evil which has been a blot upon our good name. The whole nation must shoulder the responsibility for deeds done in any of the states. We commend this cause to the Church. The General Convention may well devote a resolution or two to the subject. The clergy and bishops in the states where lynchings occur should show by public utterance on which side Christian people stand. It is only by public opinion that civilization registers its slow gains. It is no trivial evil which this conference was called to consider. It is a menace that grows by what it feeds on.

But we of the North are mistaken if we think that mob law is a race question, confined to the South. Our own house is not in the best of order. Some of the daily papers in New York City last week went as far as plain English can carry one in encouraging mob law. The plea was that if the Government will not deal with Socialists and agitators "then it is up to our sailors and soldiers to do the business." Mob law was invoked. Soldiers and sailors ought to take the enforcement of justice into their own hands, so ran the argument, when the Government fails to act. Mobs can be the judge of who is a Bolshevik and who is a reputable patriot. Discharged soldiers can mete out punishment where it is needed and protect a government which is not disposed to defend itself. Pretty cheap talk, that! Pretty loose gospel of defense! Mobs are a dangerous kind of explosive to scatter through our cities. Settling wrongs by mob justice can easily grow into a national habit. It never will do so in America, but we must not stultify our moral intelligence by seeming to see no other remedy for anarchy than anarchy itself. We are really a people of unusual self-restraint. Our form of government disciplines us in this virtue.

THE WEEK

Chronicle and Comment on Current Events

KOREA

THE reports that Japan is getting what she wants at the peace table and is to have a free hand in the Far East is not reassuring to lovers of freedom. But we are not so despondent over the matter as some of our orthodox Republican newspapers appear to be. Not having seen the peace treaty at the present writing, we are not in a position to judge how far the concessions which the Big Three were compelled to make have strings attached to them. The League of Nations may really work after all and Japan's signature may return to plague her imperialistic aims. We must wait to see.

One thing we can be pretty certain of, however—im-

perialism has about run its length. The stars in their courses fight against it. England, France, Japan and Italy still eagerly offer willing shoulders for carrying the white man's burden (with Japan we must change the figure to the yellow man's burden). Africa, Asia are waiting to be helped toward sweetness and light by the beneficent foreign offices of these diligent empires, not yet weary in well doing. But none of these foreign offices will be compelled to carry the burden long. The reason is not far to seek. An international sentiment is growing. That international sentiment is breeding a conscience which sees national honor and patriotism committed to other interests than trade. Japan may seem to succeed in "wiping out Korea as a moral fact." But Japan cannot wipe out Korea. Japan cannot control China. Poland, Armenia have not been wiped out. Ireland is still Ireland. Nations, like cats, have at least nine lives. So let the little nations take heart.

BISHOP RHINELANDER ON EDUCATION

AT the one hundredth anniversary of the General Theological Seminary Bishop Rhinelander read a significant paper on Education and Dogma. The paper was of a nature to stir thought rather than to compel agreement with the reader's obvious point of view. Bishop Rhinelander made two assertions, true in themselves but of ambiguous import and therefore unconvincing.

He said, first, that there could be no education without dogma. Very true in so far as dogma is merely opinion or conviction and in so far as opinion or conviction must necessarily underlie education either secular or religious, but very untrue if dogma implies unchanging opinion or conviction in regard to disputable fact or detail. Even the man in the street does not object to dogma if interpreted as opinion or conviction supported by evidence. He does, however, suspect dogmatic statement that seems to run counter to common sense or evidence. To him undogmatic education is merely teaching that is constantly reinterpreted in the light of truth.

Bishop Rhinelander also asserted that freedom in education must lie within the influence of dogma as enlightened by the Holy Spirit within the Apostolic Church and as safeguarded by the apostolic ministry. Again, one finds no fault with the principle. Neither did Newman and Manning. They stood on precisely the same ground, following the logic only one step farther—the papacy. One merely hesitates at the bishop's apparent application of the principle. Every one of us agrees that religious education is conditioned by the guidance of the Holy Spirit within the Apostolic Church and by the protection of the apostolic ministry. But what is the Apostolic Church and what are the limits of the apostolic ministry?

For these reasons one is compelled to say that the paper was more interesting than convincing. Possibly an escape from the apparent dilemma would be to lay emphasis on the Holy Spirit rather than on dogma.

BISHOP GORE DESPAIRS

AMERICANS who have talked with Bishop Gore within the past few months have found him deeply depressed by the European situation and especially by the apathy of the Christian conscience since the war. Bishop

Gore's attitude has disturbed some buoyant spirits. But is it the function of Christian prophets always to say smooth and hopeful words? We think not. The Bible has given a place to lamentations. Certainly the modern popular "cheer up and boost" theory has its limitations. Only men of shallow mind and heart refuse to see the seamy side of institutions and of life. Sympathy, generally speaking, is with Emerson rather than with Carlyle in that dialogue which took place in the streets of London one night when the American transcendentalist saw only evidences of God while the doughty Scotch prophet saw the machinations of the devil everywhere. But if the devil is there, may it not be wholesome and safe to face him?

In a recent sermon Dr. Gore faces what seems to him to be facts. He said:

Was there ever a moment in the war in which thoughtful men found themselves filled with a profounder anxiety than at this particular moment? And why? Because since the armistice was struck we seem to have looked in vain among the nations of the world for any better spirit than that of the old national individualism. A great many of us knew that it was idle to talk as men did talk in the war, as if the spirit of aggressiveness was limited to Germany. We had the secret treaties, and we knew what they meant. The secret treaties have not been disowned, but they are still effective, and I ask you, cast your eye over the nations, where do you see a spirit larger than the old selfish spirit of claiming as much as you can get? Out of the spirit of claiming as much as you can get there can arise nothing except the universal scramble. . . . It is hard to resist the impression, however you distribute the blame, that the League of Nations is in the greatest peril of becoming an organization of the Allies to keep Germany permanently crushed. That is what is felt, and the signs are at present not visible of a disarmament of any nation except Germany. Witness our own war budget or army budget. Under the terror of hunger and the terror of despair you see what is happening. More and more the League of Nations and the Council of Ten and the Council of Four appear to be identified with the council of the victors.

THE RETURNING ARMY

THERE have been some impressive parades in New York of late but none more thrilling to the American who loves daring and a well set-up soldiery than the parade of the 77th Division—the division that, as General Alexander put it, "went into the wood where Napoleon and Hannibal failed," the Argonne. Some of us recall another parade back in the autumn of 1917 when these same hardy "backwoodsmen from the Bowery and Hester Street and the East Side" were on their way to Camp Upton. A cynical bystander as he watched the queer army stepping down Fifth Avenue remarked, "The Kaiser should worry!" Well, they are back home again and the Kaiser began to worry when that crowd began to pour through the highways of France, and his general staff worried a lot when the 77th reached the Argonne. Not being a militarist journal, THE CHURCHMAN rejoices in the fact that citizens of a democracy without military traditions can, when put to it, raise an army that can meet and help defeat the veterans of Europe.

SOME FACTS ABOUT LYNCHING

I n the four-year period from 1914 to 1918, three hundred and twenty-five Negroes were lynched in the United States and only twenty-eight of these were charged with rape. In 1917, in New York County, the Grand Jury indicted thirty-seven persons for rape in the first degree. This is nine more than the total of

Negroes lynched on the charge of rape in the entire United States during the five-year period which includes 1917, and within thirteen of the total number of charges of alleged attacks of every character upon women. In announcing these statistics at the Carnegie Hall mass meeting of the National Conference on Lynching, James Weldon Johnson, field secretary of the National Association for the Advancement of Colored people said:

I ask not only black Americans but white Americans, are you not ashamed of lynching? Do you not hang your head in humiliation to think that this is the only civilized country in the world, no, more than that, the only spot on earth where a human being may be tortured with hot irons and then burned alive. The nation is today striving to lead the moral forces of the world in the support of the weak against the strong; well, I'll tell you it can't do it until it conquers and crushes out this monster in its own midst.

A great deal has been said about the atrocities committed during this terrible war by Huns and Turks; but there are millions of intelligent Americans who do not know, who are not concerned with the fact that every year atrocities are committed in this enlightened land that would cause envy in the heart of the most benighted Turk.

THE CALL OF THE DAY

THERE was an old heresy in the industrial world that clergymen, school teachers, college presidents, inventors, physicians and scientists must give their best to the race without thought of reward other than that of honor, fame and the consolation of having served well their fellowmen. No physician, for example, could withhold a medical discovery from the world for the purpose of private exploitation and still maintain an honorable position in his profession. No one argued that only the hope of large financial reward could stimulate these professions to efficient and skilful service. But with the business genius, it is supposed to be different. If he is not to be allowed to get out of his talents all the profit that there is in them, his energy will wane and industry will perish.

But are our business geniuses willing to grant that business is not an honorable calling? Has it lower, more sordid standards than the ministry, medicine and teaching? The new day will not, we think, accept from the man of affairs so low an estimate of his own calling. He too will be required, like some other craftsmen, to give his best just for the joy and the honor of the doing. And we think that industrial genius will thrive by that motive of service as medicine, teaching and the ministry have prospered.

Bishop Williams of Michigan put well the call of the day in a booklet entitled *Christianizing the Social Order*, issued by the Association Press:

Here is the call of the new social conscience of the day. And it is a call that comes especially to religion and education. It is a call for champions of a new crusade to humanize and Christianize this pagan realm of our civilization, to set up in business and industry standards and ideals that have already been established in education, religion, science, art, and literature; for men and women who even in business, will "seek first the Kingdom of God and His righteousness" and trust for food, drink, and raiment, who will put the spiritual end of life first and make the material basis subservient to that end. It is such men and women alone who can humanize, socialize, democratize, that is, Christianize, our present system, or else substitute for it a better one.

Religion must inspire the will and conscience. Education must train the body and the mind, give the knowledge and equipment. Religion must furnish the idealists and enthusiasts. Education must make them sane and efficient.

SATURDAY NIGHT SERMON

BY THE REV. GEORGE THOMAS DOWLING, D.D.

Give Ye Them to Eat

And they say unto Him, We have here but five loaves and two fishes. And He said, Bring them hither to me. St. Matthew XIV., 17-18.

I HAVE known men and women who were generous in their joy but stolidly selfish in their sorrow. Let life and laughter abound and they abound with it toward all humanity, but let grief enter the door and they forget that anyone lives except themselves. Not so the Master!

Bad tidings had come to Him. John the Baptist, His close friend and forerunner, had been murdered; murdered in prison at the request of the king's mistress. "And when Jesus heard of it," He with His disciples "departed thence by ship into a desert place apart." As nearly as He could He wanted to be alone.

But He could no more get away from humanity than can you. A "great multitude" followed Him and we are told that though His own heart was aching "He was moved with compassion toward them." And when His disciples urged that He send them away because it was toward evening and they had naught to eat, He said "They need not depart. Give ye them to eat."

There is the first lesson of this miracle. *He was all-powerful, but when our Master would help others He chooses His disciples, you and me, for His instruments.* And therefore "He commanded the multitude to sit down on the grass and took the five loaves and the two fishes and looking up to heaven He blessed and brake and gave the loaves to His disciples, and the disciples to the multitude."

Get that into your mind. You cannot work without Him and He will not work without you. Now as then when God wants to feed the world He uses a man. He led the Israelites across the wilderness. How? By using Moses. He led them into Canaan and He fought their battles. How? By using Joshua.

You say "I am only one." Yes, and all the work He has ever accomplished for humanity in this world He has accomplished by ones. When He would perfect the locomotive engine He chose George Stephenson, a humble mechanic. When He would buckle His chariot to the lightning to carry glad tidings about the world He used Samuel F. B. Morse to invent the electro-magnetic telegraph. When He would flood the paths of millions of little children in all lands with the light of the glorious gospel of Jesus Christ He called up Robert Raikes to gather together in Gloucester, England, the first Sunday School ever established. And so always. You are only one. Very true, *but you are one*, and the one He wants to use. He is saying to you as He did to those disciples "Give ye them to eat."

But just here a word of caution, and that also is suggested in our text "They say unto Him, We have here but five loaves and two fishes. And He said, Bring them hither to me." He would use you, but two things are necessary in order that He may. St. Paul realized them both when he cried "This one thing I do!" There they are: concentration—"this *one* thing"—and consecration—"this *one* thing." Just what He commands: concentration and consecration.

Five loaves and two fishes to feed a multitude! These were all they had, and what were they among so many? But when they consecrated what they had, though it was indeed very insignificant; when they brought it to Jesus, it was enough.

These words will reach many a mother and many a father whose wish above everything else is that their boy or their girl shall live a true and noble Christian life. Sometimes you grow disheartened. It seems as though the problem of guiding them safely amid a multitude of perils through the formative period of the making of their character was beyond your possibilities. Well, perhaps it is, but not if your own life is one truly consecrated to the highest and the best; *not if you have in very deed brought that life to Jesus.*

None of us has very much. But there is one thing we can do: we can consecrate what we have, and He will do with it then what we cannot. Possibly one who is poor in material wealth says "What can I do with the few pennies I can save for Him? If I were a millionaire I would build a cathedral; but I am only a plain, homespun working man. I have neither gold nor talent nor learning nor eloquence; just a few loaves and small fishes. And what are they?"

Be of good cheer. Bring them to Jesus, and He who caused the little Jewish captive maid to save from leprosy the mighty Naaman and thus do what all the army of Syria could not do, can use you in all your helplessness to set the bells of heaven chiming for joy.

He never asks us to use more than He has given us. He only asks us to consecrate what we have. You are a ten talent man? Very well. Those ten talents belong to Him. Five talent? Very well. Those five talents are His. Only two? For Him. But notice *every steward in that parable had at least one.* And the unfaithful servant was condemned not because he failed to have ten like his brother but because he failed to use the one he had.

And moreover that is the way to make your talent increase; for again, remember this: Those loaves and fishes did not increase in the bulk but in the breaking. If you stand still, waiting for your loaves and fishes to multiply you will wait forever; *but begin to break and divide and see how rapidly they will increase.* Find me a church which does not believe in giving to missions. Its days are numbered as they ought to be; for "there is that giveth and yet increaseth; and there is that withholdeth more than is mete but it tendeth to poverty."

"I believe in supporting the home church," said a skinflint Christian, one of those men who give not according to their means but according to their meanness. And his rector replied, "So do I. So does every sincere disciple of Jesus Christ. But I have found that the men who are most ready in support of the home church are they who are most ready to give to those who haven't any home church." These loaves and fishes increased not in the bulk but in the breaking.

And finally, do not forget that *Jesus is always a good paymaster.* They took up of the fragments that remained twelve basketsful; *one basketful for each disciple.* Bring your handful and consecrate it to Him. He will not only use it with which to feed a great multitude; He will accept your handful and He will give you a basketful. Try it and see.

NURSES AND MATRIMONY

BY THE VEN. HUDSON STUCK, D.D.

NOW that by God's providence and the patient valor of civilization the war is done, and the world will have not only leisure, but the most compulsory incentive, to set its house in order again, the Church finds herself with like opportunity and like need. With a year in which to make survey of her shortcomings and prepare careful remedies, the next General Convention should be one of the most important in her history.

If, as I judge, she will arise from such survey resolved to extend and intensify her missionary work as never before, I would like to present to the consideration of those who will institute her reforms one very practical measure. Now that it is recognized that the care of the body must go hand in hand with the care of the soul, that, in the words of the last General Convention, "we must witness to Christ not only by preaching the Gospel but also by concrete and practical illustration of its precepts," and hospitals for the sick have become an indispensable part of Christian work in every missionary jurisdiction, I wish to urge the importance of an order of professed and trained celibate nurses such as the Roman Church uses with admirable effect. I put it thus baldly of purpose.

There is little hazard in the conjecture that any missionary bishop of experience asked to mention the hindrances to his hospital work, would put among the chief of them, troubles with his nurses; and these troubles he would admit, if he were pressed, arose in the main, directly or indirectly, from the desire of the nurses to get married. I have put that baldly, too.

As I look back upon the fourteen years that I have spent in Alaska and run over in my mind the vicissitudes of the several mission stations, I can see that the stream of nurses, coming out under pledge for five years and not hesitating to void that pledge by matrimony whenever they so desired, is responsible for no small part of the fluctuating character of our work. I have heard Bishop Rowe say more than once that it seemed as though he were engaged in importing wives for the white men of Alaska. Going quickly over the record, and forgetting some cases I am sure, I can count up fourteen women, a few of them teachers but most of them nurses, who have given up their work before their term expired in order to be married; some of them fulfilling no more than one year of service. Often it is impossible to supply a place so vacated, and the work lapses for a year.

Moreover, during the period that precedes marriage, during the courtship, the woman is of little use in the work; her mind is elsewhere, she is emotionally disturbed, perhaps inclined to be hysterical, and incapable of her best efforts.

In addition to those who were married, I can recall several women who broke down and had to be sent out, or who left before their time, owing to the disturbances of misplaced affection or some amatory distress or other; while that also may seem a little baldly put, it is literally true; I could weave a periphrasis about it if it were worth while.

Nor is this all; it is perhaps not even the worst of the matter. So long as a woman is even subconsciously a

candidate for matrimony so long is she open to attentions from men; so long is she concerned with the effort to make herself socially attractive, concerned with frocks and ribbons; so long also the spirit of jealousy is near the surface, and rivalry and partisanship and ill-will are easily aroused, all to the detriment of her work.

What I have counted up concerns only the interior of Alaska; we in the interior know little about the coast; but from rumors that float over the mountains and down the Yukon from time to time I should say that the hospitals in the coast towns, past and present, could furnish quite as long a list. Only the bishop could make a complete list—and he will never do it. One of the advantages of not being a bishop is that one does not have to be so careful of what one says.

Now I know here is admirable matter of jest for those jestingly inclined; though no humorist I could make much fun of it myself; here also is a fine theme for chivalrous indignation, say from the gallant and eloquent Bishop of Brazil. What! know you not, "Love rules the court, the camp, the grove, And men below and saints above"? Know you not, "It were profanity, and mere inanity To treat as vanity the sway of Love, In no locality or principality Is our mortality its sway above?" Why should Alaska expect to be exempt from so universal a law? Are nurses required to be more or less than human?—and when, in the remote arctic wilderness their demure charms and womanly culture and domestic virtues make deep impress upon the hearts of the sterling frontiersmen, those noblemen of nature, who shall dare to forbid the flood of mutual affection that presently flows by talk about pledges and obligation and duty? I could carry it much further, for it is extremely easy; and like most extremely easy things, quite futile.

These women are brought out to Alaska at great expense for one specific purpose, a purpose incompatible with matrimony. Yet because they have never definitely set matrimony aside—whatever age they have reached—and because they are *known* not to have definitely set matrimony aside, they become the object of attentions based upon their sex; and by the influence of propinquity, and of that gradual, insidious, undermining of their standpoint which isolation from ordinary society often brings, they are led into amazing marriages; sometimes, by virtue of a violent readjustment, happy, and sometimes not. Meanwhile the work they have come to do falls dead from their nerveless hands, and fresh expense must be incurred in bringing out others to revive it and carry it on—only, it may be, to repeat the occurrence.

Those who know Bishop Rowe will not need to be told that every such case has met with sympathy and kindness at his hands, and no one, I am sure, in his jurisdiction ever asked unavailingly to be relieved of a pledge to remain. But the hindrance to the work is not removed even though a technical breach of faith be avoided.

This is a sober statement of a situation which I know perfectly well is not confined to Alaska, a situation which, I am convinced, constitutes one of the chief drawbacks and hindrances of the Church's missionary work in general. We are using women certainly in greater num-

bers, and I think in greater proportion, than ever before, and it is likely that both numbers and proportion will increase. I believe that the time has come when for the protection of her own work the Church must set on foot some wide scheme for enrolling trained and cultivated and capable women, the best of their sex, who will consecrate their whole lives to her work, who will renounce the common comforts and consolations of life and let such renunciation be known and proclaimed; who will sink their sex and all that their sex involves in the joy of working for the melioration of mankind, body and soul, and the spread of Christ's kingdom on earth. Is it forbidden me to use the ancient suggestion of "the spouse of Christ"?

We have had such women; it has been my privilege from time to time to write about them and attempt a description of their labours and of the blessing that has crowned those labours: we have such women yet, thank God. Would God that all our women had been such; that all were such now. There is no more beautiful spectacle on earth than the life of a woman so consecrated; there is no more potent influence that can come into play amongst primitive people. But once let the suspicion of ulterior purpose enter, especially into the grossly-inclined mind of just such primitive people, and the spectacle loses its beauty, the influence its power and its compulsion.

Is it only a dream that such an order as I have sug-

gested may be organized on so large a scale that the bishops of domestic and foreign jurisdictions alike can draw upon it; that our hospitals can be staffed from it and our schools furnished with teachers therefrom? Such an order would give new bottom, new stamina, new vigour, new scope to the missionary work of the Church. Is it only a dream? Well, of all days that the world has ever known this is the day of Dreams Come True! With a new marvel every time the telegraph flashes, with the Holy Sepulchre forever rescued from the infidel, with St. Sophia to be a Christian church again, with autocratic government abolished the world over, with Poland rising like the phoenix from her ashes, with the French government this very day resuming its authority over Alsace and Lorraine, with a sober reasonable prospect of the world's disarmament and federation—with the realization of all these wildest dreams of the poets and idealists at one stroke, what shall stay the Church in the realizing of dreams also?

We have inherited a tremendous dislike of vowed and professed celibacy, a dislike not without historical justification. But in giving full way to that dislike and to the prejudice into which it has crystalized we have dropped one of the most trenchant weapons in the armoury of the Church. In my opinion that weapon will have to be re-forged, and resumed at once. I can see no other escape from the matrimonially-inclined missionary nurse.

AWAKENING OF THE CHURCH OF ENGLAND—V

BY JOHN O'LONDON

NEVER has the Church of England been so thoroughly awake as she is to-day to the fact that her system of training the clergy is defective and inadequate. For a decade we have been talking about reforms and tinkering with the machinery, with very little result.

The war has served to demonstrate how ill equipped many of our clergy are as spiritual teachers and leaders of thought. It is now widely felt that the age for ordination should be raised. The passing of boys without real knowledge, either of life or of men, straight from school or university to a theological college and then into the ministry, is wrong in principle and often ends disastrously both for the individuals and the Church.

It is true that the Church of England has always had her great scholars and her hard working and self-sacrificing parochial clergy; this has been in spite of her system, or lack of system, of preparing the men for their work.

In the general reconstruction of the Church, schemes for the training of ordination candidates are being hammered out on the anvil of experience. I have referred in previous articles to the report of the Archbishops' Committee on the Teaching Office of the Church. The report is almost brutally frank so far as the criticisms of the clergy are concerned, and some of the recommendations are certainly drastic. The committee point out that there is a three-fold accusation in regard to the failure of the Church in the task of giving her message.

First:—The Church is charged with intellectual fail-

ure. It is stated that the message of Christianity, at any rate as delivered, is out of touch with the thought and ideas of the time; that the Church is therefore ineffective; that it does not mould or influence public opinion as it has done in past ages.

The second charge is of practical failure:—That the Church has failed to teach successfully her definite creed and her system of devotional life.

The third charge is that of failure in the spirit of fellowship: Teachers have not succeeded in convincing men that Christianity stands for spiritual equality, brotherhood and mutual consideration.

"We feel there is much truth in the charges," says the committee. "The Church has not the influence she ought to have attained in the general life of the country. . . . The Church often fails to give her message effectively, and many of the clergy are deficient in spiritual earnestness, in intellectual capacity and outlook."

This is a hard saying but those who are acquainted with the facts acknowledge the justice of the indictment. "There has been," says the committee, "a tendency to rest too much on the authority of office and to neglect personal experience. Too often the authority of tradition has been emphasized, without a full conception of the living work of the Spirit. . . . The interest of the clergy is often drawn away to questions of secondary importance. They are engrossed in minor matters of Church tradition and do not speak in a real and living manner on great fundamental problems which are exercising the minds of many people at the present day. They

are apt to speak in a conventional language which wearies and irritates their hearers."

It is easier to point out defects than to indicate remedies. Here are some of the principal recommendations of the committee in regard to the training of candidates for holy orders.

(1)—That the training for the ministry should be the concern of the Church in its corporate capacity, and should be made one of the first and most essential charges upon its resources.

(2)—That the Church should take more decisive and adequate steps without delay to overcome the financial difficulties which prevent many of the more able and spiritually minded members of the working class from presenting themselves as candidates for ordination.

(3)—That the supervision of the training of the clergy should be entrusted to a body, such as the Central Advisory Council representative of the Church as a whole, and that every institution or hostel accepted for the training of the clergy, should have received the approval of the Council.

(4)—That all theological colleges, even those which are not situated in university towns, should be as closely associated with universities as circumstances admit.

(5)—That care should be taken that every theological student, if possible before his special theological training begins, is acquainted with modern methods of thought, and in particular has acquired some sound knowledge of the views of the universe which modern science presents to us. We think it is the duty of the universities to secure this in the case of all their students.

(6)—The training should include (a) the principles and practice of education; (b) some study of moral, social and economic questions; (c) comparative religion and the philosophy of religion.

(7)—That all candidates for orders should receive a longer and more adequate theological training than has been usual in the past. Graduates need a course lasting at least two years, non-graduates a course lasting at least three years.

During the past twelve months most interesting and promising developments have taken place. As readers of *THE CHURCHMAN* know, our universities and theological colleges were practically emptied of men owing to the national call for war service, thus the ranks of the clergy have been greatly depleted. To remedy this, to officers and men with a sense of vocation, special facilities for taking holy orders have been offered. A test school was established in France while the war was still in progress and now a large school is being organized in this country. It is a significant fact that over 2,000 volunteers for the ministry have been received. These are being tested as to their capabilities for the ministry. A short course of study has been agreed upon by the archbishops and bishops, and financial help is being given to those who need it while prosecuting their studies.

It is too soon yet to say anything further about this experiment, but those who are best capable of judging are very hopeful. A new type of clergyman will be introduced; men who have graduated in the university, of hard experience and unprecedented self sacrifice; these are men with a message and they know how to deliver it.

PROPOSALS TOWARDS UNITY: SOME OPINIONS

The Rt. Rev. Thomas F. Gailor, D.D. I have read the preamble and proposed canon of the Approach Towards Unity, signed by certain bishops and clergy and laity of the Episcopal Church, and by clergy and laity of the Congregational Churches, and I beg to say:—

In the first place I feel compelled to express my profound respect and admiration for the ministers and laymen of the Congregational Churches, who signed the preamble and endorsed the proposed canon. In the light of history their attitude strikes me as being noble and magnanimous. They show themselves to be, to use St. Luke's word, *ευγενέτεροι* (Acts XVII, II); and we should be glad and grateful to meet them in the same spirit.

The canon provides, that a minister, who has not received episcopal ordination, who is in good standing in his own communion, and who professes the Nicene faith and is of irreproachable character, may, with the advice and consent of the Standing Committee, be confirmed, and ordained to the diaconate and priesthood. To that of course there can be no objection.

The only possible question is; should such a minister, so ordained, be permitted to administer the sacrament of the Holy Communion in congregations, the members of which have not had their Baptism completed by Confirmation? And my reply to this is, that for a hundred years and more before the Revolution the conditions in this country justified that procedure, and I cannot help feeling, that, unless our expressed desire for reunion is

unreal, such a procedure, in the present emergency, with regular reports to the bishop, and with the vast possibilities of the progress of the Kingdom involved in it, would violate no Catholic principle of the Church.

The measure is not proposed as a complete solution of the question of reunion, and technical objections can be made to it; but it would be a definite and decisive step towards organic unity. It would "strengthen the will to unity" and weaken the force of mere prejudice, as the signatories say; and it would demonstrate to the world, that we were and are in dead earnest, when we proposed and proclaim the Quadrilateral.

I am glad to express my approval of the proposed canon, although we shall have to amend the language of Article VIII of the constitution before adopting the canon in its present form.

The Rt. Rev. James Wise, D.D.—I have read over the Proposals for an Approach Towards Unity together with the form of a proposed canon with a good deal of care. I am glad to say that I find myself in hearty agreement with practically every word. We have been praying for unity for generations. We have been talking about it for years. This proposal really looks as if we were getting ready to bring the idea out of the clouds and begin to do something for its actual accomplishment. I cannot see where the Church to which we pledge our allegiance is compromising any of the essential truth committed to

our care. It may not work out perfectly as at present formulated, any more than the plan for the League of Nations may work after it has been accepted without revision and change that experience alone can teach as being necessary, but the spirit of mutual confidence and trust in one another is plainly manifest in the plan, without which no plan can succeed. I believe we can let that same spirit be the basis for future modifications that may prove necessary.

The Rt. Rev. Theodore Payne Thurston, D.D.—I have yours of March 26 being proof of an article entitled "Proposals for an Approach Towards Unity," which you plan to issue in *THE CHURCHMAN* in the near future. I have read it carefully, and also the form of proposed canon accompanying it, and am glad indeed, to note the fine spirit in which the proposal is broached, and the clear way in which the canon is drawn, and also the very fine spirit animating the whole thing. You can count on me for my signature to the article and also to do everything I can to carry out its provisions.

The Rt. Rev. H. J. Mikell, D.D.—I have been greatly interested in the "Proposals for an Approach Towards Unity." This seems to me a reasonable and practical plan for making effective some of our aspirations towards church unity. It is surely a challenge to our good faith in putting forth the Chicago-Lambeth Quadrilateral on which these proposals seem based.

The only unity worth striving for or sacrificing anything for is organic unity, something far more valuable than an inter-denominational federation of Churches. And in these proposals we are not asked to sacrifice anything of faith or order that we hold in trust—but only to share it with those willing to receive it. Can we go on hoping for unity and praying for unity if we reject proposals as seemingly safe and sane as these?

The Rt. Rev. Chas. D. Williams, D.D.—I regard the proposed concordat with the Congregational Church as the most promising and practical immediate approach towards church unity which offers at the present time. Certainly if the war forced upon the allied armies unity of command as absolutely essential to victory, the experience of our religious work during the war ought to have convinced the Christian Church of the absolute necessity of the co-ordination and co-operation of our religious forces if organized Christianity is to fulfill its mission,—nay, if it is to survive. Once before, at the last meeting of the House of Bishops, the Congregational body made a generous offer of a similar concordat. They were most rudely repulsed by the House. Probably our commission to the Vatican will have the same experience; though Rome is more diplomatic than we, and perhaps after we have kissed the Pope's toe, we shall be more gently kicked out than were the Congregationalists by our House of Bishops. It is to the credit of certain members of the House that they have renewed negotiations with the Congregationalists, and it is still more a testimony to the Christian spirit of the Congregationalists that, after such a rebuff, they were willing to enter once more into negotiations with us. I earnestly hope and pray that the concordat will receive favorable action from the next General Convention and that the canon proposed will be passed. It is evident from the names attached to the proposal that this is not a partisan matter;

in fact, it is neither the high, low, nor broad churchman who makes trouble, but always the hard churchman.

The Very Rev. Charles N. Lathrop.—The concordat drawn up by a number of prominent men of the Congregational and Episcopal Churches is far the most interesting effort toward church unity that I have ever seen. Another remarkable fact is that just at this juncture the Bishop of London, speaking before the Methodists in London and Dr. Weston, the Bishop of Zanzibar, the last word in rigid orthodoxy and advanced churchmanship, have both spoken of unity in the same practical sense, presenting a scheme in many ways parallel. Add these two names to the signatories of the concordat, and every earnest churchman is driven to consider the question most carefully. Must he be an Athanasius against a world that includes Bishop Ingram and Dr. Manning?

In this concordat the Church in its sacramental aspect is amply protected. The Congregational minister is ordained a priest. "The order of ministry is conferred" on one initiated into the Holy Catholic Church by Baptism in "the sense or intention in which it is held in the Universal Church." The minister then goes back to his congregation and at the communion table on the next Sacrament Sunday celebrates the Holy Communion. It is a valid sacrament, for "he represents the Church Universal; and his intention and meaning should be our Lord's intention and meaning as delivered and held by the Catholic Church. To this end such sacramental matter and form should be used as shall exhibit the intention of the Church." Quoting the Catechism: "The Body and Blood of Christ" are there to be "spiritually taken and received by the faithful."

But where are the faithful? The laymen of the Congregational Church know nothing of priesthood or Real Presence. For them the man who stands there is no priest, the table no altar, the Sacrament has no Presence.

Is it quite fair to them? They are given something they do not want and are made responsible for theological implications they do not understand, believe, or desire.

Is it quite right for us who believe that the Real Presence of Jesus Christ is in the Sacrament of Holy Communion after consecration, to plan for that Sacrament to be given to those who do not either teach or believe that Presence? One hopes that these signers will obviate the difficulty when they realize that with one amendment they can make a solid front with the English bishops and with all kinds of churchmen everywhere. This concordat ought to look to the laymen, the body of Congregationalists, not to individual ministers. Let the congregation of any church express its desire to receive the ministrations of a minister ordained to be an Anglican priest, to receive catholic sacraments. Then it is plainly the business of the Episcopal Church to remake itself until it can fulfill that desire.

But this concordat reverses the method. It does not deal with congregations; it deals with individual ministers. And it plainly intends to make them priests. There may be such ministers. The present writers after as wide inquiry as is possible believes such individuals are few and far between. But the important point is that this canon be amended. Let it read, "In case any Christian congregation desires that their minister receive episcopal ordination"—"the bishop of the diocese," etc. There is a platform that not even St. Athanasius could fault.

RELIGION AT THE FRONT

BY A MEMBER OF THE STAFF

"DID religion reach the front?" the chaplain was asked.

"Did it?" he replied. "The most religious moment of my life occurred there one Sunday afternoon after the second big fight our regiment was in. We held a memorial service. The entire regiment turned out—except the cooks—for the colonel asked it. There was no compulsion—we never forced the soldiers in matters of this kind. But the colonel's request was law. They were drawn up in a hollow square, not far behind the front lines. The dead had been buried the night before—I always preferred to hold burials at night, by the way, for the men attended better then. Liked to drop a tear without being seen, I calculated. After the regiment was formed, with the colonel and his staff at the centre of the top line of the square, we opened the service with a hymn. Then I read some collects, and a passage from the Burial Service. Next the colonel gave a short talk of five minutes, taking the men off their feet with a reference to the fellows they had left behind—just over there!

"Then we sang *Onward, Christian Soldiers*—the men always liked to sing that hymn. After which I gave them a brief five minute sermon. The only sermon in the army that gets anywhere is the five minute one, without introduction or end—just sermon! In conclusion, I told them I was going to call the regiment to attention, and that I wanted every man who felt respect for the memory of his dead comrades to stand at rigid attention for one minute. I pronounced the benediction, and was just going to call 'Attention!' when the colonel interrupted and gave the command in clear, impressive, dramatic tones I have never heard the equal of. The regiment snapped to attention as a man, and then, as I say, occurred the most religious moment I have ever encountered. It was a long minute. The air was vibrating with intense emotion, you could hear the hearts beat with religion. And the regimental adjutant, a great, stalwart, courageous chap—fainted.

"Then we all repeated the Lord's Prayer. And let me tell you something. You and I have both heard the Lord's Prayer repeated. But it is very seldom that we hear it prayed, really prayed. But true prayer fell off the lips of those boys that afternoon."

And as this good, comradely, magnetic chaplain talked, I could imagine that it was not only the occasion, but the man who led that occasion, that was responsible for the feelings aroused. I should have liked to have known what he told those boys in those brief five minutes allotted



CHAPLAIN THOMAS E. SWAN, D.S.C.

Part of whose remarkable experiences with the 125th Infantry, 32nd Division, are described in the accompanying interview

to his talk—but those were sacred words only for the initiated to hear.

"Chaplain," I asked, "how did your mail department get along?" The chaplain is the regimental postman, you know.

"The mails had their dramatic moments, as well as everything else," he replied. "I found a man who seemed unable to fit in anywhere, and he became my mail sergeant. And he and I provided those men with their mail wherever and whenever it was humanly possible. I will never forget one day before Fismes. The sergeant came to me and said:

"'Chaplain, there's twenty bags of mail back at the dumps. What shall I do?'

"'Go get it,' I replied, and looked at him real hard.

"Now, we were in the front line trenches, and mail is seldom or never delivered there, for it can't be distributed except with great difficulty, confusion and perhaps needless loss of letters. But we knew what a message from home meant, especially to those men—and they hadn't heard from home in a long time. So, what happened? The mail sergeant worked his way back to the 'dumps,' where the regimental kitchens were; he sorted every bit of that mail into batches for each company, and the next morning for breakfast before daylight every company mess kitchen came forward with a big sack of mail. Every man in the regiment had three, four, five letters from home—and the Boche knew the difference that day! Also, there was one poor devil who got a bad one in the side, and I saw him as he lay there bleeding to death, reading a letter from his wife at home, telling of the arrival of their new baby. He passed off with a real smile on his face. I buried him with the letter in his hand."

Then the chaplain was asked what were some of the most remarkable lessons he found the experience of front line work forced upon him. He pondered a moment.

"Well," he replied, "one of the most impressive things a man with a heart of any sort is bound to notice in the war is the universal way in which the wounded men try to help one another. This is noticeable everywhere, in No Man's Land, in the trenches, in a scrap, in the hospitals and dressing stations—everywhere the chivalric, noble, generous, American impulse to help the other fellow first.

"But, individually, to a chaplain, perhaps the most instructive lesson was the better feeling which the comradeship of the front disseminates between the Churches. We all worked together. The chaplain of our neighboring regiment was a Roman Catholic priest, and he would

advise me when he had a 'Protestant'—as he frankly called us—who needed attention or help. Similarly, I always notified him when there was need for his services. In fact, I went even farther: I never visited the front without a pocket full of rosaries, which he had blessed—and the boys all knew he had blessed them, and appreciated it. This spirit was a healthy and satisfying one, and will be one of the pleasantest memories of those of us who come back. Chaplains were chaplains, with important duties to perform, and we hadn't the time to draw too fine distinctions."

This suggested to me that the chaplain had not told me of any of his own thrilling experiences and narrow escapes. A wearer of the Distinguished Service Cross, a supreme favorite among all the men he came into contact with, he was, I knew, a man who "had been there." So I urged him to recall some action that he had taken part in, some vivid scene that stands out above all others in his full recollection of many harrowing events. This set him to thinking a little while. Then it began, the tale of how a brave, good chaplain saved the lives of hundreds of wounded men in an exposed dressing station by almost sacrificing his own.

"It was in the battle round Château Thierry, near the River Ourcq. I had worked my way slowly over to the left of our line towards the middle of the afternoon. We were very busy—had been all day. I ran across the colonel and his intelligence officer—the latter now dead, poor fellow—in a shell hole peering into the maelstrom ahead through a 'scissors instrument,' observation telescope on a tripod, you know. They were troubled. The Germans were playing the very devil with one of our battalions. The former were perched advantageously on a high point, and our men were exposed on the forward slope of the famous Hill 230. The colonel turned to me—they always turn to the chaplain when there's a job to be done nobody else can handle at the time—and said:

"'Chaplain, Matty seems to be in trouble down there. See if you can find out what's the matter.'

"So I set out, working my way forward. On the way, in a gulley behind the hill where we had a forward dressing station, I found an intolerable mess. The Boche, in trying to hit our men on the hill, frequently cleared the brow of the hill and the shells were dropping with entirely too much regularity right into the midst of, or round about, this dressing station. The place was crowded to overflowing, and worse still, no men had been evacuated since early morning. Something had gone wrong with the ambulances. As I entered the building, what greeted me? Excitement, terror, moaning and suffering? Not at all, although there was plenty of reason for all such things. No, they yelled at me as I came in—almost in one voice:

"'Hello, Chaplain, got a cigarette?'

"'Sure!' I replied, for I always carried my pockets full of them, and I proceeded to pass them round. But it made my heart sick. So I determined to work my way up to the major of the battalion ahead and see what could be done. The ambulances must be found, or the whole bunch would be picked off, one by one. I discovered poor Major Matthews—he too is dead now—all in a sweat over his perilous position. It struck him to the heart to see his men in such trouble. I told him about the evacuation station.

"'Good God, Chaplain,' he cried, 'that's been breaking

my heart all morning. But what can I do? I can't spare a man to go back to headquarters.' He paused a few minutes, then again: 'Chaplain, you go get the ambulances.'

"That was all: 'Chaplain, you go get the ambulances.' And I went. It was dark by this time, pitch-black dark. I had to guide myself by a radio-light compass, my only aid. The Germans were plowing up the entire district to the rear with high explosive—a nightly stunt. For four long hours I worked my way through this 'slough of despond.' Every time a shell burst in my vicinity, I made directly for its crater, for I knew that was the one spot least likely to be hit on the next shot. After the second shot, then I would try to get out of the neighborhood of both explosions, for the third and subsequent bursts in that region were likely to be scattered near or between the first two. It was dreadfully, dreadfully lonely. First I sang to myself, trying to take my mind off my peril and trying to drown out the noise. My throat got tired, and I tried whistling. This was little relief, and finally, I sat down on the side of a shell hole and cried—cried like a baby. And this really did some good. It seemed somehow to brace me up.

"By midnight I reached our headquarters. At first I was too exhausted to do or say anything. I almost fainted. But after a bit, and a little rest, I recovered. There was scarcely anybody in the office, and the few there were working like fury. I learned that the missing ambulances had gone astray early in the morning because, the major in charge of the ambulance service, by some inexplicable streak of hard luck, had driven right into the German lines and been captured. Nobody at headquarters knew a thing about the peril of the dressing station, and nothing had been done to rectify the mishap.

"I recovered my vitality enough then to go on a search for the regimental surgeon. I found him finally at one o'clock that morning, and was just able to whisper the details of my message to him. Then I collapsed. But I learned the next morning that he had sent up some ambulances at break-neck speed, and cleaned out that station in record time."

Here Chaplain Swan ended his reminiscence. Nor could he be persuaded to talk about another exciting action when he received a gas wound and a citation for the Distinguished Service Cross.

SLEEP ON AND REST

BY C. A. POOLE

SLEEP on brave souls in Flanders Field;
Glad bells of victory have pealed.
Your ashes into poppies turn,
Pure white, blood red, a living urn.
Your deeds have quickened all the world;
And Freedom's sacred flag unfurled
Proclaims that ye can never die
While Truth prevails. So, peaceful lie,
Till He whose cause the foe assailed
Shall bid you wake. He has not failed.
Your ringing words plead not in vain,
Your deeds in ours shall live again.
No *Croix de Guerre* adorns your breast;
Ye bore His Cross. Sleep on and rest.

NEWS OF THE CHURCH

CONVENTIONS APPROVE NATION-WIDE CAMPAIGN

Dr. Patton and Other Speakers Present Plan to Dioceses

The Nation-Wide Campaign projected by the Board of Missions is making most satisfactory progress. It is hoped that the subject may be presented at each of the diocesan conventions. Special speakers, at the invitation of the bishop, have already visited many conventions and have met with a gratifying response. Dr. Patton visited the conventions of Pittsburgh, Massachusetts, New Jersey and Pennsylvania. The Diocese of Massachusetts referred the matter to the bishop and the Standing Committee. New Jersey, Pittsburgh and Pennsylvania appointed campaign committees to organize the diocese and carry out the survey. Southern Ohio appointed a committee with Mr. Mortimer Mathews of Cincinnati as chairman. In Montana, the Hon. Edward C. Day of Helena, chancellor of the diocese, was made chairman of the diocesan committee. Pennsylvania, Oklahoma, New Hampshire, Eastern Oklahoma, Georgia, Texas, and West Texas pledged their support and appointed diocesan committees.

WAR JOB NOT FINISHED

Chaplain Talbot Says Germany Will Soon Take Her Old Place

Major Henry Russell Talbot, senior chaplain of the 7th Army Corps, preaching at the Church of the Heavenly Rest last Sunday said:

"I come home sick at heart. We set out to do a definite thing, and we have not finished the job. You and I may have done our little part, but we have passed the completion of the task to our children and our grandchildren. I may be mistaken, but I believe that a people fight not with arms but with morale, and the German morale has not been really broken. It has been simply stopped for the time being."

Major Talbot said the German people had not lost the spirit which caused them to break out in a war of conquest in 1914. He took it for granted that Germany would speedily and easily resume her place in the world. He said he had found food in the occupied parts of Germany more plentiful and cheaper than in France.

"The second thing which impressed me," he said, "was the great multitude of children. There seemed to be thousands of them, and plenty of men, too, who crowded the streets—men unmaimed and looking as fit as our own."

"Thirdly, I was struck by the attitude of the German people toward us. It was saccharine, sickeningly friendly."

Thomas Jefferson Descendant Dies

ACCOMAC, VIRGINIA.—The Rev. Jefferson Randolph Taylor, a direct descendant of Thomas Jefferson died here at St. James' rectory on April 15 at the age of seventy-seven. Mr. Taylor entered the ministry somewhat late in life. He was ordained in 1888 and served parishes in West Virginia, Maryland and Texas. In 1904 he came to Accomac.

Accepts Hobart Presidency

SOUTH PASADENA, CALIFORNIA.—The Rev. Murray Bartlett has accepted the presidency of Hobart College. Mr. Bartlett is



THE REV. MURRAY BARTLETT, D.D.

a graduate of Harvard and of the General Theological Seminary. He was rector of St. Paul's Church, Rochester, New York, and president of the University of Manila, P. I. The presidency of Hobart College was vacated a year ago by the resignation of the Rev. Dr. L. P. Powell.

Second Suffragan for New York

AS THE CHURCHMAN goes to press, word comes from Synod House where the New York diocesan convention opened on Tuesday morning, that Bishop Greer has asked for a second suffragan bishop for the diocese.

Bishop Brent Discharged from Army

Bishop Brent landed in New York early last week. He has been discharged from the army. He spent the greater part of the week in Washington. The New York Church Club is planning a dinner to welcome Bishop Brent on May 20. The diocesan convention of Western New York has been called for early in June.

Parishioners Demand Free Pews

WHEELING, WEST VIRGINIA.—At the annual congregational meeting held here on April 28 a resolution was unanimously adopted requesting the vestry as early as possible to abolish the rented pew system that has been in vogue in the parish since the Civil War.

DIOCESE OF TENNESSEE ELECTS COADJUTOR

Dr. Troy Beatty of Memphis Chosen at Diocesan Convention

NASHVILLE, TENNESSEE.—The Rev. Troy Beatty, D.D., was elected bishop coadjutor of the Diocese of Tennessee on the twenty-second ballot at the diocesan convention at Christ Church on May 8.

Dr. Beatty is the rector of Grace Church, Memphis. He was ordained to the diaconate in 1891, and to the priesthood the following year. He has served in parishes in Tennessee and Georgia. He was a member of the Standing Committee of the Diocese of Atlanta, and deputy to General Convention a number of times. In 1908 he went to England as a delegate to the Pan-Anglican Congress.

Dr. Peters Resigns His Parish

The Rev. John P. Peters, Ph.D., rector of St. Michael's Church, New York, has resigned. Dr. Peters' letter follows:

"I herewith tender my resignation of the rectorship of St. Michael's Church to become effective at such time as the vestry may consider most conducive to the interests of the church.

"I do not resign because of ill health for I am now once more in full enjoyment of good health; nor because of old age for I am two years under the age limit for retirement, and I still feel the strength and the desire for work. I tender my resignation solely in the interests of the church, and after long and careful consideration, because I feel that the church needs new and more vigorous leadership. St. Michael's is entitled to have and I am convinced can secure the most competent and efficient leadership to meet the conditions and the opportunities now opening before it."

At a special meeting of the vestry it was resolved. 1. That the resignation be accepted with sincere regrets; 2. The resignation shall become effective in June, 1919. 3. That Dr. Peters be made rector emeritus of the parish. 4. That the present associate rector, the Rev. Thomas McCandless, be called as rector to the parish to succeed Dr. Peters upon his retirement.

Correspondents Confused

By a slip of the typewriter made in the confusion of going to press a day ahead of time last week (due to the parade of the 77th Division on THE CHURCHMAN press day) the name of the Boston correspondent, the Rev. Charles Chase Wilson, was signed to the report of the centennial of the General Theological Seminary written by the Chicago correspondent, the Rev. Charles L. Street. Mr. Street, who is an alumnus of the "General," came to New York to attend the centennial and kindly consented to cover the proceedings for THE CHURCHMAN.

COMMISSION WELCOMES COLLECTIVE BARGAINING

New England Provincial Social Service Board Issues Strong Statement

The Board of Social Service of the Province of New England at its meeting last week drew up the following statement:

It is the belief of the Provincial Social Service Commission of New England that the moment has arrived, long hoped for by many earnest seekers after a more Christian form of industrial relations, when great numbers of employers, on the one hand, and workmen, on the other, are ready for unmistakable steps toward a co-operative spirit and method in the great task of national production.

The commission welcomes unqualifiedly the widespread recognition by leaders in industrial enterprise of the justice and wisdom of collective bargaining in the adjustment of issues between capital and labor.

It urges upon all people of good-will the support of the principles recognized by organized labor as necessary to the maintenance and development of American standards of living and of life; but it would also seek to secure from the leaders of our great unions of the accredited type a wide measure of tolerance and fraternal spirit toward those large masses of our industrial population who have recently come among us and can only gradually enter into our established system.

The commission wishes very seriously to call to the attention of all responsible leaders of thought and action in New England the fact that several of our most important industries seem at present to be involved with a level of income which is not sufficient to maintain an American home that shall rear American sovereign citizens. The commission is not equipped to reach a sound judgment as to individual and unfortunate and anxious episodes coming out of the general situation, like the present strike at Lawrence; but it does aim to keep before our people the necessity of broad penetrating study of this situation, and of such statesmanlike work in advance of serious difficulty as will bring our New England industrial communities to a condition

which shall be to us the cause of neither fear nor shame.

Meanwhile in our judgment it is in a high degree unfortunate that the public authorities of the state have found no way of dealing adequately with the cumulative testimony of responsible persons as to the conduct of the police at Lawrence. We do not undertake to give judgment ourselves upon

LAYMEN'S CAMPAIGN SHOWS REMARKABLE RESULTS

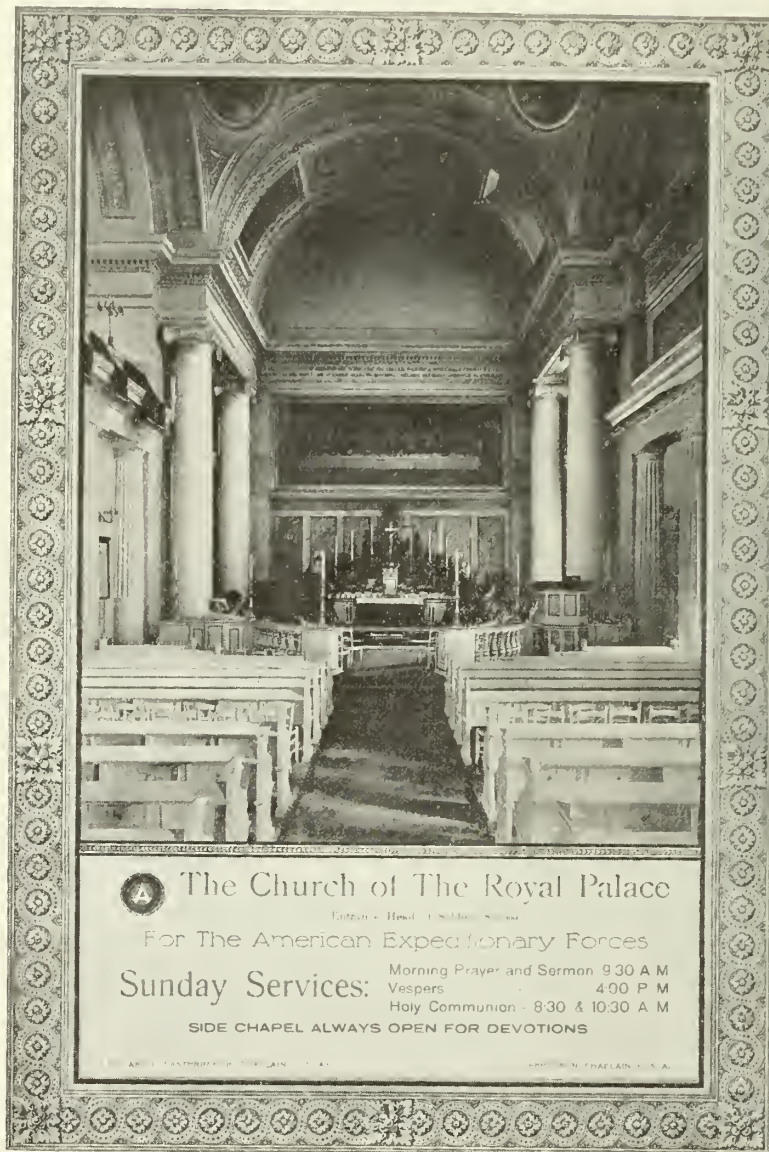
Central New York Parishes Report Large Increase in Attendance

SYRACUSE, NEW YORK—The laymen's campaign to increase church attendance inaugurated during Lent under the leadership

of Mr. F. H. Pyke, a successful railroad man and an active Brotherhood worker, shows surprising results. One city parish records a jump from fifty or sixty to one hundred and eighty-five on the first night (which was very stormy). Before the campaign was over, the record of five hundred and fifty was made. A smaller city reports that morning congregations grew from ninety to two hundred and sixty-five with an average of twenty-five at the early Communion. Another parish put emphasis on Wednesday nights and reports a packed church. The Sunday congregations are also reported as the largest in the history of the parish. A men's study class of forty members was conducted. In a parish puts emphasis on thirty communicants, twenty-eight came to the early Communion and the average Sunday night congregation was one hundred and forty-five. Other parishes report "largest Easter attendance," "average of morning congregations increased thirty per cent," "most remarkable Lent we have ever had," "out of seventy-eight communicants, seventy-seven received on Easter," "in this (rural) mission, every communicant received on Easter." Mr. Frank Shelby, of the Brotherhood of St. Andrew, and the two bishops of the diocese lent their aid and support to this laymen's campaign.

A Word of Caution

Attention has been drawn in the Los Angeles press to the National Episcopal Rectory Association which was founded some years ago under the leadership of the Rev. Baker P. Lee, rector of Christ Church, Los Angeles. The name of this organization is somewhat misleading inasmuch as it has no ecclesiastical backing. The Bishop of Los Angeles has never lent it his support.



THE ROYAL CHAPEL IN COBLENZ, GERMANY

This poster, made available to THE CHURCHMAN through the War Commission, is posted in the hospitals, leave areas, "Y" huts, headquarters, barracks, rest areas and shop windows near Coblenz. The Rev. L. R. S. Ferguson is at present the chaplain in charge of the services in Coblenz. The chapel is in the palace proper. It will seat six hundred exclusive of the organ loft and the royal pew. The organ is a fine toned instrument and makes possible a hearty service with good congregational singing.

this matter, but we submit to a responsible public that such charges of police brutality as have been made in this connection should be fully investigated, in order that the obvious ends of justice shall be conserved.

BENJAMIN BREWSTER,
 ROBERT A. WOODS,
 VIDA D. SCUDDER,

Committee.

May 17, 1919

VIRGIN ISLANDS PLACED UNDER AMERICAN CHURCH

Bishop Tuttle Appoints Bishop Colmore to Take Care of District

The presiding bishop has sent out the following notice:

By the resignation received on this thirtieth day of April, 1919, of the Bishop of Antigua of all spiritual jurisdiction in the Virgin Islands, I become clothed with the episcopal jurisdiction of the said islands by virtue of my office as presiding bishop, and on this same day as aforesaid I appoint the Rt. Rev. Charles B. Colmore, Bishop of Porto Rico, to the active care of the aforesaid islands as my substitute.

The formalities of the transfer of episcopal jurisdiction from the Church of England and the Church in the West Indies to the American Church will be attended to later.

DANIEL S. TUTTLE,
Presiding Bishop.

Cathedral Close, New York City.

COLUMBIA WILL INCLUDE BIBLE IN CURRICULUM

Columbia University has added a new subject to those on its entrance list. It is the English Bible, and the requirements, based on the recommendations of the committee of fifteen, composed of biblical instructors in American colleges and secondary schools, include: The epic narrative of the Old Testament—a knowledge of the chief characters and incidents presented in Genesis, Exodus, Numbers, Joshua, Judges, Ruth, first and second Samuel, first and second Kings and Daniel. The memorizing of some of the more notable passages of biblical prose and poetry. Hebrew history from the Egyptian period to the destruction of the Jewish commonwealth in 70 A. D.; development of the life and institutions of the Hebrew people with some consideration of their contributions to human culture. Early Christian biography, the life of our Lord and His early followers; the parables of Jesus; the life of St. Paul. Introductions to the English Bible, how the Bible and its separate books were written.

St. Philips, Brooklyn, Consecrated

BROOKLYN, NEW YORK.—St. Philip's Church, the new edifice built for the thriving colored parish of which the Rev. N. P. Boyd is priest-in-charge, was consecrated on St. Philip and St. James' Day, May 1, the twentieth anniversary of the founding of the parish. Bishop Burgess, assisted by Archdeacon Webb, officiated. Dr. Coddington, of Grace Church, Syracuse, was the preacher. It was under Dr. Coddington that Mr. Boyd worked after leaving St. Paul's School, Lawrenceville. The ciborium and cruets used for the first time were the gift of the Little Helpers and the choir stalls the gift of the Girls' Friendly in memory of Miss Benson.

Memorial Parish House Given

TYRONE, PENNSYLVANIA—At the Palm Sunday service, the rector of Trinity Church, the Rev. F. T. Cady, announced that a parish house to be built this summer

has been presented to the congregation as a memorial to Mrs. Henrietta Clement Wilson by her son, George C. Wilson. Mrs. Wilson was a charter member of the parish and always a loyal and devout parishioner.

51 London Churches Bombed

It has just been announced in London that fifty-one places of worship were struck by bombs during the various raids by German zeppelins and airplanes during the war. Among them were St. Paul's Cathedral, Southwark Cathedral, Westminster Abbey, the City Temple, Chapel Royal, Choir House and the General Assembly Hall, Mile End. The damage generally was limited to roofs or stained glass windows.

Better Methods Needed

In his convention address last week Bishop Lawrence has this to say about the need for better business methods in the Church:

The commission of the General Convention on business methods, of which I am chairman, has a New York office, and is gradually, very gradually, guiding and educating the churches to sounder methods. You have no idea how much this work is needed. Within a few days I have learned of large parishes in this diocese where the financial systems would be condemned by the vestrymen in their own business. Many of our own parish churches are inadequately insured. If, as I believe, Massachusetts stands comparatively well in such things, what must the conditions be in other dioceses.

Twenty-one Lynchings Since Armistice

The National Association for the Advancement of Colored People calls attention to the fact that the lynching of Sam McIntyre on April 23, at Forrest City, Arkansas, was the twenty-first lynching to take place in the United States since the signing of the armistice. All twenty-one occurred in southern states. On May 5 and 6 the first national conference on lynching met in New York.

Services Held by Laymen

According to the Boston *Transcript* the Cathedral Church of St. Paul is to make the experiment of services conducted by laymen. A series will be held on the Fridays of May, at 5 P. M.

Relief Ship Sails

The Newport News, fourth ship which the United States Government has put at the disposal of the American Committee for Armenian and Syrian Relief, sailed for Constantinople on April 23 with five workers, food, clothing and supplies to be distributed among the starving thousands in the Near East. The cargo of the Newport News is valued at almost \$2,000,000. This includes 300 tons of clothing supplies and a large number of refugee garments donated by the American Red Cross. A farewell service, which two hundred persons attended, was held on the forward deck of the Newport News.

UTICA CLERGY DISCUSS CHURCH PUBLICITY

Clerical Union Debates Whether Burning Bush was for Advertising

UTICA, NEW YORK.—"Religious Publicity" was the subject discussed by the Utica Clerical Union at its meeting on Wednesday of Easter Week. A paper was read by the Rev. E. S. Pearce of Rome who has had much success with his methods. "Why doesn't the Church wake up?" he asked. "If a quarter of the people, only, go to church, and the other three quarters stay at home, motor, etc., on Sunday, evidently something is needed. A too common attitude is, 'The people know that we have services, if they do not come it is their own fault.' . . . The burning bush was to attract the attention of Moses. The plagues of Egypt were great publicity features. Christ performed miracles of healing to manifest His power. . . . There is fear among the devout and conservative of vulgarity and garishness. No legitimate method should be held in disrepute. . . . Every parish should have a press representative. Advertising must be paid for or you will not get very far. The usual church notices are read by about 7 persons out of 100."

The paper provoked criticism and discussion. That the miracles of either Old or New Testament were performed for purposes of religious publicity was denied by several. It was suggested that the right religious principle was to let one's light shine and say nothing. A business man was quoted as having concluded that in the long run the best business advertising was obtained through good goods and full values. It was generally agreed, however, that the community is not well enough informed as to what the Episcopal Church stands for, and that there is much need of disseminating definite information.

A Musical Record

TROY, NEW YORK.—On St. Mark's Day the seventy-fifth anniversary of the laying of the corner-stone of Holy Cross Church, originally the chapel of the Mary Warren Free Institute, was celebrated. The music sung at the service was almost exclusively composed either especially for Holy Cross or by one of its eminent staff. It will be remembered that Holy Cross first introduced the choral service into the United States, that the Rev. J. Ireland Tucker was rector of the church and school for over fifty years, and that William White Rousseau was associated with him as organist.

Bishop Knight Marries

Bishop Knight, vice-chancellor of the University of the South, was married on April 29, to Mrs. Marian Yates of Christ Church, Macon, Georgia. Bishop and Mrs. Knight expect to visit the Canal Zone shortly after commencement at Sewanee.

Attends Centenary in Aeroplane

When Assistant Secretary of War Kephel came to New York last week to speak at the celebration of the centennial of the General Theological Seminary, he made the journey from New York to Washington in an aeroplane.

DIOCESSES IN CONVENTION PLAN FORWARD-LOOKING PROGRAMS

Clerical Stipends, Increased Effort in Diocesan Missions, Organization of Houses of Churchwomen, Vie for Consideration with Study of Social Responsibility and Nation-Wide Campaign

The Week's Conventions.—It is said that sixty diocesan conventions, usually accompanied by the annual meeting of the women's organizations of the diocese, are being held between the end of April and the first of June. Last week Pennsylvania met in Philadelphia, New Jersey in Atlantic City, Albany at the cathedral in Albany, New Hampshire in Concord, Eastern Oklahoma at Tulsa and Atlanta in All Saints' Church, Atlanta, while the week before Southern Ohio met in Springfield, Arizona in Tucson, West Texas in San Antonio and Montana in Bozeman. Apparently all the conventions were well attended and the spirit of enthusiastic and forward-looking work animated those present.

Interesting Business.—The matter of salaries came up in Pennsylvania and New Jersey. In New Jersey a resolution providing for a minimum clerical wage was made, but the fact that Dr. Patton's address was the order of business, caused the resolution to be ruled out of order. In Pennsylvania the recommendation that \$24,500 be raised to apply to stipends less than \$1,500 was referred to the council. In New Hampshire the amendment to the constitution admitting women to the convention which came up for ratification (having been passed last year) was defeated. In Albany the chief matter of interest was the question of the new dioceses. The plan for redistributing the counties in northern New York to form three additional dioceses was strongly opposed by those parts of the diocese which would be detached from Albany. It was thought unwise to detach the missionary territory and the weaker portions of the diocese from the strong financial centres. The matter accordingly was referred to a committee to report at the next diocesan convention. Southern Ohio passed a resolution approving of the Proposals Towards Unity between the Congregational and the Episcopal Churches.

Women and Church Legislation.—The question of women on vestries came up at the Atlanta council. It had been discussed at the diocesan conference last autumn, and referred to the rectors. The matter was enthusiastically debated on both sides. The decision was finally against giving this privilege to the women on the grounds that they did not desire it. But there is no doubt, according to THE CHURCHMAN correspondent, about its coming in a few years. The undertone of every discussion is that the women are the backbone of the Church, and that often they would do, in certain parishes, the work now left to the men to do, very much better than the men.

A Notable Resolution.—Atlanta passed the following resolution:

Resolved, That the Council of the Episcopal Church in the Diocese of Atlanta

desires to make record of its solemn conviction that, while the immediate cause of the world war, now happily ended in the victory of the forces of democracy and liberty, was the greed and ambition of Germany, the underlying source of this and all wars was the failure of the peoples of the world to walk obediently in God's ways; that the proposed League of Nations, the most serious and rational effort yet made by the nations of the world to secure permanent peace, will prove effective in preventing war only in so far as it becomes an expression of brotherhood and justice; that until all injustice be eliminated from governmental and economic systems and until selfish principles cease to dominate the life of the world, there can be no sure escape from the curse of war, international or civil; that the chief obstacle in the way of progress toward just and peaceful conditions is selfish indifference; that it is the duty of all Christian men and women to inform themselves regarding all proposed remedies and reforms in order that they may intelligently apply Christian principles to the world's problems and may find a way to solve them without bloodshed.

Topics That Received Attention.—The subject of diocesan missions received a great deal of attention at several of the diocesan conventions. Atlanta wanted the diocesan board of missions to make a survey of the mountain districts and prosecute the work among the negroes with greater vigor. But, as THE CHURCHMAN correspondent commented, this suggestion brought a smile of sadness to the countenance of each member of the board when they considered how winded they are each year with their tugging to make buckle and tongue meet. Pennsylvania voted a budget of \$50,000 for diocesan missions with a new \$1,000 item for publicity. In New Hampshire a fund of \$10,000 was projected which will act as a nucleus for a fund for mountain missions. West Texas heard of the plan for an evangelistic campaign undertaken by the archdeacon who will travel with an automobile, a canvas tent and a portable altar. New Jersey devoted most of its time to revision of the constitution and canons. Pennsylvania passed a resolution approving the censorship of moving pictures and their further investigation by a diocesan committee. In West Texas it was decided to make the diocesan military academy a state instead of a diocesan school. Eastern Oklahoma agreed to enter into the G. B. R. E. plan in regard to the University of the South.

Speakers and Resolutions.—All the dioceses heard speakers in regard to the Nation-Wide Campaign, and all voted in favor of the campaign except Albany which placed itself on record as of the opinion that a campaign of such magnitude ought not to be undertaken without the sanction

and approval of the Church as a whole, as represented in General Convention. Other speakers representing the federal boards of the Church were heard at many conventions. New Hampshire and Southern Ohio were preceded by conferences of the Brotherhood led by Mr. Frank Shelby Montana passed a resolution approving the stand of the President in the peace negotiations.

The Bishops' Addresses.—It is impossible to give more than a bare summary of most of the charges delivered by the bishops to their conventions. Bishop Reese dealt with matters of reconstruction Bishop Atwood emphasized the priestly aspect of the missionary's work. Bishop Matthews discussed various ways in which the organization of the diocese could be improved—clerical stipends, regular offerings, the education of theological students and of the children of the clergy, the limiting of privilege to parishes not contributing to the support of the diocese. Bishop Johnston, retired Bishop of Texas preached over again the same sermon of unity that he preached forty years ago and supplemented it by showing how many things that had then been dreams and visions were in process of realization. Bishop Capers' address was an appeal for larger vision in church work. Bishop McKell reported an excellent condition in his diocese. He dealt at some length with the subject of discipline of the laity which is the canons, he pointed out, has only a few words given to it in contrast to pages in regard to discipline of the clergy. He said that the Episcopal Church carries more in different members than any other organization and that by those who fail to learn who desecrate Sunday and in other ways fail to observe the church laws, the outsider judges the Church.

Bishop Rhinelander Reports Encouraging Conditions.—Bishop Rhinelander mentioned the payment of the full missionary apportionment, the success of the Every Member Campaign, the plan of the Woman's Auxiliary to give \$56,000 to the United Offering. He said that for more churches have adopted free pews—St. Mary's, Wayne, St. Mary's, Philadelphia, St. Luke's, Germantown, and St. David's Manyunk. He expressed his confidence in the Pension Fund because it was located in Wall Street—a fact some have criticized. He commended the new hymnal which a committee of the diocese is to distribute in the parishes. (The convention passed a resolution memorializing General Convention to publish a book with words only.) He explained and urged the plan of an executive council of thirty-two, to be composed of clergymen and laymen, to advise him, and to carry out the work of the diocese. This council will work with and through existing agencies, and will undertake important work in the intervals between convention sessions. This action was carried; and many matters during the convention were referred to the body.

Bishop Nelson's Address.—Bishop Nelson's address was given in large part last week. The following sentences on pharisaism and church unity were however not given:

"We must be on our guard against

pharisaical spirit in dealing with the question of Christian unity. The chief hindrance to the union of those who truly and sincerely believe in Jesus Christ as the divine Saviour of the world, lies in the fact that many are jealous in guarding their own treasures, when they should be zealous in bestowing them upon others. There is a narrow Anglicanism which cannot find liturgical truth and beauty except between the covers of the Prayer Book. There is a narrow protestantism which will have no fellowship with those who do not share its prejudices. There is a narrow catholicism which cannot believe that any one is a true follower and lover of the Lord Jesus Christ who does not express his faith and worship in its precise terms."

Bishop Faber's Address.—In referring to the peace conference and its many delays, Bishop Faber referred to the strife for coveted booty and said:

"Such, we may say, has ever been Europe's diplomacy; better for us to keep out of it. America wants none of it. But, for better for worse, we could not keep out of it. Being in it, we cannot do other than be true to the end to 'the best traditions of our national history;'—either that, or wash our hands of whatever tragedy may ensue, run away from it all, and make the attempt to live in isolation. The one unthinkable thing would be that with open eyes we give smooth assent to barter and intrigue and plunder, agreeing to a peace that carried the seeds of future wars."

"The Church of our Lord Jesus Christ cannot be the Church of the poor against the rich, nor the Church of the rich against the poor, without forfeiting her charter. Her very existence must be a standing witness to the solidarity of humanity. The problem of a true patriotism today is the realization of a genuine fellowship of men in which shall be conserved the dignity of the individual man, of the lowest as well as the highest. It is an overwhelming problem, and the present machinery of the state cannot work it out. There is no organization I know of which even recognizes that as its task, save one, and that one in theory rather than in practice—the old Church of the centuries. The Church must lay hold of it in dead earnest—or abdicate."

Bishop Faber referred to the possibility of the election of a second bishop, saying he would leave it to the decision of the majority. Nothing, however, was done about the matter.

Special Features and Notable Meetings.

—In PENNSYLVANIA twenty-seven chaplains attended the first service of the convention held at the Church of St. Luke's and the Epiphany and in their vestments, sat together in the choir stalls: the Rev. Messrs Barnett, Booth, Bird, Block, Chapman, Cline, Copeland, Currier, Evans, Gorton, Grabau, Green, Hamlin, Hart, Huckel, Lane, Levis, Montgomery, Mockridge, Stockman, Taylor, Toop, Washburn, Walker, Wright, West, Jefferys. They are to be organized into an association so that their experiences may be saved for and used by the Church. It was an inspiring picture of the part the clergy of the diocese have had in war service.

At the public meeting on the second night in New Hampshire, Chaplains Talbot and Moulton made notable addresses. Chaplain Moulton had ministered in the hospitals, and his point of view in regard to the religious receptivity of the soldiers was therefore more encouraging than that of Chaplain Talbot, whose experience had been in the trenches.

At the Southern Ohio convention, an important feature was the meeting on Monday night when Major Sanborn and the Rev. B. I. Bell spoke. After the meeting the speakers were literally bombarded with questions.

Ordination at Convention.—During the Arizona convention two deacons were advanced to the priesthood—the Rev. F. J. Bloy of Globe and the Rev. Luther B. Moore of Flagstaff. Dr. Pardee of the American Church Building Fund was the preacher. A very different, but interesting, feature of the Arizona convention was the automobile excursion to St. Luke's in the Desert, the latest advance in tubercular work in the diocese, to the state university and to the ancient Mission of San Xavier.

The opening gathering of the New Jersey convention was the dinner at the Hotel Chalfonte. Bishop Matthews was toastmaster, and the speakers were representatives of three of the church weeklies—Bishop Johnson, editor of the *Witness*; Mr. Clinton R. Woodruff, social service editor of the *Living Church*, and the associate editor of *THE CHURCHMAN*. In Atlanta the Churchman's Club gave a dinner, with Bishop Lloyd as guest of honor.

During the West Texas convention Bishop Capers was presented with a set of vestments and a pastoral staff, and a purse of gold was given to the retired bishop, Dr. Johnston. The feature of the week was the celebration of the fifth anniversary of the consecration of Bishop Capers, and the fiftieth anniversary of the ordination of Bishop Johnston. To mark these events an anniversary dinner was arranged at the St. Anthony Hotel. At the same time the military cross was awarded to the latter's son, the Rev. Mercer G. Johnston. Another interesting occasion at this convention was the evening devoted to the consideration of religious education, when the Rev. W. B. Stevens introduced the subject by an initiation ceremony of the Order of Sir Galahad. Nor was this the only dramatic feature; the students of St. Mary's Hall staged and acted a missionary pageant for the delegates..

Personals.—Miss Thackera, of Fort Defiance, Arizona, announced her coming retirement from active work. Albany elected the Rev. William C. Prout, secretary for the fortieth term. The New Jersey convention announced the appointment of the Rev. Alfred B. Baker, D.D. as the first dean of the pro-cathedral; also the fact that this convention was the fiftieth attended consecutively by the Rev. C. M. Perkins. Bishop Capers has appointed Mr. Oscar J. Fox, organist of St. Mark's, San Antonio, diocesan director of church music. Montana is to have a second archdeacon, the Rev. J. P. Anshutz of Billings who will be known as archdeacon of Eastern Montana.

Diocesan Elections For General Convention.—In PENNSYLVANIA clerical deputies to General Convention were elected as follows: Dr. Tomkins, Dr. Foley, Dr. E. M. Jefferys, Dr. Caley. The alternates are Drs. Bartlett and Mockridge. The lay deputies are Messrs Earle, F. S. Edmonds, A. E. Newbold, G. W. Pepper, and the alternates Messrs. R. D. Brown and A. D. Parker. The Standing Committee remains the same.

In SOUTHERN OHIO the clerical deputies to General Convention: Dean Purves, the Rev. Messrs. Flinchbaugh, Byrer, Nelson. Alternates: the Rev. Messrs. Chauncey, Symons, Powell and Reinheimer. Lay deputies: Messrs. W. O. Frohock, Mortimer Matthews, Gideon C. Wilson and D. H. Sowers. Alternates: Dr. W. Battle, A. W. Schell, Frank J. Jones and E. L. Stephenson. The Standing Committee: the Rev. Messrs. Flinchbaugh, Byrer and Nelson.

In ALBANY the clerical deputies to General Convention: Dr. Battershall, the oldest deputy in order of service in the General Convention, Dr. Enos of Troy, Dr. Tayler of Schenectady and the Rev. R. H. Brooks of Albany. The lay deputies: Messrs. Harris L. Cooke, Cooperstown; Levi Hasbrouck, Ogdensburg; Robert C. Pruyn, Albany and G. R. P. Shackelford, Saratoga Springs. The alternates: Dr. White, the Rev. Messrs. Grout, Newell, Messrs. James M. Ide, Horace B. Finley and Dr. Robert Selden.

In NEW HAMPSHIRE, the deputies to General Convention: the Rev. W. P. Niles of Nashua, Dr. Waterman of Hanover, the Rev. Messrs. Brine of Portsmouth, and Dunstan of Tilton. Alternates: the Rev. Messrs. Emery of Concord, Hazard of Manchester, Kellogg of Portsmouth, Haughton of Exeter. Lay Deputies: Messrs. K. Woodworth, H. H. Dudley, George Coop, M. D. and Charles S. Knox, all of Concord. Alternates: Messrs. Frank T. Arms, Edward A. Himes, Robt. J. Peaslee, Crawford D. Hening. The Standing Committee: Dr. Waterman, the Rev. W. S. Emery, Dr. Drury, the Hon. Robt. J. Peaslee, Messrs. E. K. Woodworth and E. W. Eaton.

In NEW JERSEY the deputies to General Convention: Archdeacon Sheperd, the Rev. Messrs. C. M. Perkins, R. E. Brestell, Hamilton Schuyler, and Messrs. Geo. A. Armour, A. A. DeVoe, W. D. Olier and E. H. Levis. Alternates: Dr. Baker, the Rev. Messrs. Perkins, Lewis, Baer, and Messrs. David G. Baird, Warren R. Dix, Charles Mecum and Charles Townsend.

In MONTANA the clerical delegates to General Convention: the Rev. Messrs. Chas. F. Chapman, Geo. Hirst. C. P. Burnett, S. D. Hooker. Alternates: the Rev. Messrs. J. L. Craig, Chas. H. Linley, L. W. Snell, Wm. Elliott. Lay Deputies: Messrs. Frank Haskins, Fidel Huber, Chas. W. Butler, John Bidlake. Alternates: the Hon. E. C. Day, Messrs. J. B. Buchanan, T. E. Linden, F. M. Lipp. The Standing Committee: the Rev. Messrs. Gately, Hirst, Chapman and Messrs. Allan P. Bowie, Edgar G. Macley.

In WEST TEXAS the deputies to General

Convention: the Rev. Messrs. W. B. Stevens, L. W. Heaton, G. R. Fenner, L. B. Richards, and Messrs. G. T. Allensworth, Roy Miller, M. D., and J. P. Kennard.

In EASTERN OKLAHOMA the delegates to General Convention: the Rev. H. J. Llwyd and Mr. Percy Talbot. Alternates: the Rev. John Grainger and Judge Swarts. Members of the Council of Advice: the Rev. H. J. Llwyd, the Ven. Crichton Spencer-Mounsey, Messrs. Dana H. Kelsey and James W. Cosgrove.

In ATLANTA the deputies to General Convention: the Rev. Dr. C. B. Wilmer, the Rev. Messrs. S. Alston Wragg, W. W. Memminger, Robert Gibson and Messrs. Z. D. Harrison, Robert C. Alston, T. H. Nickerson and C. L. Bunting. The Standing Committee: Dr. C. B. Wilmer, Rev. Messrs. W. W. Memminger, Charles H. Lee and Messrs. Turner E. Berry, C. L. Pettigrew and Col. Z. D. Harrison.

Houses of Churchwomen.—In two dioceses—Southern Ohio and West Texas—the primary meeting of the house of churchwomen was held. In New Hampshire a commission was appointed to study the possible creation of a house of churchwomen. In West Texas the W. A. and the G. F. S. met during convention. On Thursday Bishop Capers formally opened the house of churchwomen. The meeting of the G. F. S. was its first annual diocesan meeting. The Southern Ohio house came together after a corporate Communion and was formally pronounced organized by Bishop Reese. Ecclesiastical authority was given the house by the action of the diocesan convention in passing on its constitution and by-laws. Mrs. Mortimer Matthews of Glendale was elected president. The various women's organizations of the diocese, including the Sisterhood of the Transfiguration, were all represented in the house. Two suggestions were made by Bishop Reese to the house: that it open a hall for church students at Oxford, and that it form an "Inasmuch Guild" for mission work to be done by women in the county infirmaries. Committees were formed to investigate both of these matters. The house of churchwomen and the diocesan convention had two joint meetings. The chief outside speaker at the meetings of the house was Miss Eva Corey of Boston.

Annual Meetings of Women's Organizations.—In other dioceses the meetings of the Woman's Auxiliary and the G. F. S. synchronized with that of convention. New Jersey's women made their meeting notable by an increase of their Woman's Auxiliary pledges. In Atlanta the Woman's Auxiliary showed progress and enthusiasm traceable in large measure to the Advent Call. The delegates agreed to follow the bishop's suggestion of raising money for the support of a third diocesan missionary. Bishop Lloyd was present at the Atlanta convention and conducted the quiet hour for the women. In Arizona the Woman's Auxiliary and the G. F. S. met in what was pronounced the best convocation ever held. One day was devoted (exclusive of joint attendance at convention services and gatherings) to W. A. business; the next to G. F. S. business. Thus the delegates could attend the meetings of both organizations.

Our Weekly News Letter

CHICAGO

The Episcopal Athletic League.—The Episcopal Athletic League of Cook County held a mass meeting in Sumner Hall at the cathedral on May 6 to give out trophies and to discuss plans for the coming summer. Bishop Griswold awarded to the Church of Our Saviour a cup for winning the North Side basketball championship two successive years, and a shield to the cathedral team for winning the league basketball championship last year. Plans were made for a track meet and baseball series this summer, and for increasing the membership of the league before the basketball series this winter.

Death of Mrs. E. E. Wade.—Mrs. E. E. Wade, president of the local assembly of the Daughters of the King and a number of St. Peter's Parish, passed away a short time ago. She was born in London in 1853, married Mr. Wade in Canada in 1876, and came to Chicago in 1892. Shortly after that the Wades identified themselves with St. Peter's Church, where they have been communicants ever since. Mrs. Wade has been actively engaged in the work of St. Peter's Parish. She served first as secretary, then as directress of work, and then as president of the woman's guild. At the time of her death she was diocesan president of the Daughters of the King.

St. Luke's, Evanston.—One of the vestrymen at St. Luke's Church, Evanston, has recently taken several sittings toward the front of the church for the use of strangers. The parish paper, commenting on this, recalls a church in the East which has taken a pew for a similar purpose and named it the "General Pershing Pew" in thanksgiving for the men from the parish who were in the national service. The Sunday evening services which were started at the time of Dr. Stewart's return from France last November have been discontinued until fall. He is now preaching a series of sermons at the Sunday afternoon service, on "Scenes from the Great Forty Days." There were fourteen baptisms at St. Luke's on Easter Even, a confirmation class of thirty-four on Palm Sunday, and seven hundred and twenty-five communions on Easter Day.

Annual Council Meeting of the Brotherhood.—At the annual council meeting of the Chicago diocesan assembly of the Brotherhood of St. Andrew held at the Church Club rooms on April 28 the following officers were elected for the coming year: president, Floyd A. Ferguson; vice-president, H. W. Raymond; secretary, J. S. Stevens; treasurer, Ernest Inglis; chaplain, Rev. C. L. Street. The annual assembly meeting was held at St. Paul's Church on May 14. Chaplain Wilson, who has recently returned from service overseas, was the principal speaker.

Notes.—The Rev. B. I. Bell preached the eleventh annual Hale Memorial Sermon

under the auspices of the Western Theological Seminary at St. Andrew's Church on Sunday evening, May 4. The Rev. Dr. N. H. B. Cassell, president of Liberia College, Monrovia, Liberia, addressed the meeting of the Woman's Auxiliary on May 1, and spoke to the Clergy Round Table the diocese at their luncheon on April 1. The Rev. Frank E. Wilson, who has lately returned from service in France where he was chaplain of the 343d Infantry, is now serving on the staff at St. Paul's Church, Kenwood.

CHARLES L. STREET

UTAH

Bishop Touret Visits the District.—Bishop Touret of Western Colorado spent two weeks in Salt Lake City and its vicinity attending meetings of the various boards and the corporation. He preached in the cathedral on Palm Sunday, in St. John's on Maundy Thursday and in St. Paul's on Easter. As he is still far from strong after his recent operation, he was unable to visit the distant missions.

Easter.—All the churches having resident clergy report the Easter attendance as being far above the average. In part this was due to the pleasant weather, the two preceding Sundays had been snowy. The offerings at St. John's, Logan, St. John's, Salt Lake City and St. Mark's Hospital Chapel were more than sufficient to pay the apportionment assigned to them. The offerings in the cathedral were the largest in the history of that parish and will cancel the floating indebtedness and provide for some necessary improvements.

Utah Sons of the Revolution.—The annual banquet of the Sons of the American Revolution was held during Easter week. The Utah chapter has the sixth largest enrollment in the country. The president, a Mormon, reports that one Utah family has seven hundred men descended from a revolutionary parent. The following clergy were present at the meeting: Bishop Huntington of Nevada, Bishop Touret of Western Colorado, the Rev. Messrs. E. Lewis, W. W. Fleetwood, J. H. Dennis and H. E. Henriques. The Rev. E. T. Lewis is chaplain.

Nurses Graduate.—The graduating exercises of St. Mark's Training School for Nurses were held in St. Mark's Cathedral May 13. Bishop Touret delivered the diplomas.

Convocation.—The twelfth convocation of Utah was held May 14-15 in St. Paul's Church, Salt Lake City. Besides the regular business, papers were delivered on "The Proposed Canon allowing Episcopal Ordination to Non-Episcopal Ministers," "The Rural Problem in Utah" and "The Clergyman's Reading." The Woman's Auxiliary held its annual meeting on May 16.

H. E. HENRIQUES.

LOUISIANA

Churches Help Employment Service—All the parish churches of New Orleans have adopted the parish plan of organizing church welcome committees "to get employment for returning soldiers and to look after their spiritual and physical welfare. At a recent meeting of the local assembly of the Brotherhood of St. Andrew and the various rectors of the city churches, it was decided to co-operate with the Bureau for Returning Soldiers and Sailors. Committees for the various Episcopal churches were appointed. Lieutenant Roy C. Burrus, special representative of secretary of War Baker spoke for the War Department and Mr. C. W. Army of New Orleans, chosen to help organize the work in the Southeast also made an address. Employment Sunday on May 4 was observed pretty much throughout the diocese.
J. ORSON MILLER.

SOUTHERN OHIO

Clears Debt on Easter—For the first time in many years, St. James' Church, Zanesville, is free from debt. At the beginning of Lent, the financial obligations of the vestry and church organizations amounted to \$3,800, and a vigorous campaign was set in motion the purpose of which was to clear the church's indebtedness by Easter Day. As a result of the campaign, the sum of \$4,050 was realized, and the money placed in the Easter offering. It is a significant fact that in spite of the unusual demands of war times, and the frequent calls for money, the offering of St. James' congregation this year was ten times the amount of the usual Easter offering.

COLORADO

Easter in Denver—The brilliant Colorado weather well synchronized with the festal joy of the churches. It is true that the unwonted expense of floral decorations curtailed the usual profuse display—Easter lilies at seventy-five cents a bloom were voted a forbidden luxury, and it proved that the simpler decorations were more artistic and effective. The church celebration culminated in the cathedral. An orchestra supported the well trained choir in rendering the chief parts of Gounod's *Messe Solennelle*. The Hallelujah Chorus worthily culminated the service of song. The acoustic properties of the cathedral happily convey the softest sound so that it is unnecessary to strain to gain effect and thus to preserve the service from the stigma of performance rather than worship.
GEORGE H. HOLORAN.

HARRISBURG

Honduras Bishop Visits York—Bishop Dunn of British Honduras was a recent visitor to St. John's parish, York. During his stay there he addressed the congregation on the work of his extensive diocese and his wife spoke to the women of the parish on the same subject later in the day. The rector of St. John's was the speaker at the luncheon at the conclusion of a series of luncheons given by the Chamber of Commerce during their mem-

bership campaign. Bishop Dunn was present and spoke calling upon the members of the Chamber of Commerce to widen their horizon so as to include their Central American neighbors.

Progress at St. John's, York—On Sunday, March 30, Bishop Darlington made his annual visitation to this parish and confirmed a class of forty, the largest class presented in many years. The Sunday School lenten offering of St. John's was \$572. This exceeded the previous high water mark by nearly \$300. At the early service on Easter morning a complete set of chancel books, bound in red morocco, and two sets of Prayer Books and hymnal, bound in black morocco, were dedicated, the gift of the congregation in memory of the late rector, the Rev. Arthur Russell Taylor. St. John's Club, after being closed for nearly two years, was opened on April 1 with a large attendance of men and boys. The interior of the club house has been renovated throughout, and a troop of boy scouts has been organized.
LEROY F. BAKER.

PHILADELPHIA

Church Consecrated—The Church of the Redemption was consecrated by Bishop Rhinelander on the Sunday after Easter. The date was the fiftieth anniversary of the founder of the parish, the Rev. George A. Durborow. The present parish was formed by combining the old Redemption and St. Anna's Mission. The Rev. Thomas R. List was made rector emeritus, and the Rev. A. E. Clay was called as rector of the new congregation. The corner-stone of the building was laid in October, 1913. The church has 584 communicants and over five hundred in the Church School. The Rev. Mr. Clay has done a notable work, and the consecration marks progress under his able care.

Greek Archbishop Speaks—At St. Mark's Church on Sunday evening, April 27, the Most Rev. Alexander, Bishop of Rodosta, acting Archbishop of the Greek Church, expressed the hope that union of the Greek and Anglican Churches would speedily follow the treaty of peace. The Rev. W. C. Emhardt, of Newton, who has been most active and interested in the Eastern Church, made an address.

On Monday afternoon at Witherspoon Hall a meeting was held in the interests of Greek nationalism, the restoration of the Church of St. Sophia to Christian worship, and the assurance of religious liberty to the League of Nations. Addresses were made by Bishop Darlington of Harrisburg, Bishop Garland, the Rev. Alexander McColl, the Rev. Dr. Conwell, Rabbi Kroskops, the Rev. Dr. Newman, the Rev. Dr. Delk, Mr. Rufus Jones and Bishop Alexander. The speakers represented many branches of religious life in the city.

Social Service Appeal—The diocesan Social Service Commission, (Mr. Woodruff, chairman, and the Rev. Mr. Lane, secretary) have asked the parishes to approve an eight hour day for women, and to aid in the establishment of a minimum wage commission. They ask that these matters be brought before church people on May

4 and that they be urged to write to members of the Assembly to approve such action in bills now pending.

IRVING A. MCGREW.

BALTIMORE

Lent and Easter—The lenten services were excellently attended, especially the noonday services for busy people at St. Paul's and the Church of the Messiah. On Good Friday the Three Hour Service at Grace and St. Peter's, where Bishop DuMoulin gave the addresses, at St. Paul's conducted by the rector, Dr. Kinsolving, and at Christ Church in charge of Canon McComb was attended by great congregations. Many of the churches were crowded on Easter Day and the number of communions made was large.

Christ Church Clergy—The Rev. S. Arthur Huston began his rectorship at Christ Church on Easter Day. His ministry thus far has been spent at Trinity Church, Columbus, Ohio, St. Paul's Cathedral, Detroit, and St. Mark's Church, Wyoming. The Rev. Dr. Niver has been elected as rector emeritus, and the Rev. Elmer C. Pedrick is to remain as assistant.

Bequests to Church Institutions—Miss Ann C. Perine, who died in March at the age of 100 years, left several bequests to church institutions: \$1,000 each to St. Paul's Church, St. Paul's School for Boys, the Church Home and Infirmary, and the Fund for Superannuated and Disabled Clergy, and \$2,000 to the Church of the Redeemer.
WYLLYS REDE.

WASHINGTON

County Meeting—At Christ Church, Rockville, Maryland, in the Diocese of Washington, on April 30 the Woman's Auxiliary in Montgomery County held an all day session, services and meetings. Here the Rev. D. Wellington Curran, general missionary of the diocese, fired the first gun of the Nation-Wide Campaign, which was enthusiastically taken up by those present, and organization effected for its prosecution to success in this region.

This meeting in this county is an annual one instituted some years ago by Mrs. George H. McGrew, who was one of the speakers on April 30. Another was Mrs. Albert L. Mills, president of the diocesan branch of the Auxiliary, who, accompanied by ten or twelve members from Washington, went to the county seat for this session. The large attendance and success was chiefly due to the activity and leadership of Mrs. Rosalie G. Small, of Silver Spring Parish. Every congregation in the county except one was represented by rector and ladies. A movement was organized at this meeting, and taken up by the officers of the diocesan branch to initiate and maintain like meetings and activities in each of the four counties of the diocese, and Mr. Curran and representatives from Washington have already arranged for a similar day at Accokeek, in a remote rural neighborhood, on the borders of Charles and Prince George's Counties, in Southern Maryland.
W. L. DEVRIES.

NEWARK

Buried in Church.—Bishop Stearly conducted the private funeral services on April 30 for the Rev. John S. Miller whose death occurred Thursday in Easter Week, and who, in honor of his rectorship of over thirty years at the House of Prayer, Newark, was buried in a vault prepared directly in front of the altar in the church. The body, in a hermetically sealed coffin, rests with the head toward the altar and the feet toward the chancel rail. A tablet, with an inscription to be chosen, will be placed over the vault.

Rector Commended by Bishop.—The work of the Rev. Otho F. Humphreys as rector of Holy Trinity Church, West Orange, especially in connection with community and welfare movements, was commended by Bishop Lines last week at the meeting of the Archdeaconry of Newark, held in West Orange church. Mr. Humphreys has resigned the rectorship, to take effect next month, and will go with his family to England.

Hospital Fund Started.—In honor of the late Rev. John S. Miller and his service to the Hospital of St. Barnabas, Newark, of which he was for many years a trustee and executive board chairman, a gift of \$1,000 was made at the annual meeting of the trustees and guild of the institution, held April 29. The donation was intended as an initial contribution toward a fund of not less than \$155,000 for which a campaign will be conducted in the fall. The drive will constitute the first public one for funds ever made by the hospital during its fifty-three years' existence. The campaign has been planned in order to render the institution capable of meeting its expenses, of making necessary repairs and of providing suitable housing accommodations for the Sisters of St. Margaret who have charge of the hospital and for the nurses. The hospital is a charitable institution, with a capacity of 100 and but nine private rooms for pay patients.

Nine nurses, having just completed their training course at the hospital, were presented last week with diplomas by Bishop Lines. Previous to the presentation the bishop read the Florence Nightingale pledge and received the assent of the class. An address was given by Dr. Reazor, rector of St. Mark's Church, West Orange.

Lay Readers' Conference Planned.—A diocesan conference of lay readers has been planned for Memorial Day, to open with the celebration of the Holy Communion in Calvary Church, Summit, followed by a discussion of the subject "Simplicity and Reverence in Reading the Services and Scriptures," led by Archdeacon Mori. The afternoon discussion will be led by Canon Pennock on "Knowing and Teaching the Bible."

GRACE MCKINNEY.

BETHLEHEM

Diocesan Convention.—The diocesan convention will meet in St. Stephen's Church, Wilkes-Barre on May 20 and 21. It will be preceded by a mass meeting on the evening of May 19, at which Dr. Mann, rector of Trinity Church, Boston, and Dr. W. C. Sturgis, will be the speakers. On the

20th the rector of the parish, the Rev. Frank W. Sterrett, has planned for a series of conferences related to various diocesan problems and work.

Several notable confirmation classes have been presented to the bishop, among them was a class of thirty-eight at Christ Church, Forest City, the Rev. Jesse A. Ryan, rector. This represented an addition of one-quarter of the present number of communicants in this parish. In St. James Church, Jermy, the Rev. David Pugh Griffiths, rector, a class of thirty-two was presented. St. David's Church, Scranton, the Rev. George A. Harvey, rector, had a class of twenty-six. St. Luke's Church, Scranton, the Rev. R. P. Kreidler, rector, forty-one were presented to Bishop Israel of the Diocese of Erie who acted for the Bishop of Bethlehem. Bishop Israel was formerly rector of St. Luke's Church. He was eagerly welcomed on his visit to the parish.

R. P. KREITLER.

NEW YORK

The Lusitania Service.—The most notable *Lusitania* service held in New York on May 7 was that at the cathedral. Dr. Slattery of Grace Church was the preacher. He had this to say about hate:

"Let us think of what these heroes brought to us. The way they were put to death so filled us with horror that we rose above hate. When a man or a nation is indifferent to everything but security, that man or that nation can sink to the level where there is no abhorrence of evil. Merely to descend to personal hatred, in view of the disaster, is exactly as low, exactly as cheap.

"We were all part of the amazed humanity which heard the astounding news of the destruction of the *Lusitania*. I, for one, shall never forget the quivering shudder which passed through this nation. I cannot recall any words of hatred, but I do recall words of loathing. There was no attempt to repeat the form of slogan which grew up under a somewhat similar crime when the battleship *Maine* was sunk. The feeling was too deep for vindictive words. It was the sort of feeling which comes to a club when a member is caught cheating and is indignantly cast out. He is not hated. He instantly, by his very act, bars himself from the fellowship of gentlemen. He would prefer to be hated, that his low estate might be met by an equally low manifestation of his accusers' charge.

"This is a distinction which we must preserve. We cannot allow a man or a nation, whatever the former honor attaching thereto, to do foul deeds, and still mingle among the respectable. Mere hatred may spring from jealousy or fear. A righteous scorn can come only from an offended conscience which looks far beyond the things of itself, out into the things of the world. Without bitterness we must ask the nation which sank the *Lusitania* to repudiate the deed with the same abhorrence which we felt in America the day we mourned our murdered fellow-countrymen. There is no hypocrisy here. In so far as we are sane we demand the like treatment of ourselves. We desire a world-fellowship strong enough to encourage, by all just methods, righteousness in our own

nation as well as in the nations of other. We desire a world which is neither blind nor indifferent to evil. We desire a world which frankly abhors it."

Chaplain Returns.—Calvary Church rejoicing in the return of the Rev. R. S. Brown who has been serving overseas as chaplain. Chaplain Brown preached last Sunday morning.

Visiting Preachers.—Last Sunday Bishop Hulsc of Cuba, who is spending little while in the city, preached at the cathedral. Chaplain Henry Russell Talbot preached at the Church of the Heavenly Rest.

C. A. I. L. Dinner.—The annual dinner of the Church Association for the Advancement of the Interests of Labor will be held on Monday evening, May 19, at the Synod House.

To Welcome Bishop Brent.—The Church Club is planning a dinner in honor of Bishop Brent on May 20. The dinner will be held at the Waldorf Astoria. Ladies are invited. It is expected that the dinner will be of the greatest interest. Mr. Stephen Baker is chairman of the dinner committee. The Bishop of New York will make the address of welcome, but the entire evening will be given over to Bishop Brent who will tell of his experiences with the A. E. F. Application for seats should be made to the dinner committee at 51 East 56th Street. MARGARETTA MILLER.

BOSTON

Anniversary of the City Mission.—The seventy-fifth anniversary of the founding of the Episcopal City Mission was celebrated with an inspiring service at the cathedral on May 2. A naval band played on the cathedral porch before the service. The massed choirs of the city mission churches led the singing. The cathedral was filled with a congregation representative of the whole diocese. The Rev. F. B. Allen for twenty-seven years superintendent of the city mission delivered an historical address. Bishop Lawrence presided at the ceremonies.

Greek Bishop at the Church of the Advent.—In the interest of the restoration of the Church of St. Sophia, Constantinople, to the rightful Christian owners, a special service was held at the Church of the Advent last Sunday. Bishop Alexander, recently appointed head of the Greek Orthodox Church in America, made a brief address. Greek hymns and Russian anthems were used and at the end of the service a petition was signed and forwarded to President Wilson and Premier Venizelos, asking for the restoration of St. Sophia to Christian worship.

Church School Exhibition at Trinity.—The annual exhibition of Trinity Church School was held at the parish house on Thursday and attracted much interest. The annual meeting of the Parents' Association was held at the same hour and the Rev. J. Moses, superintendent of the school, delivered the address on "The Co-operation of Parents and Teachers."

Elections.—The convention elected the following: Standing Committee, The Rev. Messrs. Foster, Jackson, Fitts and Moul-

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on, and Messrs. Beale, Minot, Parker and Kellen. For deputies to General Convention, Dr. Mann, Dr. Peabody, Dean Rousmaniere, the Rev. A. W. Moulton and Messrs W. V. Kellen, C. E. Mason, J. G. Minot and P. S. Parker.

CHARLES CHASE WILSON.

CENTRAL NEW YORK

Patriotic Thank-offerings—At St. Peter's Church, Bainbridge, on Easter the rector dedicated a Gothic reredos, given as a thank-offering by the parish for the safe return of the nine volunteers from the parish. A fair linen cloth and altar frontal were also presented as thank-offerings by individuals.

Easter Gift to Parish Endowment—The Easter offering of Calvary Church, Utica, contained a \$1,000 U. S. bond, the gift of William Trimbe in memory of his wife. It is to be known as the Mrs. William Trimbe Memorial Fund, and the interest is to be used for charity or otherwise at the discretion of the rector. Mr. Trimbe also recently placed a memorial window in the church for his wife who died last summer.

Calvary Church, Utica, gives an interesting account of the manner in which attendance was worked up as well as the result. At the beginning the average Sunday evening attendance was 60, in a parish which had a communicant list of 600. Men were conspicuous by their absence. The choir not infrequently outnumbered the congregation. The first idea was to have an outside speaker, but it was finally concluded that it would be best to give the people an opportunity to get acquainted with their own rector. The service was shortened as the rubrics permit and additional hymns were sung with familiar tunes and all the verses. Especially good anthems were used. There were no other changes. The parish was divided into routes. The time was short and not as much publicity was given as was desirable, nor could the more distant parishioners be reached except through the mails. The lenten list of Thursday night preachers was enclosed in an envelope with the special attendance pledge card. These were directed to each individual in the parish and routed. Thirty-two canvassers met Sunday noon after service on March 2 and after receiving instructions went out in teams of two. That night the attendance took a big jump to 185, although the campaign had not yet begun. During the six Sundays of Lent the average attendance Sunday evenings was 304; the lowest 241; the highest 470. The men have concluded that the results were well worth while, and that next year they will go at it earlier and with more complete plans and preparations.

Results of Laymen's Activity—The results of the church attendance campaign conducted by the laymen of many parishes in the diocese are beginning to be known. Two cases may be cited as fairly typical. At Trinity Church, Elmira (the Rev. H. E. Hubbard, rector) attendance at the morning service on Sunday in-

creased during Lent from 171 on the first Sunday to 355 on Palm Sunday. The lowest Sunday evening attendance was 187 and the largest 642 on the first Sunday of the campaign on which the choir sang "Tribulation," a sacred cantata written by one of the choir, Mr. Gwynn Bement. On the Wednesdays of Lent the parishes of the city united in a noonday service, at which the attendance varied from 269 to 400.

Parish Meeting Well Attended—The Church of the Good Shepherd, Binghamton, has solved the problem of obtaining a goodly number of voters for its annual election, in a simple way, easy of imitation. In addition to the formal election, on Easter Monday evening, there was a program, consisting of addresses by the rector and treasurer, and several musical numbers, followed by dancing, games, and refreshments. About two-thirds of the members of the parish were present.

Chaplain Foreman Returning—A cable message announces that the Rev. H. W. Foreman, chaplain with the 1st Pioneers, and lately with the army of occupation at Ehrenbreitstein has sailed from Brest. Although Mr. Foreman resigned his parish when he went overseas, his place was not filled, and he has been recalled to the rectorship of Emmanuel Parish, Norwich.

Memorial Trinity Church, Syracuse—Last Sunday a memorial window was placed in the west facade of Trinity Church, Syracuse, the gift of Lieutenant W. A. Smith and Ensign E. L. Smith. It was dedicated by the Rev. A. A. Jaynes, rector and the Rev. Robert Hudson, rector emeritus.

THEODORE HAYDN.

WYOMING

The Bishop's Easter—Bishop Thomas has returned to the field, following his trip to New York. On Palm Sunday he held confirmation services in St. Mark's, Cheyenne, confirming the last Cheyenne class presented by the rector, the Rev. S. A. Huston, whose resignation took effect on April 15. On the evening of Palm Sunday the bishop held services in Wheatland, and on Monday ordained to the priesthood the Rev. Howard Rasmus Brinker, at Christ Church, Douglas. Bishop Thomas conducted the Three Hour Service on Good Friday at St. Matthew's Cathedral, Laramie, and confirmed a class there on Easter even. On Easter morning the bishop held services in St. Thomas', Rawlins, returning in the evening to Cheyenne where he preached at an inspiring service, attended by the Knights Templar in a body.

Hospital Enlarged—Through the generosity of Mr. D. E. Skinner of the Elk Ranch Company, St. John's Hospital, Jackson, is undergoing extensive improvement. The operating room is being enlarged, and wings are being added, greatly increasing the capacity of this splendid hospital. The improvement will cost in the neighborhood of \$10,000, and is a most valuable addition to the fabric of the institution.

From Wyoming to Denver—In the removal of Mr. and Mrs. E. T. David from Douglas, Wyoming, to Denver, the Church in Wyoming loses two of its most valued members. The Davids have resided in the state for a number of years, and have won an influential position here. Mr. David was the efficient treasurer of Christ Church, Douglas, and Mrs. David, in addition to her parochial work, has served as secretary and treasurer of the Woman's Auxiliary of Wyoming, for the past eight years.

Parish House Planned—Plans are being made for the erection of St. John's Parish House in Powell. The financial campaign is already under way. Powell is one of the towns making up the recently organized rural parish of Park County.

Every Member Canvasses—A very successful Every Member Canvass was recently held in Cheyenne, St. Mark's Church uniting with the Presbyterian Church in the effort. After attending the morning service, the teams were served luncheon in the parish house, and then started forth on their afternoon's labors. The results were most gratifying, along spiritual and material lines. The canvass was preceded by a "religious census" in which teams made up of women from the various churches took part. The teams made a thorough canvass of the town in order to find the church affiliation of every family, and many interesting and valuable facts came to light. St. Peter's Church, Sheridan, has also held an Every Member Canvass, attended with great success, and St. Matthew's Cathedral, Laramie, is planning a similar effort in the near future.

A Y. W. C. A. for Cheyenne—The women of Cheyenne are justly proud of their recent achievement, whereby in little over a week \$15,000 was gained by an energetic campaign, for the purpose of establishing a local Y. W. C. A. The necessary amount was oversubscribed, and through the generosity of Judge J. M. Carey a building is now being erected which will be the future home of the Y. W. C. A. The association is to lease the building from Judge Carey on very moderate terms, and the new director, Miss Ramsay, is already in Cheyenne organizing her work. The association will fill a long felt want for the young women now in Cheyenne and those who are coming, and the securing of it is a great step forward in the civic life of Wyoming's capital city.

"Good Roads Day"—On April 22 the men of Glenrock and the adjacent oil fields united in a "Good Roads Day," giving their time and labor to the improvement of the roads in their territory. The workers were refreshed by mince pie and hot coffee, served by the ladies of the Episcopal and Baptist churches in Glenrock.

Convocation to Meet—The twelfth annual convocation of the missionary district of Wyoming will meet in St. Matthew's Cathedral, Laramie, from June 20 to 23 inclusive. Convocation will this year celebrate the tenth anniversary of the consecration of Bishop Thomas.

LUCY M. TAYLOR.

English Church News

The Ministry of Women.—Good Friday found our well known churches with good congregations, though the first really warm day of the year, after a most inclement spring, tempted people to be out of doors. In London, those who were in search of a new church sensation flocked to St. Botolph's Bishopgate to hear Miss Maude Royden conduct the Three Hours from the pulpit. The Bishop of London had let it be known that the rector was disobeying his express wishes. He wanted to keep London Diocese in line with the rest of the Church on the matter of the ministry of women: the joint-committee of convocation would report on the subject in July, and he would then issue regulations. The bishop somewhat significantly adds that leave would only be given to proved and tested churchwomen.

At the last moment the rector reconsidered his position, and the large number of people who arrived found a notice on the church door stating that the bishop had prohibited the service, and that the order would be obeyed. But some two hundred of the crowd managed to squeeze into the parish hall, where Miss Royden, vested in surplice, conducted the devotion of the Seven Words.

There is no real opposition to the ministrations of women, under regulation, in our churches. It is probable that they will be used very much as laymen are. But the church press agrees that Miss Royden is not helping the cause much; she is at present acting as assistant-minister to Dr. Fort Newton, the pastor of the City Temple, and her connection with the Church of England is therefore very slight.

Freedom in an Autonomous Church.—The archbishop has spoken, but we cannot say *causa finita*. One of the real interests in this Life and Liberty discussion is that the Archbishop of Canterbury has taken a very decided stand on the general question of liberty, as he has also done in the more prosaic matter of church finance. Copies of the archbishop's speech to the Representative Church Council are being sent out broadcast and the clergy are asked to bring up the subject at their Easter vestry meeting, and pass resolutions. Most vestries will doubtless feel that as the archbishop is the last man in the world to take a side

in a controversial issue, and as he would only do it if he could see no other way out, they are bound to take his view that an Enabling Act of Parliament is needed. I cannot inflict on my readers even a resumé of all that is being written in the daily press on the subject, but it has led to an interesting passage of arms between Dr. Temple and the Bishop of Hereford. The latter, as you know, is an out and out supporter of the Establishment, and a great believer in the influence of the Church of England as an established Church. Disestablish it, and Dr. Henson believes it would lose its unique influence on the nation; reform it on the Life and Liberty lines, and we should have "instead of the parish church, the Anglican Church in the parish." Dr. Henson is always a skilled debater, and he attempts to prove his point by showing that the Life and Liberty which the non-conformists, as well as the autonomous branches of the Anglican Church already have, has not made them more successful in solving the problems with which the modern world is confronting the Churches. So he still pleads for a royal commission to investigate and report.

Dr. Temple's Rejoinder.—Dr. Henson accuses Dr. Temple and his friends of actively agitating against the Establishment, and of behaving in an unfilial way towards the Church of England. They are always "exaggerating its defects, dwelling persistently on its anomalies, enlarging on its failures." But Dr. Temple, who has been busy replying to other critics in the columns of the *Times*, has a shaft ready for Dr. Henson. It is "sheer fiction" to say that under the proposed arrangement the parish church would become simply the Anglican Church in the parish. And the Life and Liberty Movement is not alone in its support of the Enabling Bill; other organizations support it also, besides many churchmen who have not joined any organization. But the sting is decidedly "in the tail" of Dr. Temple's letter: "I cannot see that it is more unfilial to ask that one's mother may be allowed to act as mistress in her own house than to demand that a royal commission should be appointed to inquire into her conduct." It looks as if Dr. Henson had met his match as a debater.

JAMES CAIRNS.

Personals

THE twentieth anniversary of the rectorship of the Rev. E. A. Pressey at Trinity Church, Portland, Maine, was celebrated on Sunday, May 4, at Trinity Church. A corporate Communion was held for all the parishioners in the morning, and was largely attended. Mr. Pressey took as his text St. Paul's words: "The things which are seen are temporal; and the things which are unseen are eternal," and showed how the unseen spiritual influences had been at work in the parish. At the close of the evening service, after the congregation had remained in order to sing

hymns together, Mr. Edward L. Lincoln presented Mr. Pressey with a purse as a token of appreciation from the parishioners. The congregation then adjourned to the rectory where light refreshments were served.

THE REV. J. HARRY GARNER, recently of the Diocese of West Virginia, has entered upon his duties as rector of the Church of the Advent, Williamston, and St. Martin's, Hamilton, North Carolina.

THE REV. A. C. PEABODY, formerly of Okanogan, Spokane, will take up his duties as rector of St. Paul's Church, Windsor, Vermont, the end of May. Mr. Peabody went to Okanogan direct from the sem-

inary, and has done remarkably effective constructive work both at Okanogan and Omak.

THE REV. HENRY RUSSELL TALBOT, senior chaplain of the Seventh American Arm Corps, and for six years rector of St. David's Church, Portland, has returned to the United States. He had four full years of war, serving in 1915 and 1916 with the 74th division of the French army. He received the *Croix de Guerre*, with a star, for extreme bravery during the defense of Verdun, when he went out into No Man's Land to minister to the dying.

THE REV. DR. A. A. H. HOUBERT, who has been engaged in mission work in the Diocese of Central New York with headquarters in Utica, has accepted a call to Belmont, Western New York.

THE REV. PHILIP KITTREDGE KEMP, son of Professor J. F. Kemp of Columbia, was ordained to the priesthood Tuesday in Holy Week. Dr. Nichols, of Holy Trinity Church, New York, presented him.

THE REV. W. F. B. JACKSON, who has been assisting at St. Stephen's Church, Providence, Rhode Island, the past five months, has returned to his home in Kenosha, Wisconsin.

THE REV. JOSEPH H. HARVEY has resigned as rector of St. Peter's Parish, Pittsburg, Kansas, to take effect June 1, and has accepted work as assistant at Christ Church Cathedral, St. Louis, and may be addressed at 1210 Locust street, St. Louis, after that date.

THE REV. F. N. SKINNER has resigned the charge of St. Stephen's Church, Ridgeway, South Carolina, and missions adjacent; and has accepted a call to the rectorship of Trinity Church, Edisto Island, and St. John's Church, John's Island, South Carolina. His address, after May 25, will be Martin's Point, South Carolina.

THE REV. CHARLES W. HAKES, M.D., who has been in charge of the missions at Theresa, Redwood and Alexandria Bay, New York, for the past six months, has been appointed to the charge of Christ Church, Sackets Harbor, where he may be addressed after May 10.

THE REV. BERNARD I. BELL has declined an offer to become church student pastor at the University of Chicago, under the joint auspices of the Diocese of Chicago; and the General Board of Religious Education, because, after investigation, he concluded that the present situation at that university did not justify the Church in expending there the sum of money contemplated.

FROM THE WAR COMMISSION

The following chaplains have recently returned from overseas:

Bishop Brent, the Rev. Duncan H. Browne, the Rev. Alleyne C. Howell, the Rev. Norman B. Nash, the Rev. Henry F. Kroman.

These chaplains have recently been honorably discharged:

The Rev. R. B. Owens from Camp Greene, the Rev. G. I. Hiller from Camp Gordon, the Rev. W. W. Gillis from Humphreys, the Rev. Samuel F. Dorrance from Jefferson Barracks, the Rev. Edward C. McAllister from Base Hospital, Louisville.

Canadian Church News

Stowaway Chaplain Returns as Lieutenant Colonel—Canon George Frederick Scott, rector of St. Matthew's Church, Quebec, a poet of wide imperial celebrity and the most distinguished and beloved chaplain of our expeditionary forces is on his way home. He left Canada in September, 1914, with the first division as a practical stowaway on one of the troop ships and returns with the rank of lieutenant colonel and many decorations for bravery and fidelity to duty, bestowed upon him by his King. At the very first call for men on the outbreak of the war, Canon Scott offered his services to the Minister of Militia and Defence, Sir Sam Hughes, but Sir Sam thought the Huns could be subdued without him. Canon Scott held a different view and while not giving much attention to the enemy, just then, his heart was full of an intense desire to do what he could for our own Canadian boys. Without permission or military recognition he took up a position in the great military camp at Valcartier, where the first division of Canadians was mobilized, and ministered to them with a devotion and skill that at once endeared him to the men. When the first and greatest armada that had crossed the Atlantic, up to that time, embarked at the ancient capital of Canada, Scott walked on board and there remained until he was deposited in England. Through the rain, wind and cold of Salisbury Plains during that memorable winter of 1914-15, a winter that none of the men who have survived the horrors of war in France can even now recall without a shudder, Canon Scott "carried on" with the same cheerfulness and spiritual fervor that are such marked features of his disposition. Still the militia department knew him not officially. He was merely tolerated because the men loved him. Under the same negative, uncompensated conditions he entered France and the great war. After Langemarke and St. Julien he wrote home to a friend making light of his work. He declared that up to that time the greatest danger he had encountered was the danger of meeting an officer that had authority to send him home. Eventually he was placed on the "strength" and his position was assured. Beyond that assurance he seemed to care nothing for his rank, so long as he was able to do the work that was the driving power of his life. Ask a returned soldier if he knew this or that chaplain and his answer may or may not be in the affirmative. Ask if he knew Scott and immediately his face lights up and he begins to tell you of some of his exploits. Whether a man enlisted on the Atlantic or Pacific seaboard all claim Scott as their padre. Officers say that Father Scott violated every rule of military discipline and the men say that by all the rules of the game he ought to have been killed a hundred times, so careless was he of his own safety. As time went on and he remained unscathed in the midst of shocking fatalities Canon Scott began to nurse a grievance. Other men could die for their country or suffer

the wounds of strife, but he couldn't even contract a headache. It was only in the last weeks of the war that he became a casualty and almost met a soldier's death. Canon Scott has shed luster upon the Canadian Church, yes, upon the whole Church, for in all his work and in all his activities he was first and last the priest engaged in his Master's business. The men knew this and on this firm foundation their respect was built. Lieutenant Colonel Scott had two sons in the war. One made the final offering of a soldier, and the other lost an eye. On his homecoming no hero among the many we are proud to welcome will have a higher or more enduring place in the hearts of our people than this priest, poet, patriot, scholar, lover of men—George Frederick Scott.

A Missionary to Indians and Eskimos—

The Rev. W. G. Walton, for twenty-six years sole missionary among the Eskimos and Indians on the East Coast of Hudson Bay, returns to his headquarters at Fort George, this month. Mr. Walton has spent more than a year in eastern Canada crying aloud to both Church and Government on behalf of his people. Strange to say that wherever he went, bishops and clergy, with few exceptions seemed unmoved by his story and his plans but laymen and government officials eagerly heard him and offered him most ready and practical support. The writer accompanied Mr. Walton to wait on Sir Lomer Gouin, premier of the province of Quebec and Hon. Arthur Meighen, Minister of the Interior of the Dominion, and both thanked him for the information he had furnished them concerning an almost unknown people and country. They promised most heartily to support his request if found practicable,—promises which we shall later see were reduced to the full. Mr. Walton's plea was briefly this: From East Main River in the south to Great Whale River further north some 800 Indians dwell. From Great Whale River to Hudson's Straits a similar number of Eskimos are also to be found on the unwooded snow deserts of the sub-Arctic Circle. When game and fur are plentiful, all is comparatively well with them, but when these fail or disease sweeps through the country their lives are pitiful in the extreme. They are Canadians and have no right to seek redress from any other country. They are engaged in an honorable employment, ministering to the adornment and comfort of the people of Canada. How, therefore, can Canadians refuse relief to their distressed fellow-citizens? They know not their rights and had they known them they are not qualified to set them forth. This was the tenor of his plea. The results need only here be stated.

For temporary relief in time of stress a government grant of \$11,000 a year has been made. Tons of clothing, blankets, fishing gear, stores and other articles have already been shipped.

A skilled resident physician and gynecologist has been definitely appointed at

an adequate salary to insure reasonable comfort and compensation. An architect's plan for a new hospital, and a grant to cover construction, equipment and medical supplies, have been provided. Trained nurses will be sent forward as soon as the hospital is completed. "Treaty rights" have been recognized and hereafter a small annuity will be paid to each family according to the number of souls. A court of justice will be established—the resident doctor to be commissioned as a police magistrate, with power to appoint his own constables. A grant has been made to carry on through natives under Mr. Walton's supervision, deep sea fishing experiments. This is with a view to increasing the native food supply and ultimately the establishment of a possible national industry. Domesticated reindeer will shortly be introduced at government expense, to feed on the so-called barren lands where less than half a century ago vast herds of wild cariboo roamed at will. These animals will furnish a food reserve for natives and will be a source of clothing and transportation.

Mr. Walton has been commissioned as a game warden of that vast area and will organize his hunters to this end. In view of the foregoing improved conditions it is hoped to save the wanton destruction of migratory fowl during the hatching season.

These are no evasive governmental promises but definite obligations which have already been implemented in part.

The spiritual work that has been done in this out-of-the-way corner of the earth is a source of wonderment to explorers and travelers. Many have been the testimonies of the utter reliability of the natives as guides and helpers, and of the good order that prevails even under great stress. Both Mr. and Mrs. Walton are keenly interested in the translation of the New Testament into the language of the people and they hope soon to have completed their work. Mr. Walton is a musician and artist of considerable gifts as well as a writer of hymns,—all of which has proved a source of strength to him in his lonely work. He requires \$5,000 to erect a church at Great Whale River, \$3,000 of which is in sight. Were the remainder forthcoming in the next few weeks his cup of happiness and success would be full. It is with the liveliest pleasure he contemplates the telling of the good news he brings and of the opening of a new chapter in the life of his people. No greater romance of missions has been produced in modern times than the full story of this remarkable achievement.

LEXINGTON.

Campaign Headquarters Established

The central office of the Nation-Wide Campaign has moved from the Church Missions House and established itself in larger quarters at 124 East 28th Street, New York. The Rev. R. Bland Mitchell is in charge of this office. Dr. Patton and other speakers are presenting the plans for the campaign to the various diocesan conventions now meeting.

The Open Forum

The Proposals Towards Unity

TO THE EDITOR OF THE CHURCHMAN:

Having for twenty-seven years said daily the prayer for unity; and recalling the memorial on canon nineteen with the eleven hundred and sixty-five signatories in 1910, and Bishop Brown's fantastic scheme for an interdenominational episcopate, I confess I rubbed my eyes in astonishment when I read the Proposals for an Approach towards Unity recently made, thank God, unofficially. I recalled at once the Stonemen's League, and evident danger of indiscriminate confirmation being given as a "degree." Having great respect for the eminence and sincerity of the dignitaries whose names are appended to the Proposals, I criticize the Proposals with reluctance. But I should regard myself as recreant, were I to let the Proposals pass unnoticed.

The eminent Dr. Sanday has declared reluctantly, that the latest historical research has established more firmly than ever the supremacy of the episcopal theory and that the prospect of a religious reunion at the expense of repudiating the historic episcopate is practically hopeless. That such a proposal should come out at a time when a committee of our bishops is visiting the patriarchs of the Church in the East and West, seems to me most inopportune and can not but fail, when it is known, to create a bad impression whether in Athens, Rome, or Petrograd.

I hereby acknowledge my indebtedness to Professor Williston Walker, who in *The Living Church* of April 19, so clearly, vividly and frankly describes the "new creation" of these Proposals. I ask the attention of my readers to the words which I have italicized. Professor Walker says: "*The Episcopalian abandons any requirement of the Prayer Book or submission to the canons of the Protestant Episcopal Church*"; * * * * the Congregationalist receives an additional authority to serve those in Christian things before beyond his reach. What the Episcopalian receives is a satisfaction of his scruples. * * * * *The Congregationalist is not asked to change his view of the ministry, or to deny the rightfulness of that previously exercised by him or his ancestors. The Episcopalian yields to him the whole matter of the use of the Prayer Book. Neither side is asked to disclaim its part or repudiate its present convictions*; each, however, gives up something important, for the larger good."

Professor Walker has my unbounded thanks for putting the matter so very clearly. Can it be possible that the House of Bishops would give anything but very scant and sorrowful consideration to a proposal analyzed and interpreted as Professor Walker has translated it?

Desire and pray for unity as we may, I do not believe for a moment that our Church will officially sanction or give countenance to any scheme by which the Prayer Book or canons, as they now stand, would, practically, be repudiated. I fail to see how our scruples would be satisfied by

such disingenuous action. We may not give up one iota of anything that is really "important" even for the "larger good." On page 411, *Journal of the General Convention 1910*, is to be found the draft of the report of the committee of the National Council of the Congregational Church of the United States. In this draft the declaration of the Lambeth Conference in 1908 is quoted: "We dare not, in the name of peace, barter away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which they hold no less sacred. We must fix our eyes on the Church of the future, which is to be adorned with all the precious things, both theirs and ours. We must constantly desire not compromise, but comprehension, not uniformity but unity."

God forbid that we should have peace or unity at the cost of one single principle. Careful reading of the ordinal shows at once how fantastic and impossible any "hypothetical" ordination would be. To confer priesthood upon the godliest man who did not esteem the dignity as the "treasure" described in the exhortation in the Ordering of Priests, would be a terrible and sacrilegious thing. One such ordination would set at nought our priceless preface to the ordinal. I can picture a sort of dual "priest-minister" so ordained, upon whom, according to the theory and belief of our Church, we had conferred the indelible character of priesthood, celebrating the Holy Eucharist, and at the same time merely officiating as a minister and appearing as only such to those of his congregation who declined to recognize his ministrations as a priest. Ordination by a catholic bishop would make a sort of *chameleon* of him. To give the power of consecrating the Eucharist, and of absolution in the way suggested by the Proposals seems to me almost too shocking to contemplate.

The proposed canon is carelessly and loosely drawn. That such a canon could ever be enacted by the House of Bishops—our college of apostles—I do not believe possible. We want to tell them now that we have this confidence in them as guardians of the faith and that we know they would not do this monstrous thing.

I write these words with sorrow but with joy.

CHARLES MERCER HALL,
St. Mary's, Asheville, North Carolina.

Roman and Anglican

TO THE EDITOR OF THE CHURCHMAN:

I noticed in your paper of March 22, a paragraph in which it was stated that a Jesuit priest, the Rev. Walter Drum, had stated in St. Patrick's Cathedral, New York, that the proposal of union between the Anglican Church and the Roman Catholic Church is "absurd."

It seems really more absurd that there should be any disunity between those parts of the Christian Church. If any of your readers, Roman Catholic or Anglican, will take the trouble to compare the Holy Com-

munion office in the Prayer Book of the Anglican part of the Church with the office of the Mass in the Roman Catholic Church, he will find that the confession of faith set forth in both offices is the Nicene Creed. One would think that as between two bodies of Christian people professing the same faith there ought to be unity and concord. What is the cause of the discord? It is simply this: that the Roman part of the Church has chosen to compile another additional creed, that known as the Creed of Pius IV in which are set forth twelve additional articles of faith, which are declared to be the Catholic faith out of which there is no salvation. Two of these articles require all Christian people to believe all the decrees of the Council of Trent concerning original sin and justification and all other matters. Another requires all believers to undertake to give no interpretation to any Scripture except in accordance with the unanimous consent of the "Fathers." Pope Pius IV and the fathers of Trent appear to have assumed that all Christian people must be theologians, and unless they are they have no hope of salvation. Poor Paddy after he has dug up his potato patch adjourns into his little library and summons Bridget from the washtub and the children and then proceeds to read to them the Bible, and then takes an excursion through "The Fathers" and proceeds to explain to them how they unanimously interpret what he has read to them. The next day he will take down the volume containing the decrees of the Council of Trent and expound the decrees on original sin and justification and all other matters. This is what the Creed of Pius IV supposes not only Paddy but all Christian men will do but we all know how "absurd" is any such theory of "salvation." Not content with promulgating so false and misleading a creed, under the guidance of Jesuits the Roman part of the Church has by its decree of papal infallibility pronounced in effect that this foolish and absurd "creed" is the utterance of an infallible Pope. It is indeed "absurd" to hope for union with a part of the Church which has erected such unwarrantable barriers between itself and other parts of the Christian Church but our hope is that these barriers being of mere human devising may be suffered to fall into oblivion as they deserve.

GEO. S. HOLMESTED.

Reading Matter Need

TO THE EDITOR OF THE CHURCHMAN:

Will you please give space to this informal appeal for reading matter for the state reformatory located in Huntingdon, Pennsylvania.

On coming here last January I at once began to look into the life of the institution. I was told that I was the first rector to do so, and by a canvass at a later date found over ten per cent of the inmates had been baptized in the Church. I shall soon present a large class for confirmation and then the first nucleus will be formed and the Holy Communion given at regular intervals.

I now plead for all good church people to send me copies of the Sunday papers having the picture section—something that

May 17, 1919

takes the eye at a glance, and *McLure's Boys' Companion*, in order to brighten up the long hours the inmates have to stay in their cells.

I might say the other denominations are not slow with their papers. Even the Christian Science publications get here. I feel when this appeal is read, good church people will help on their part.

FREDERICK JAMES COMPSON.

St. John's Church,
Huntingdon, Pennsylvania.

Dr. Abbott on the Priestly and Prophetic Offices

TO THE EDITOR OF THE CHURCHMAN:

I gladly take advantage of your permission to put before your readers the reason why I think that there is nothing in the principles of the Anglo-Catholic to prevent him from inviting a non-episcopally ordained minister into his pulpit to preach to his congregation. He cannot consistently invite such a minister to administer the sacrament of the Lord's Supper because that the Anglo-Catholic regards as a priestly function, and the non-episcopally ordained minister is not a priest. But preaching is not a priestly function and has never been so regarded by the Catholic Church.


The religious worship of the ancient Hebrews was sacrificial. Only an ordained priest could officiate in the conduct of this sacrificial worship. For an unordained person to officiate at the altar was sacrilege. But religious education was furnished not by priests, but by prophets. And the prophets were not priests; they were not ordained; they belonged to no order. Any one who believed that he had a message might deliver it at any time, on any day, in any place. The only condition required was loyalty. Jehovah was the accepted King of Israel. No one could preach disloyalty to the King because that was treason, and treason has been in all countries, in all nations, and in all eras forbidden by law and punishable, generally by death.

Whether the sacrificial service and the priesthood were taken over from Judaism to Christianity is a debatable question which I do not here consider; but there is no question that preaching was taken over from Judaism to Christianity. And there is no question that preaching was no more a priestly act or confined to a priestly order in the primitive Apostolic Church than in the Jewish Church. Jesus Christ was not a priest. Not one of the Twelve Apostles was a priest. The disciples, we are told, when they were scattered abroad by persecution "went everywhere preaching the word." Stephen, the first martyr, was not a priest. Philip, the evangelist, was not a priest. Paul, who claimed to be an apostle and was the most notable preacher of his time, was not a priest. And one of the very last directions in the Bible is a call to all disciples of Jesus Christ to give the message of Christ's gospel. "The Spirit and the bride say, Come. And let him that heareth say, Come."

At what time in the Catholic Church the privilege of the laity to preach the glad tidings was first questioned I do not know, but until well on in the Middle Ages it was not usual for monks and friars to be

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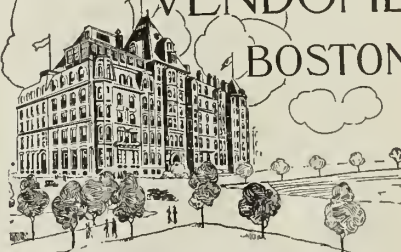
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THE PRICES OF BOOKS

ACCORDING to a new ruling of the Post Office, the prices of books will no longer be published in the book reviews. Each week, however, the books received in The Churchman office during the week are listed on the inside of the back cover and in this list the prices will be given as usual.

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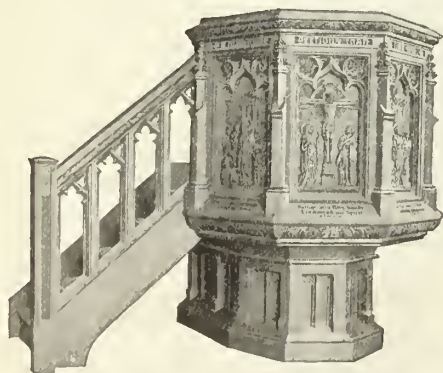
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priests; and in the thirteenth century the work of the preaching friars in England was one of the most notable influences, awakening the consciences of an uneducated people to whom the priests had apparently given very little instruction. The work of the friars was done, Green tells in his *History of the English People*, "an utter reversal of the older monasticism by seeking personal salvation in effort for the salvation of their fellowmen, by changing the solitary of the cloister for preacher, the monk for the brother friar." They were not only not priests, but they were bitterly opposed by the priests. "The welcome of the townsmen made everywhere for the ill will and opposition of both clergy and monks."

The catholic priest and the protestant minister agree that the protestant minister is not a priest. The protestant minister therefore, has no reason to complain that the catholic priest does not invite him to perform what the catholic priest regards as exclusively priestly functions. But preaching is not and never has been regarded as a priestly function. Ordination is not and never has been regarded as a necessary prerequisite to preaching. If the Anglo-Catholic asks me, Why, then, do Protestants ordain their ministers? I reply, Certainly not because they think that ordination confers on them the right to preach. They welcome Dwight L. Moody and Billy Sunday into their pulpits, and neither Dwight L. Moody nor Billy Sunday has ever been ordained. Probably most Protestants would agree that protestant ordination confers no new spiritual power on the minister; it is simply a solemn and formal acceptance of him after careful inquiry respecting his abilities and character as a person intellectually and spiritually fitted to be a religious teacher of the people.

If both anglo-catholic and protestant ministers would frankly recognize this age-long distinction between the priestly and the prophetic function, and anglo-catholic priests would invite protestant ministers into their pulpits, and protestant ministers would appreciate the fact that the anglo-catholic priest regards the Eucharist as a priestly function and therefore cannot consistently invite the protestant minister to officiate at the altar, a long step would be taken toward better relations between the two, and therefore toward Christian, if not church, unity. It would be a long step because it would be founded on mutual respect for each others' sacred convictions, and would make clear to the general public what is the real union and what is the real difference between the anglo-catholic priest and the protestant minister.

New York City. LYMAN ABBOTT.

From a Congregationalist

TO THE EDITOR OF THE CHURCHMAN:

Nominally a Congregationalist but a heart too aware of the shortcomings of Congregationalism to remain silent, I would urge all churchmen to consider carefully the Proposals for an Approach towards Unity before impairing its vitality by general disapproval. It is true that the adoption of such a plan would bring to the Holy Communion many from evangelical churches who are ignorant of its real

nificance, that it would permit ministers be ordained into a priesthood whose special efficacy they would be the first to deny, that it would in short give to the Christian Church a unity only outward and parent without the inner spiritual unity necessary to the ideal Church.

I know of no facts that would disprove this unfortunate state of affairs. But from the precedent within your Church itself I lack tolerance towards so-called liberal churches. If diversity of belief on the essential Christian truths be the price to orthodoxy of the proposed initial step toward union, let us not ignore the cost to the "free churches" of their present freedom. Already under the guise of higher criticism and quasi-evolution there has crept into liberalism in many localities doctrines that directly contradict the apostolic faith to which the pilgrim fathers turned with as much reverence as the most conservative churchmen. The atmosphere of religion is so favorable to conservatism at these specious novelties of immature modern thought have not yet gained the prominence and unqualified approval especially in country churches which will obtain in another decade. The truths of original Christianity are rapidly fading out, however, before the glowing rays of humanitarianism, internationalism and religious tolerance. Surely if this process comes complete, these churches will be in an unfortunate way. And its completion cannot be prevented from within, help must come from without.

By the introduction of the conservative influence of the Episcopal Church there will come about a gradual checking of this tendency at present so strong toward neglect of the fundamental principles of Christianity. The emphasis on the ethical, the social, and the evangelical will, I hope, remain vigorous. But recognized as a source of these practical things will again be worshiped centrally our Heavenly Father, our Blessed Lord and the Holy Spirit, our Comforter. At first such preliminary union of denominations will bring confusion and perhaps temporary irreverence, yet I know of no way by which so absolutely imperative a step can be taken better than that of bringing evangelical ministers into contact with the unalterable truths of early Christianity through the Episcopal Church. From these ministers these truths will become disseminated in time among the people whom they serve, and like outworn garments the trivial and purely sectarian names Congregational, Episcopal, Methodist, etc. may eventually be sloughed off, and united on the firm basis of the historic Church we may all bear the name of our Blessed Lord and Father.

HAROLD CHAPMAN BAILEY.

Shall There Be Unity?

TO THE EDITOR OF THE CHURCHMAN:

There is a proposed canon favored by some eminent churchmen which will probably be submitted to the next General Convention, looking towards a unity of our Christian Churches. With all due deference to the learned men who have drawn the proposed plan for unity, it seems to me that the proposed canon would nullify itself. In one article of the canon, it is

provided that any minister of another denomination seeking ordination in the Episcopal Church, may retain his full membership, communion and allegiance in his own Church, while another article of the canon stipulates that he shall make in writing a declaration whereby he shall solemnly engage to conform to the doctrine, discipline and worship of the Episcopal Church. To hold to a membership, custom or allegiance and at the same time give it up, has many times been attempted, but never yet succeeded. But be that as it may, why try to unite the Churches all in one? A Christian unity we have now. The Pope, the Church of England and all the other Churches acknowledge one head, one Jesus, one Savior and one Lawgiver. Suppose you had a united Church (not a united Christianity, that you have now) recognizing one head, one temporal authority, how long would it be until you would have secessions and sects and withdrawals that would carry us back to just what we have now? Shall we go back for centuries to the time when we did have unity of Churches—for there was but one Church in the beginning—just to reach the condition we now have, of many Churches? As it is now, Christianity is in splendid working condition. The various Churches have never given so much and so freely to the support of missions, for churches and for charities. The men of the world have never manifested a better Christian spirit than now. There is no rivalry save the effort of each Church to widen and broaden its influence and increase its membership, and that is as it should be.

"In my Father's house there are many mansions: if it were not so, I would have told you." E. SEHON.

Huntington, West Virginia.

BOOKS RECEIVED

THE YEARS BETWEEN. By Rudyard Kipling. \$1.50 net. (Doubleday, Page & Co., Garden City.)
OXFORD POETRY, 1918. Edited by T. W. E., E. F. A. G., and D. L. S. 90c. net. (B. H. Blackwell, Oxford.)

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THE MENTAL HYGIENE OF CHILDHOOD. By William A. White, M.D. \$1.35 net. (Little, Brown & Co., Boston.)
OUR PUBLIC DEBT. By Harvey E. Fisk. (Bankers Trust Co., N. Y.)
HOW THESE FARMERS SUCCEEDED. By John R. McMahon. \$1.40 net. (Henry Holt & Co., N. Y.)

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for May

4. SECOND AFTER EASTER.
11. THIRD AFTER EASTER.
18. FOURTH AFTER EASTER.
25. FIFTH AFTER EASTER.
29. ASCENSION DAY.

Preachers for Next Sunday

FOURTH SUNDAY AFTER EASTER

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Dean Robbins; afternoon (4), Rev. Edward D. Evans; evening (8.15), Combined Confirmation Service.

GRACE CHURCH—Morning (11), The Rector; evening (8), The Rev. Leighton Williams, D.D.

ST. STEPHEN'S CHURCH—Morning (11), The Rector; afternoon (4), The Rector.

CHURCH SERVICES

St. Thomas's Church

Fifth Avenue and 53rd Street

THE REV. ERNEST M. STILES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street

Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week-day Services: 7.30 A.M. and 5 P.M. Daily

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Broadway and Tenth Street

THE REV. CHARLES LEWIS SLATTERY, D.D., Rector
Sunday Services: 8 and 11 A.M., 4 and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON, daily

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St. Stephen's Church

Sixty-ninth Street, near Broadway

THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Ann's Church, Brooklyn

Clinton and Livingston Sts., near Borough Hall
THE REV. G. ASHTON OLDHAM, Rector
Sunday Services: Holy Communion, 8 A.M.; Morning Prayer and Sermon, 11 A.M.; Evensong and Address, 8 P.M.

CHURCH ORGANIZATIONS

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The members of the brotherhood accept special responsibility at this time to co-operate with other Churchmen in preparation for the return to their parishes of these men now enlisted in the service of the Nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Program of accomplishment, calling to enlistment therein all the laymen of the Church. This program has seven objectives in the work of laymen, and correspondence is invited, regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut Streets, Philadelphia, Pennsylvania.

CONFERENCES

CONFERENCE for Church Work: A General Conference meets at Wellesley College, Wellesley, Mass., June 19th to 30th, 1919. Directors: Rt. Reverend E. M. Parker, D.D., Rt. Reverend J. DeW. Perry, D.D. For registration, programs, or other information, apply to the Secretary, Miss Marian DeC. Ward, 415 Beacon St., Boston. The Summer School for Church Music meets at the same time and place.

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OBITUARY

At a special meeting of the Vestry of St. Peter's Church, Germantown, held April 27, 1919, the following minute was unanimously adopted:

WHEREAS, It has pleased Almighty God in His Wise Providence to call from the scene of his earthly labors our friend and associate,

MR. EDWIN D. MULLEN,

we hereby tender to the family of Mr. Mullen our deep sympathy in this their great bereavement; and desire to record our appreciation of his Christian character, and his loyal and efficient service to the Church of God.

STEWART P. KEELING,
Rector.
Attest: J. LEE PATTON,
Secretary.

SAMUEL B. BOWEN,
Rector's Warden.
EDWARD A. GROVES,
Accounting Warden.

RODMAN—On Passion Sunday, April 6th, towards the sunset hour, a lovely Christian went to her Eternal Rest. After a long absence in Alaska, she was spending the winter in New York to see again many old and dear friends.

Harriette Sargent Mason was born in Boston on May 2, 1858. Her happy childhood and youth were passed there and in Europe with her mother, her inseparable friend and companion. In 1883, Mrs. Mason died. Miss Mason then joined her brother, Rev. Charles J. Mason, living with him in Philadelphia and San Francisco. When he married in 1892, she still continued, with occasional long breaks to make her home with his wife and himself. In 1903, however, obeying a strong missionary call, after special training at the original St. Faith's Home, New York, followed by a full course of nursing in the City Hospital on Blackwell's Island (for which she received the city's regular graduate nurse's diploma) and a short residence and service in one of the Henry Street settlement houses, she went, with her missionary friends returning from furlough, the Rev. and Mrs. Jules Prevost, to their station in Alaska at Tanana on the Yukon River.

Her first two years were chiefly devoted to nursing and teaching the Indians, whose affectionate confidence she soon won. But she also made many other new friends, in particular, one who was engaged in fur trading and a general local business, member of a distinguished Kentucky family, William Barbour Rodman. Their first acquaintance soon

ripened into a deeper feeling, and on September 20, 1905, at the Memorial Chapel of Our Saviour, in the Indian village of Tanana many of her new white and Indian friends alike being present to witness the auspicious ceremony, Mr. Rodman and Miss Mason were married by their good friend, the noted Alaskan missionary and traveler, Ven. Archdeacon Hudson Stuck. From that day to the last hour, barring their common cares, anxieties and her occasional severe illnesses, their happy married life was an unbroken record of mutual affection and exceptional devotion. For the next ten or eleven years of the stay in Tanana, Mrs. Rodman's cheerful, well-appointed home was for all that bleak region the center of a generous, warm-hearted, gracious hospitality. Beautiful always in face and person, she was equally beautiful in strong, yet gentle character, and the influence of that high-bred Christian gentlewoman must have made a deep and lasting impression on all with whom she came in contact. Indeed in Alaska as "outside," "none knew her but to love her." In 1916 after her worst illness Mr. and Mrs. Rodman finally left Alaska for the East; though later, some special business called him back, for a prolonged stay. During part of his absence she resumed her old home with her brother and his family, with whom through all the years, the close ties of family affection had remained as binding as ever. Early in January, 1919, however, Mrs. Rodman decided to spend those few winter months in New York, so she rented a delightful small apartment on Madison Avenue, where at the end of her days she was thus able to enjoy her renewed friendships. But here, at last yielding to a severe attack of influenza with complications aggravated by previous illness, the Struggle Over! Victory Won! Close Home! like a little child, she peacefully "fell asleep." For one brief week she had lingered. Then on the beautiful Passion Sunday evening God called her.

Wherever Harriette Rodman made friends (which means, wherever she lived) in Boston, New York, Philadelphia, San Francisco, Alaska, she will be greatly missed, for no could resist her charming personality, her winning manners, her sterling worth. She died as she had lived, a devoted daughter, a loving wife, an affectionate sister, a loyal friend. Besides her husband and many Rodman relatives she leaves in Boston, two half sisters, Mr. Fitch Edward Oliver, Mrs. Hasket Derby, many nephews and nieces, and her own sister, widow of the late eminent professor of Harvard Law School, Mrs. John Chipman Gray, also her brother and his family, the Rev. Charles J. Mason.

"God rest her gentle soul!
In the calm 'Place of Departed Spirits,'
May she await in peace the final triumph of
Resurrection, Dawn."

CHARLES J. MASON,
Scarsdale, New York.

IN MEMORIAM
A Birthday Tribute, May 2, 1919

Dear sister, soul released from earth,
To wait with all the spirits freed—
The glorious Resurrection Birth
Which God in Christ for man decreed!

Since thou hast gone from mortal grief—
Where mysteries are all made clear,
We thank God for thy great relief,
However much we miss thee here!

We know not where that "Homeland" is!
We only know that thou art there—
"Asleep in Christ" with all of His
Dear children freed from earthly care!

Freed;—as all ransomed souls are free
For endless service, endless praise!
To Him, then, we surrender thee!
While still our human prayer we raise.

That, when his day of life is done
Who lingers in the frozen North:
On whom thy love shone like the sun;
He, too—and we—may venture forth.

Armed with thy faith, thy hope, thy trust;
Through the grave's "gate" and Death's
dark door
Into that "Homeland" of the just,
Where loved ones meet, to part no more!

DERING—In loving memory of Brinley S. Dering, who entered into Paradise April 28, 1914. The Lord is gracious, His mercy everlasting.

DIED

HOW—Georgianna, youngest daughter of late Calvin Whiting and Charlotte Atwood, in the eighty-third year of her age, her late residence, 23 Park Avenue. Interment at Providence, Rhode Island.

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SITUATIONS

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BOOKS RECEIVED

Fiction

CHRISTOPHER AND COLUMBUS. By the author of "Elizabeth and Her German Garden." \$1.60 net. (Doubleday, Page & Co., Garden City.)

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BLIND ALLEY. By W. L. George. \$1.75 net. (Little, Brown & Co., Boston.)

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ADVENTURES IN ALASKA. By S. Hall Young. \$1.25 net. (Fleming H. Revell Co., N. Y.)

AIR MEN O'WAR. By Boyd Cable. \$1.75 net. (E. P. Dutton & Co., N. Y.)

THE LINK AND OTHER STORIES OF THE GREAT FESTIVALS. By Mary Baldwin. (S. P. C. K., London.)

CORNELIA. By Lucy Fitch Perkins. \$1.25. (Houghton, Mifflin Co., N. Y.)

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WANTED—Cathedral trained Organist and Choirmaster of long experience desires change of position to a live parish where there is opportunity for large work. Good organ essential. Expert in the training of boy or mixed choir. Communicant. Best of references. Address Concert Organist, CHURCHMAN Office.

CLERGYMAN open to engagement. Short summer sermons. Wide awake service. Frequent charge of metropolitan parishes. Address Glad Tidings, CHURCHMAN Office.

CHOIRMASTER AND ORGANIST desires position, out of New York City. Specially trained and experienced with boy choir; also mixed choir experience. Excellent references and diploma. Address 1674, CHURCHMAN Office.

ORGANIST AND CHOIRMASTER desires position. Prefer to play on trial; credentials A-1. Good teaching field essential. Dr. Chase, 333 West 57th Street, New York City.

ORGANIST—Choirmaster of Eastern city church desires change. Experience and success with boys and mixed choirs. Best references. Western appointment preferred. Address 1658, THE CHURCHMAN.

A **CLERGYMAN**, Southern and Catholic, wishes position during the months of July or August, anywhere but beyond the Mississippi. Good references. Address Anglican, CHURCHMAN Office.

LOCUM TENENCY wanted for July in or about Philadelphia or New York by rector of large and important southern parish. Address Summer Supply, CHURCHMAN Office.

ORGANIST and Choirmaster at liberty June 1st. Present choir, fifty mixed voices. Teaching Organ and Theory in School or College, combined with Church position, acceptable. Address Mus. B., F. R. C. O., F. A. G. O., CHURCHMAN Office.

EASTERN presbyter, college professor, desires summer position in or near Seattle, Washington. Highly trained experienced preacher. Choral service. References. Box 1670, CHURCHMAN Office.

ORGANIST and Choirmaster, prominent Philadelphia church eight years, desires change. Record good. Reasons satisfactory. English Cathedral pupil. Address 1673, CHURCHMAN Office.

CLERGYMAN B. A., RECTOR, would take charge of two or three backward boys to coach during July and August. References given and required. Address 1678, CHURCHMAN Office.

EXCELLENT preacher, rector of prominent New England city parish, would take Sunday duty during August, vicinity New York or Jersey coast. Address 1679, CHURCHMAN Office.

RECTOR of important parish desires general missionary work September first. Experienced, good organizer. Could use own Ford car. Minimum salary, \$1500 and house. Highest references. Address 1680 CHURCHMAN Office.

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REAL ESTATE

"Fled are the frosts, and now the fields appear
Reclothed in fresh and verdant diaper;
Thaw'd are the snows; and now the lusty
Spring

Gives to each mead a neat enamelling—
So, when this war falls and doth mildly cast
His inconsiderate frenzy off, at last,
The gentle dove may, when these turmoils
cease,
Bring once more in her bill the branch of
Peace."—Robert Herrick (Farewell Frost).

"Plant thou no dusky cypress-tree;
But pledge me in the flowing grape."
—Tennyson.

"I mean, our soul is stirred within,
And we want words."
—Browning (Dominus Hyacinthus).

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OUR CONTRIBUTORS

THE CHURCHMAN presents its second spring book number. Not all of the books reviewed in these pages are spring books, nor are they written by spring authors, but most of the volumes bear the date 1919. THE CHURCHMAN is increasingly adding to its stock of reviewers names that carry weight with our American reading public. Among the recent additions to our staff of critics, we are glad to announce the name of Dr. Batten of the General Theological Seminary and that of Dr. Roland Greene Usher of Washington University, St. Louis. Initials, with which most of our book reviews are signed, may at times veil too effectually the personality of the reviewer. J. W. S. in Massachusetts generally places the burden of proof on the Rev. John W. Suter, but in CHURCHMAN book reviews the initials are likely to mean the Rev. J. Wilson Sutton. The distinction is important at times, especially if the initials happen to be attached to one of Mr. Suter's own books. THE CHURCHMAN publicly announces that Mr. Suter has never reviewed one of his own books in its columns.

ALICE IN 1919

MANY of those who have to go back a good many years to find their childhood will remember Alice as one of the most delightful companions of the nursery. As she wandered through Wonderland, or passed through the looking glass and explored the strange regions that she found behind, she met many fantastic creatures whose charm lay in their entire inconsequence. They were formed upon no common models, they thought along no orthodox or conventional lines, there was nothing obvious or usual about them. They were not improving, like the heroes and heroines fashioned by Miss Charlotte M. Yonge, or A.L.O.E., or many another almost forgotten saint; but perhaps we liked them none the less on that account. There was the Cheshire Cat, and the White Rabbit, and the Mad Hatter. There was the Aged, Aged Man a-sitting on a Gate. There was the Gryphon who could only say one word, but what a word it was—*Hjrkkh*. Even a Polc or a Welchman might tremble before that combination. There was the Mock Turtle who wept because he was not a real turtle. There were the Walrus and the Carpenter, and the Oysters who played the part of chorus in a tragedy which, in its poignancy and its completeness, was almost Greek.

Alice was mid-Victorian. Her world, strange as it was, was suggested by the conditions and experiences of her own day. But, if she were living now, she would find a good many people who were fit companions for the Duchess and the Dodo and the White Knight. They are not as interesting, but they are just as queer. They are not as amusing, but they are quite as inconsequential and absurd. One cannot reason with them, nor argue with them. To be angry with them is a mere waste of righteous indignation, and to take them seriously is to invite madness, or at least to run the risk of getting mad. But there is no reason why they should not contribute a little to the joy of life.

Let us begin with the clergyman who has threatened the school board with a lawsuit because the children of a public school which is opposite his house distract his thoughts, and interfere with the writing of his sermons. I should like to hear one of those sermons, though I imagine one would be enough. Perhaps in the same category we should put the bishop—lacking in no sense except the sense of humor—who used to measure the fitness of his confirmation candidates by their size, and who did not hesitate, even at the chancel rail, to pass by those who were not long enough to meet his standard, as a fisherman throws back short lobsters into the sea.

If Alice were here to-day, I am sure that somewhere in her wanderings she would have an interview with an ex-Hun. By an ex-Hun I do not mean of course an ex-pro-German, or even a man who still retains his sympathy for the good things which we used to associate with the Germany of long ago. Hun is a term which has come to have a spiritual meaning rather than a geographical or political one, and the ex-Hun is not really an ex-Hun at all. He was a Hun at heart when he justified the sinking of the *Lusitania* and sneered at the thesis that cruelty was as abhorrent as a national principle as it would be in a neighborhood quarrel over a back fence. He is a Hun still, though he is running for office on a patriotic platform, or wrapping himself in an American flag and telling all who will listen how he won the war. Both in his arrogance and in his versatility he suggests that mid-Victorian Caterpillar who was so stern with Alice.

"Who are you?" said the Caterpillar. "Explain yourself."

"I can't explain myself, I'm afraid, sir," said Alice, "because I'm not myself, you see."

"I don't see," said the Caterpillar.

"I'm afraid I can't put it more clearly," Alice replied very politely, "for I can't understand it myself to begin with; and being so many different sizes in a day is very confusing."

"It isn't," said the Caterpillar.

"Well, perhaps you haven't found it so yet," said Alice; "but when you have to turn into a chrysalis—you will some day, you know—and then after that into a butterfly, I should think you'll feel it a little queer, won't you?"

"Not a bit," said the Caterpillar.

"Well, perhaps your feelings may be different," said Alice; "all I know is, it would feel very queer to me."

"You," said the Caterpillar, contemptuously; "who are you?"

I do not wonder that Alice did not like him. The time will come—sooner perhaps than many of us can now believe—when dislike of Germany as Germany will be forgotten and outgrown. But insolence and the superman will continue to be odious as long as a gentleman is left upon the earth.

This same Caterpillar reminds us also of that militant person who has recently written a classic letter to the Bishop of New York. He has been shocked almost beyond expression—almost, but alas, not quite—at learning that some services are to be held in the New York cathedral in which some of our separated brethren will take part.

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THE PRICES OF BOOKS

ACCORDING to a new ruling of the Post Office, the prices of books will no longer be published in the book reviews. Each week, however, the books received in *The Churchman* office during the week are listed on the inside of the back cover and in this list the prices will be given as usual.

The Shadow of the Cathedral

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But in regions like this, Alice is more appropriate than any text. Our friend's contention amounts to this—that men like George Adam Smith, and George Matheson, and Alexander MacLaren, etc.—let us give him the full use of those three letters—have no part in the Church of Christ; but if the proper hands are laid on any head, however empty, and attached to whatever an unloving and malicious heart, presto, the Church is there. I confess that I have too much respect for the apostolical succession to stand by, consenting, while it is done to death.

Said the Red Queen—"Take a bone from a dog; what remains?"

Alice considered. "The bone wouldn't remain, of course, if I took it; and the dog wouldn't remain—it would come to bite me; and I'm sure I shouldn't remain."

"Then you think nothing would remain?" said the Red Queen.

"I think that's the answer."

"Wrong, as usual," said the Red Queen; "the dog's temper would remain."

Where there is nothing left but temper, there is not much chance for the advancement of the Church of Christ.

Said Alice presently—"What dreadful nonsense we are talking."

But, if you will let me say so, this article is only nonsense on the surface. For nonsense that goes deeper, there was never a poorer time than 1919.

A. R.

Personals

THE REV. EDWIN A. K. GRANT was ordained deacon by Bishop Burleson on St. Mark's Day in St. Mary's Church, Mitchell, South Dakota.

THE REV. GEORGE G. MATCHETT has been elected assistant minister of the Church of the Advocate, Philadelphia.

THE REV. JAMES E. BARBOUR, rector of the Church of the Advent, Pawtucket, Rhode Island, is away on a month's leave of absence offered him by the vestry of the parish in sympathy for his recent bereavement in the death of his wife.

CHRIST CHURCH, CLARKSBURG, West Virginia, is rejoicing over the fact that the rector, the Rev. J. T. Carter, is back again. Mr. Carter enlisted as private. After being mustered out in January he served the diocese as archdeacon until his recent return to his parish.

THE REV. J. HARRY GARNER, *locum tenens* for the past year of Christ Church, Clarksburg, West Virginia, has removed to the Diocese of East Carolina. He will assume charge of Church of the Advent, Williamston, and St. Martin's, Hamilton.

SEVERAL IMPORTANT CHANGES have been made in the Diocese of New Hampshire. The Rev. Austin Herbert Reed, formerly priest in charge of All Saints' Church, Littleton, but more recently curate of Christ Church, Fitchburg, Massachusetts, has returned to the diocese as rector of St. James' Church, Keene. The Rev. David A. Pearson, for the past nine years rector of Christ Church, North Conway, has entered upon the rectorship of St. Thomas' Church, Dover.

MISS ISABEL M. PARKS, after twenty years of devoted service as principal of St. Mary's School, Concord, New Hampshire, has resigned, owing to impaired health. It is believed rest and relief from the burdens of her office will speedily relieve her condition. To her place as principal the trustees have chosen Miss Mary E. Ladd, a former St. Mary's girl, a graduate of Smith College and a student in England and Germany. For the past three years she has worked under Miss Parks at St. Mary's.

ST. JOHN'S CHURCH, Portsmouth, New Hampshire, outdid itself this Easter. Its Easter offering of \$1,750 cleared off all indebtedness and testified to the fine spirit which prevails in that historic parish.

THE REV. CLARENCE ARTHUR KOPP was ordained to the priesthood by Bishop Faber on the second Sunday after Easter in St. Andrew's Church, Livingston, Montana. The candidate was presented by the Rev. S. D. Hooker. Mr. Kopp, who has been in charge of the Church of the Holy Spirit, Missoula, during the time that the Rev. H. S. Gatley has been engaged in Y. M. C. A. war work, is to take charge of St. Andrew's Church, Livingston, on June 1. He will give one Sunday a month to the missions at Emigrant and Gardiner.

THE REV. J. F. PRITCHARD has been asked to take charge of St. Luke's Church, Billings, Montana, until the return of the rector, the Rev. J. P. Anshutz, who is chaplain with the army of occupation in Germany. Mr. Anshutz was badly gassed last autumn, but has fully recovered.

THE REV. LINDLEY H. MILLER of Staten Island, New York, has been appointed by Bishop Page to work in the missionary District of Spokane, and he will take up his duties there within a few months.

DEACONESS AMY GREER THOMPSON has been appointed to the staff of Grace Holy Cross Mission, St. Louis. Deaconess Thompson has resigned her position, which she has filled admirably for five years in Grace Parish, New York, to take up her present duties. Grace-Holy Cross has had an excellent development the past eighteen months under the direction of the Rev. C. R. Taylor.

REGULAR SERVICES were held in St. John's Episcopal Church, North Scranton, Pennsylvania, for the first time since January, when the Rev. Oliver Kingman, recently assigned to the church by Bishop Talbot, administered the Holy Communion at the morning service on May 4.

THE REV. JOHN J. CLOTON has been rector of Christ Parish, Cape Girardeau, Missouri, for over five years, and has had charge of a wide stretch of mission field from Cape Girardeau as a base. He has had peculiar success in introducing the Church into newly-built towns and he has made friends among all sorts and conditions of men. He is now leaving to Missouri to serve under Bishop Burton as general missionary in the Diocese of Lexington.

THE REV. WALTER ARCHBOLD, D.D., who accepted the appointment as dean of the cathedral in Easton, has deferred his coming until July 1. At present the cathedral congregation is worshipping with the congregation of Christ Church.

BOOK REVIEWS

This department of *The Churchman* is maintained exclusively for the benefit of our subscribers.

Our reviewers, in an attitude of strict impartiality, are as quick to condemn as to praise. They always state their honest opinions.

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A FEW NEW BOOKS

The Lady

THE LADY. By Emily James Putnam. G. P. Putnam's Sons, New York. 1919.

This is an interesting treatment of a somewhat original theme—studies of certain significant phases of the history of the Lady. The titles of some of the chapters indicate the wide range of history over which Miss Putnam lightly travels—The Greek Lady, The Roman Lady, The Lady Abbess, The Lady of the Renaissance, The Lady of the Salon, The Lady of the Slave States. It is to be commended for meditation to militant suffragettes.

L. G.

From the Brontë Society

CHARLOTTE BRONTË. 1816-1916. A Centenary Memorial. Prepared by the Brontë Society. Edited by Butler Wood, F. R. S. L. E. P. Dutton and Company, New York. 1918.

It seems that there is, and has been for a quarter of a century, a Brontë Society. Their centenary memorial to Charlotte Brontë contains, besides many illustrations, papers by Mrs. Ward, Edmund Gosse, Chesterton, A. C. Benson and others, many of which make very good reading for their own sake as literary criticism, especially Mrs. Ward's generous contribution. The book leaves the reader repentant of his ignorance and eager to go back at once and finish Jane Eyre.

G. W. B.

English Villages

THE ENGLISH VILLAGE, A Literary Study. 1750-1850. By Julia Patton, Ph. D. The Macmillan Company, New York. 1919.

When you pause to consider it, you realize that English villages have occupied an important place both in national life and in literature. This little book, rather more observant than critical, shows the development of the village and the changing treatment of it in prose and poetry, whether esthetic, psychological or social.

G. W. B.

1918 Oxford Poetry

OXFORD POETRY (1918). Edited by T. W. E., E. F. A. G., and D. L. S. Longmans, Green and Company, New York. 1919.

An anthology of verses produced by Oxonians during the year 1918. Much of it is distinctly above the average of the too-copious verse that finds too-willing publishers in these days of paper shortage. The volume is happily free of war poetry.

L. G.

Types in English Poetry

FORMATIVE TYPES IN ENGLISH POETRY. The Earl Lectures of 1917. By George Herbert Palmer. Boston. Houghton, Mifflin Company. 1918.

These lectures, delivered in the spring of 1917 by Professor Palmer at the Pacific Theological Seminary in Berkeley, California, are admirable guides for the young student of the great figures of English poetry, of those at least whom Professor Palmer feels exercised a formative influence upon English poetry,—Chaucer, Spencer, Herbert, Pope, Wordsworth, Tennyson, and Browning. There is an abundance of biographical material, but they are more valuable for their sound interpretations of the poet's spiritual message.

L. G.



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The Churchman

Saturday - May 24 - 1919

BISHOP GREER

WITH the first feeling of our loss sweeping over us, it is impossible to say what we must all long to say about the Bishop of New York. We hoped that he would be well again and give to us once more the counsel upon which we depended. And then suddenly, tonight, the word is flashed that he is dead.

Our thoughts go back to the days when he was rector of Grace Church, Providence. Already he had become an inspiring preacher. He had a message, which he thought out carefully; and he delivered it with fire. Thirty-one years ago he came to New York, breathing into St. Bartholomew's Parish new life, adding to his gift of prophecy the vision of an unbounded opportunity for serving the poor. The parish house on East Forty-second Street became the symbol of his Christlike service to the discouraged and the forlorn.

It was not strange that he should have been sought by the Diocese of New York as its leader. To his swift intelligence was joined a tender interest in the individual. Men knew that he would be a real shepherd of souls. And such he has been through these fifteen years of his bishopric. Contending often against illness he has set us all the example of one who took no thought for his life, and went forward to his duty when the tired body needed rest.

More and more, as the years passed, he strengthened the emphasis which he always put upon the fellowship with Christ. It would have been easy for him to be the mere administrator, lost in the contemplation of the outer fabric of such buildings as the Bronx Church House and the cathedral, snared in the business of bewildering statistics. But as he ascended the years he looked out beyond all these things. In his convention addresses, in his confirmation sermons, in his private talk, he looked across the valleys to the mountain where Christ stood transfigured. It was not a mere loyalty to outward laws and doctrines which shone in his face, but a consum-

ing enthusiasm, a devout love, which told us that his life was hid with Christ in God.

Sometimes people who stood at a distance wondered if the Diocese of New York might not be in need of more active leadership, which should feel no restrictions of age or infirmity. We who stood closer know that what was missing in bristling activity was more than made up by the calm judgment, the long experience, the loving care of one who tried to know us all and who, as he examined our work, thought more of the souls we were helping in hidden places than of the accounts we might make for our year books. We went to him for advice and for deeper help with a conviction that his age was an asset, not a liability. He had not only succeeded, he had suffered. He knew how to make light of our failures if we had really tried; and he was not dazed by any passing good fortune which fell across our path. We somehow knew that he was watching us, and that he cared beyond the words he chanced to speak.

New York has a name for hardness, business alacrity, content with material prosperity. There is another New York which is as tender-hearted as a little child, as unworldly as St. Francis, as eager to know Christ as St. Paul. This greater, finer New York is steadily growing up within the outward semblance of the noisy city, and all who work for this consummation believe in its fulfilment. Towards this noble dream, from first to last, our dear bishop gave his life. We hope and pray that tonight he knows that we understand.

We cannot forget tonight the beloved companion of all his work. She, too, has been gazing at the western light. What she has been to his ministry of love to others no one can measure. What we do know is that she never held him back from any sacrifice, and that, when he saw his brightest beckoning to service, she saw it too, and urged him on to do his work, to the utmost, in the Name of the Master who owns them both.

CHARLES LEWIS SLATTERY.

19 May, 1919.

THE REBUILDING

IT has not been given into our hands as individuals or as Churches to shape the diplomacy upon which the reconstruction of a shattered world now waits. Statesmen, for better or for worse, are the architects of the nations' fortunes. We must accept the building as they have planned it. And we must live in the house they build for us—at least for a little while, until other architects devise other plans.

But we, as individuals and as Churches, have had laid upon us a responsibility heavier than that carried by the statesmen who are mapping the world at this hour. For we must determine the spirit in which men on earth are to live together. Nothing really matters except that. The spirit we create can make any settlement by statesmen work for the glory of God and it can also disrupt and mar the noblest plan that it is possible to devise.

We are in danger now and always of forgetting this commonplace truth. People write and talk about "reconstruction" as if it were a problem solely of statesman-like organization, boundry lines and safeguards. These, indeed, are not unimportant matters. But they are not by any means the essential matters.

Why have not the plans of statesmen, the settlement of class difficulties and race problems worked more felicitously than they have done? Any Christian knows the answer to that question. There has been too much hate, greed, covetousness and jealousy at work. There has been too little love in men's hearts.

The Christian religion knows this and the Churches organized to teach that religion to men know it. The lamentable fact is that the Churches and churchmen are not doing what they might do to drive the truth home to people's minds and hearts.

LOVE'S LABOUR NOT LOST

WHILE the New York convention was, with heat and fervor, discussing the \$20,000,000 Nation-Wide Campaign, debating resolutions to lend or deny support, down on Fourth Avenue the Board of Missions was also doing battle over the same issue. About the hour, by the clock, that the editor of the *Chronicle*, a member of the convention from Poughkeepsie, and the rector of Trinity Church, New York, were good-naturedly linking arms against what seemed the premature launching of the Nation-Wide Campaign, a series of resolutions were being adopted by the Board of Missions. THE CHURCHMAN congratulates everybody upon getting his own way in this momentous matter. If the lion and the lamb can be made to lie down together even for a little while in Synod House, the \$20,000,000 campaign will not have been launched in vain. The editor of the *Chronicle* as he assailed the Board of Missions' policy stood erect by the pew which contained the Trinity delegation. Can it be that the Church is about to witness an important merger?

At any rate these are the resolutions wisely framed and adopted by the Board of Missions:

1—That the Board of Missions ask Dr. Patton (national director of the Nation-Wide Campaign) as soon as the survey shall have been completed, so to tabulate and summarize its results, for the guidance of the board, that the board may present to the General Convention, for its consideration and approval, a statement giving the proposed objectives of the campaign and the proposed budgets, general and diocesan, to be put before the Church.

2—That the Board of Missions in presenting such a statement to the General Convention shall ask the convention to decide what method shall be used in apportioning the budgets, general and diocesan, among the various dioceses and districts of the Church, and shall also ask from the convention such other instructions in regard to the campaign as the convention may think well to give.

3—That a special committee of the board be appointed to act for the board in bringing before the General Convention these and other matters connected with the campaign.

THE WEEK

Chronicle and Comment on Current Events

CELESTIAL GLOBES AND OTHER THINGS

FROM time to time items of the momentous peace treaty come leaking out of those 80,000 words that we shall soon be reading. Even the meekest of us with no unseemly delight in vengeance gets a pleasant thrill of satisfaction as he reads that the treasures stolen from China in the form of the Boxer Indemnity are to be returned. The Celestial Globe and the other astronomical treasures must be removed from the burglar's home in Potsdam and returned to the house where they rightfully belong.

There are steadily appearing some real gains in the peace of 1919. For if nations can be convicted and punished for breaking the Eighth Commandment, we are well on our way towards the millennium.

DIVORCE AND WAR

THE *Church Family Newspaper* of London comments editorially upon the enormous increase of divorce petitions as a sad reminder of the disastrous influence of the war upon social life. The continued absence of the men from their homes and the unnatural excitement of the populace have led to many domestic tragedies. Social workers in England and clergymen have borne witness to the distressing fact that since 1914 there has been a marked change of public opinion regarding divorce and broken marital vows. The divorced woman is no longer looked upon "as one who has broken the law of God. Her remarriage to the man she has chosen in preference to her husband is widely held to have purged her of offence."

So it has always been with war. After the Boer war thousands of soldiers refused to return to their homes and families. Many of them stayed in South Africa; many drifted back to London to become wastrels. These are by-products of war which must be counted in the reckoning of its total cost. During the next generation, one of the most important contributions which sociology can make will be the gathering of accurate statistics on the cost of war. We must see the thing as it is, wrinkles and all.

EDITH CAVELL'S LAST WORDS

EDITH CAVELL'S last letter has been cabled throughout the world this past week as the British nation bore her body in honor and love to its resting place in the churchyard of old Norwich. The stately procession from Belgium into France and across the channel has had riveted upon it the eyes of the whole world. Men everywhere have watched the procession with uncovered heads

• The death of Edith Cavell has become a symbol. Her devotion, her fearlessness, her love of England did not create the symbol. Her name has become the reminder, rather, of what an unchivalrous, debased military government, functioning as a soulless machine, can do without shame. It is the baseness of her tormentors, as well as her own fineness of soul, that has brought fame to this English nurse.

But would Edith Cavell be quite happy to see her friends, her countrymen and lovers emphasizing today, as her portion of fame, the baseness of those who put her to death and quite forgetting to do honor to the spirit of her parting injunctions? Some words which this English woman spoke and wrote during the last hours of her imprisonment were very significant, very wonderful words. One of them was written to her nurses at the Ecole Belge d'Infirmières Diplômées, in Brussels. It ran thus: "Beware of uncharitable speech." Readers of our daily papers are familiar with the letter. But nearly every newspaper which printed that Christian injunction violated its spirit in their editorial encomium upon the writer.

We shall honor Edith Cavell's memory best by employing during the coming months the spirit of her beautiful counsels.

THE FIFTH BIRTHDAY OF THE CHALLENGE

WORD has come across the water of the passing of the fifth birthday of our English contemporary, the *Challenge*. The *Challenge* is one of the few religious journals which contains religion. Its tone is always Christian and constructive. During the war it dared to brave the fire-eaters and since the armistice it has done its bit towards healing the wounds which war has made in the body of Christendom. "The object of the *Challenge*," to quote the editor's words, "is to apply to all the problems, national and international, with which this generation is faced, the principles of thought and action preached and practised by Jesus Christ." It has been so far successful in attaining its object as to make the reader feel that in the patriotism of the *Challenge* a power higher than the state is speaking. THE CHURCHMAN offers its good wishes and congratulations.

WOMAN'S GIFT

IN his address to the graduating class of the New York Training School for Deaconesses last week, Dean Fosbroke made a point which feminists as a rule refuse to concede, the denial of which constitutes the theme of Mr. W. L. George's recent book. Dean Fosbroke finds a fundamental intellectual difference between the sexes. He admits that possibly woman's rare power of intuition may have been developed at the expense of her power of logical reasoning through man's stupidity. He even admits that logic may become an aptly used tool in woman's hands now that liberty to use it has been granted her. But the dean believes that God who has guided history to His own ends, has overruled man's stupidity and developed woman's intuition for the great good of the world.

The dean looks for woman's greatest contribution to the life of the race along intellectual rather than along practical lines. The release of their powers through the increase of economic and social liberty, is considered by

most women, he said, a call to service. But it is through the mind rather than by the hand that he feels women are best fitted to serve. Women are supposed to be non-creative. But, said the dean, their creative work is of a different order from that of man. For example, the best biographies have been written by women, because their power of discernment pierced deep and revealed their subjects. For the same reason, he added, women are inimitable letter-writers. Their gift is with tender sympathy and by revealing intuition to invest the particular instance and the particular case with meaning and a warm significance. He also pointed out the correlative danger—that of failing to see the relation of the particular to the general, the consequences of the individual action in the larger event.

AN AWE-INSPIRING SYMBOL

DR. ORCHARD, who as most churchmen know is minister of the King's Weigh House Church, has won by his deeply spiritual utterances the ear of English churchmen. In dealing with the obstacles to Christian union he has recently uttered a word which gives Christians something to meditate upon: "When any one is ordained I want to see the bishop there, the priest there, and brought up out of the congregation some servant girl or 'bus driver, to lay his hands on the candidate's head." There is nothing humorous or irreverent about that assertion. It is a very solemn utterance and it fills one with awe. Has it always occurred to the custodians of the faith that they are answerable to the servant and the 'bus driver for the stewardship of their sacred office? The humblest servant in the Kingdom of God is a steward too of the faith. It would be well for the priest to remember that he is answerable for the conduct of his office to the most lowly layman.

ONE SOLUTION OF THE PROBLEM

WE observe in reading parish leaflets that some rectors have hit upon a solution of the problem of how to make the lessons intelligible. The rector of the Church of Our Saviour, Akron, Ohio, publishes a summary of both lessons each week in the leaflet. The following extract is taken from the service leaflet of the Church of the Incarnation, New York, for the third Sunday after Easter.

FIRST LESSON—JOB 14

A POET'S DREAM: BEYOND FACT AND FEAR TO HOPE.

Job portrays how weak and doomed to death man is; his destiny sadder than that of even a tree, which blossoms again, while man's extinction in death is eternal. At this low ebb of despair Job with a spiritual revulsion launches a magnificent intuition, expressed as a passionate desire—he will hear the call of God in the grave and be able to answer it, he will live again. "God will have a desire to the work of His hands." Though this momentary hope passes and once again the universal fate of death over-clouds his vision, yet he has given utterance to a new imaginative expectation as he stood seeing with spiritual eyes, another life beyond the grave.

SECOND LESSON—MARK 16:9-18.

THE DREAM FULFILLED

St. Mark gives a short summary of Christ's appearances. He then recounts His command to carry the tidings of His Incarnation and Resurrection to all the world promising a share in the resurrected life to all believers. It is the fulfilment in history of Job's dream.

SATURDAY NIGHT SERMON

BY THE REV. GEORGE THOMAS DOWLING, D.D.

The Most Dramatic Chapter in the Bible

Then Paul stretched forth his hand and answered for himself.—Acts XXVI—1.

WE ARE in Caesarea, one of the Roman royal cities of Judea. Festus, the governor, who has been recently appointed by Nero, is pacing the floor of his palace in anxious thought, for there has arisen in his administration a vexing case.

There is a little old Jew by the name of Paul who has been in prison for two years, placed there by Felix, Festus' predecessor in office. He has had some difficulty with his countrymen about a strange and novel religion, concerning a certain Galilean, whom Pilate crucified some years ago, but whom he declares is still alive. Festus, this bluff but well-meaning pagan from Rome, knows very little of the religious merits of the case and cares less.

But just here there comes to him a bit of good fortune. A messenger arrives bringing a letter from Agrippa, a king of a portion of Palestine, stating that he accompanied by his sister Bernice and several of the court are about to pay him a visit, and since he is a Jew, as Festus is not, perhaps he can suggest a way out of the difficulty. He will have this little old fanatic defend himself before the king.

Now the curtain rises on the scene. In that magnificent court of justice was there ever a greater contrast! There in the centre of the platform sits Festus, the governor; on one side of him Agrippa, the dissolute king, and next to him his sister, Bernice, beautiful as she is vile and vile as she is beautiful; Bernice, his sister, whom well founded rumor declares to be at the same time something more than a sister; and on the other side of Festus the city of Caesarea's four-hundred, and the members of Agrippa's court, magistrates and military officers—a great crowd.

Now all is ready and the command is given "Bring the prisoner in." The buzz of conversation ceases. We hear the clanking of chains. Every eye is turned toward the open door, and there comes forward, led by his Roman guard, a little bent old man. His face is pale with the years of his imprisonment. He walks slowly, and no wonder that he is broken; for this man has a history behind him which might make any man tremble in his gait. For more than twenty years he has been hounded from city to city for preaching the gospel of Jesus Christ. He has been whipped. He has been beaten with rods. He has been stoned. Once he was compelled to fight with wild beasts at Ephesus. He has been shipwrecked, and he has spent a night and a day clinging to a spar in the sea. No wonder he is bent and walks with halting step.

And there he stands; his hands manacled and bound together by a long clanking chain; his left wrist fastened to that of the Roman soldier who is his keeper. There he stands *fettered*.

No! In all that assembly he is the only man who is free! There he stands; Paul before Agrippa! *No!* Agrippa and Festus and all that mighty company before Paul. They are to be tried today; not he. Though

they know it not, before this day's sun shall have gone down, it shall be shown that they are the bondsmen and he the king. "Then Agrippa said unto Paul: 'Thou art permitted to speak for thyself.'" *That is all that Christianity asks*—a chance to speak for itself. The best argument on behalf of Christianity is—Christianity.

But as he proceeds, Festus can bear it no longer, and he cries out with a loud voice: "Paul, thou art beside thyself. Much learning doth make thee mad." And Paul answers: "I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." And now, pointing his finger straight at the king he cries: "King Agrippa, thou who art a Jew, sitting in judgment over another Jew, believest thou the prophets? I know that thou believest!"

And Agrippa does not answer, he only sneers—and that is the easiest thing in the world to do when a man cannot answer and the weakest. He says: "Why Paul with these few words"—for that is the preferable translation, accepted today by all scholars—"with these few words persuadest thou *Me* to be a *Christian*?" And he spells "me" with a capital M and "thou" with a very little t. "*Thou?* Converted by a sunbeam! Proclaiming a vision! *Thou* would'st try on *Me* thy short method with a Jew?' *Thou* in a trice persuadest *Me* to be a Christian! *Me!* with slaves at my feet! With all this wealth and all this luxury! *Me!*—Oh no!" And a laugh goes round the royal circle.

But look! the little bent old man is erect now. His earnestness has banished the prison pallor from his face, and his eye is lit with flame. He has time for only one more word, for already the assembly is beginning to break up; *time for just one parting blessing*. And what shall that blessing be; the very best thing which he can wish for yonder great man clothed in purple and dazzling with jewels? *It is that he may become such as he*. Poor? *No!* Rich? *Despised? No!* Beloved of God? *Uncrowned? No!* A crown waiting for him, incorruptible, undefiled and that fadeth not away.

And so, lifting his manacled hands while the chains rattle, he cries, "I would to God that not only thou, but all that hear me this day, were not only almost, but altogether, such as I am—*except these bonds*."

Well, the years have gone by and history has written its verdict between these two men; the one tricky, a time server, living for the things which are seen and which pass away; the other, following the vision; seeking first of all not the temporal but the eternal; reality, honesty, kindness, character, nobility in the name of Jesus Christ. The years have gone by, and history has written her verdict. Who was right, and who was wrong? Who honors Agrippa, the man living for himself, or remembers him now? Who does not honor Paul, the man living as "seeing Him who is invisible"? In that great assembly on that great day *which was the bondsman and which the king?*

My idea of success is personal freedom. Freedom from everything, from money, from poverty, from ease and anxiety, from all the material accidents. To keep a kind of republic of spirit, that's what I call success.—*Edith Wharton*.

BY HOSPITALITY

BY THE VERY REV. GEORGE HODGES, D.D.

"BY kindness," St. Paul said, making a list of the means and methods of an effective ministry.

When Samuel Barnett was asked how he gathered so many people at St. Jude's, Whitechapel, and kept them so industriously occupied in the furtherance of religion and civilization, he answered, "By hospitality," meaning the same thing. "St. Jude's and Toynbee Hall and the Exhibition are all built on my wife's tea-table."

The wife tells the story in *Canon Barnett, His Life, Work and Friends* (John Murray, London, 2 vols.) It is her story as well as his; her life, work and friends, as well as his. When they published a book on *Practical Socialism* the title-page said, "by Samuel and Henrietta Barnett." "Each essay," they noted in the introduction, "is signed by the writer, but in either case they represent our common thought, as all that has been done represents our common work." When the admirers of Toynbee Hall desired to give some sort of visible expression to their admiration they employed Sir Hubert von Herkomer to paint on the same canvas the portraits of Mrs. Barnett and her husband. There is a picture of the picture in the biography, with Mr. Asquith making the presentation speech. "The inclusion of Mrs. Barnett," it was said on that occasion, "has made the portrait a doubly interesting event, and, indeed, no presentation to Canon Barnett could have been complete unless it included his wife, for in all his work for the poor, and in the great enterprise known as Toynbee Hall, where the workingman rubs shoulders with the Oxford and Cambridge graduates at lectures, classes and social evenings, she has been his inspiration and his partner." Mrs. Barnett has wisely followed in this book the advice of those who counselled her to make it not only a biography but an autobiography. She has given an intimate account of their united life.

This is done with the frankness, the intimacy, and the understanding of the value of detail which is common in good novels, but lacking in many excellent biographies. Take for example the description of Mr. Barnett as Mrs. Barnett first saw him. He was a curate in a London parish, she was an enthusiastic young lady of wealth and privilege who was doing social work in the parish as a friend and disciple of Miss Octavia Hill. He was twenty-seven years of age, she was nineteen, and prejudiced against curates. "He dressed very badly, generally obtaining his clothes by employing out-of-work tailors in the district. He always wore a tall silk hat which, as he had purchased by post, never fitted, and so was usually tilted over his forehead or rammed on at the back of his head. His umbrella was a by-word, and he always bought his black cotton gloves two or three sizes too large. He approved of wearing a flannel shirt and united it to a white collar with a black silk ready-made tie."

Or take this passage from a letter written in vacation by Mr. Barnett to his mother. They are in Egypt, and he has been describing at some length and much seriousness the temple at Aboo Simbel. "I think," he adds, "I might have told you more about the temple, but just at that passage my wife, who is in splendid health, came in

and has been with me ever since. She has opened and shut the windows, begun and ended three philosophical, two artistic, and four moral discussions. She has also ruffled my hair, dragged me back in my chair, and done something to my face which seemed to be like a concentration of flies' feet on one spot. My mind is somewhat distracted. Flies are the curse of Egypt. They swarm, and they have a loving, trustful way of settling on one." To this Mrs. Barnett adds: "Dear mother, I only kissed him, for he is *such* a dear!"

These two delightful persons undertook the charge of a forlorn parish in the worst part of London. The war has given a new interpretation to such adjectives, and we recognize them as descriptions of the first-line trenches, where every good soldier desires to be. Mr. and Mrs. Barnett understood this very well. They had no desire for ease and comfort and idle peace behind the front. They preferred difficulty and danger, being assured that militant opportunity would be found in the same neighborhood. Thus they settled in Whitechapel, in the Parish of St. Jude. The parish was "covered with a network of courts and alleys," and crowded with mean and dirty houses. Some of the parishioners were dock laborers, some were beggars, some were thieves. The church had long been empty and disused. On the first Sunday, "six or seven old women, all expecting doles for attending, made the congregation." For more than a year, the vicar preached to empty benches. It seemed impossible to make any impression upon the surrounding ignorance and sin and blank indifference.

This situation, Mr. and Mrs. Barnett met and slowly overcame by the help of reinforcements. This was their characteristic contribution to the problem of the East End of London; they brought people over from the West End. At first, musicians; the very best, artists of great fame, who for no reward except the joy of giving pleasure sang and played for the people of St. Jude's. Then lecturers, teachers, men of leadership in science, in literature, in politics, the most interesting and distinguished people in London. There they met the inhabitants of Whitechapel, saw how they lived, heard what they thought, and early learned that there are all sorts of people, even in the slums. East and West met in little, curiously assorted groups around Mrs. Barnett's tea-table. After a while, Mr. and Mrs. Barnett went up to Oxford and met a group of scholars, and made the proposal out of which came Toynbee Hall, and the great and increasing company of social settlements. "You can't understand the problems of poverty," they said, "by reading about it in books. You must come and live among the poor."

When these Oxford men came, and Cambridge men after them, they found themselves under the influence of four potent forces. One was Reform, which was the business in which Mr. and Mrs. Barnett were naturally engaged in a district which was in imperative and tragic need of reform; positive and constructive reform, never failing to suggest at least two good things to do in the place of one bad thing to be undone. Another was Or-

ganization; Mr. Barnett had an astonishing ability for it; his clubs and classes and devices for making the most of unpromising people, and methods for bringing every sort of promise into fulfillment, fill pages and pages, and make the book an encyclopaedia of social service. A third was Religion; symbolized by St. Jude's Church standing next to Toynbee Hall, with its sequence of new, unconven-

tional, adventurous and reverent services and sermons. The fourth was Hospitality; a genius which the vicar and his wife had in common for getting people together, especially different people, such as conservatives and liberals, believers and disbelievers, rich and poor, saints and sinners, under the friendliest conditions, in a way to understand each other, around Mrs. Barnett's tea-table.

THE SHAPING OF SEMINARY EDUCATION

BY THE REV. DICKINSON S. MILLER

ANY large business has department-managers and a general manager. It is the duty of the general manager to co-ordinate the work of the departments and see that they contribute duly to the general result. In the case of manufacture it is his duty to see that the departments, each producing some part or some feature of the product, produces it duly. The educational process in the higher institution of learning—seminary or university—has department-managers but no general management; at least in the same sense and degree. The professor manages his own department, for the most part, except where, for example, in a required curriculum, the time allotted to his subject is fixed by the whole faculty, etc. In a large institution the professors of the department or the chief officer of the department may be considered the department-manager, though still the individual professor has largely the control of his work.

The dean or president in this system, though he does exercise a general management in his sphere, does not undertake to exercise a general management of the educational process in the sense above indicated. He neither controls nor knows just what goes on in the classroom. He knows the professor, and that tells him something. He may interrogate or draw out the student, and that tells him more. Still the student cannot make the report of a trained inspector; his reports are useful but fragmentary; the students are too many for all to report. Curiously enough, the only party who can have a complete survey of the educational process is the student himself. He does have such a survey under a required course, he sees the inside of every classroom, and has complete opportunity to observe the methods of every professor; while under an elective system he may see the inside of at least some of the chief staple courses of the institution. But he, the only party who has the opportunity for oversight, is the party least qualified to exercise it.

None the less the object of a theological college is to educate the students; to combine and to shape its agencies to that one aim. How can it know that it combines and shapes them to the very best effect, without waste and without shortage, if there is nowhere a responsible oversight of the whole process?

How shall this oversight be gained? Shall the president or dean begin to visit the classrooms as an inspector in the manner of visiting committees of alumni or trustees? But a cross-section of a course of instruction cannot tell what the course is. The inspector cannot come often enough to form a just idea. And there are other difficulties.

Shall the president or dean systematically interrogate the student? Very well; but, clearly, he is going to a source of information not wholly adequate.

The autonomy of departments, the elbow-room of the professor, is a vital and invaluable fact in our seminary or college economy. To interpose and curtail this liberty would strike at the responsibility of the professor for the instruction he gives. The sense of this responsibility we need to heighten, not diminish.

How then shall oversight be secured? If we look closely at large business establishments, we find that no such interference is essential to oversight. The general manager does not come into the office of the department-manager and watch him at work, any more than he or the department-manager finds it the best method to stand over the individual workman and watch his motions, at least in a developed business. It would tend to disconcert or irritate. How then essentially does the large business co-ordinate and control? How does it exercise oversight? By watching *the product*. Thus, in one manufactory, representatives of all departments will meet on Monday morning and go searchingly over the recent output (not always finished output, but sometimes unfinished) and trace defects or inferiorities to the department to which they were due. Thus again, to take an example as remote as possible from the other, in a New York newspaper there will be on Monday afternoon, in some cases every day, a conference of all the editors for a similar purpose. And so on indefinitely, in different types of well-conducted business.

Circumstances have placed the seminary and the college at a great remove from this system. Their process of manufacture, that is, of education, consists merely of a sum of courses, credited to a student when he has passed the respective examinations. But their goal is none the less the production of a duly educated man.

Is there not here an opportunity that the seminary may seize, and in seizing take a great step forward toward its goal? May it not fix attention on the product; on the student himself and the question whether he has received or is receiving what the institution can give him, measured by the standard of a prepared priest and minister? A scrutiny of the product does give an oversight of the whole process. The different courses, shut off, as far as the professor is concerned, from the knowledge of each other, are *united in the product*, upon which each has, or should have, bestowed its contribution and left its mark.

The broadest way of determining what education is given is by examination. But such examinations will not be in the unit of instruction called a course; they

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will examine a man's qualifications to take the diploma, to be deemed educated for the priesthood; and earlier, if you will, and if feasible, to pass into a higher class, or to take a further standing. They will test the finished or the partly finished product. That is, the examinations, which could be superadded to the course-system, would be in type like the university examinations at Oxford and Cambridge. The gain in such a method is that it enables us to ask, and fix our attention on the question, *what a man should become before he takes our diploma*. The honors-tests at Columbia and elsewhere show us again in a more departmental form a type of the thing intended. The Harvard Medical and Divinity Schools, in addition to the course-system, have now general examinations for their degrees, and one of their professors has declared it now generally admitted that the course-system has broken down; broken down, that is, as an adequate means of education. Is not a department-meeting in a university more apt to ask itself, "Should we not offer a course on so-and-so?" because it lies within the area of its subject and has not been given, than to ask, "Are we doing what our subject can do toward the equipment of an educated man?" The elective system, as embodied in the course-system, in spite of the merits of both, has at least tended to departmentalism and to an irresponsibility for the resulting education. This has been its deepest defect.

In other words, do we not need an examination of the education of the student to ascertain how far and how thoroughly it has proceeded? This examination may cover whatever topics are deemed most suitable and

essential for it and need not be limited to the subjects of the formal courses already taken. Besides formal examination, never a wholly satisfying method, but always indispensable, there are other means. At certain high schools, perhaps in many, the students are considered individually in faculty-meeting and on their qualities, aptitudes, progress, the teachers exchange impressions. This is done in at least one seminary and is practicable in any institution of limited size. In a large business the department-manager makes reports. Professors make reports by numerals or letters, but could they not make them also in a large institution by brief characterization and would not that suggest and kindle in the professor a greater analytic interest in the individual? Such practices again direct attention to what the education is giving him and consequently (this is my chief point) to what the education should give him. All this is little or nothing till we settle that. It becomes something when we have settled that.

The proposal, then, is that by examination for the degree, and also by observation and discussion (or report), we shall fix attention on the total education the students are getting.

Since the above was written and presented before an educational group I find that the main feature of the plan here outlined has just been instituted by Union Theological Seminary, recommended for Amherst College by its president in his annual report just issued, and adopted (incompletely) by the Harvard Faculty of Arts and Sciences. A comforting token that the need is real and the remedy not altogether visionary.

BISHOP LAWRENCE ON THE PENSION FUND

I AM extremely sorry that a slight and persistent temperature in conspiracy with a doctor keeps me from the meeting, for I count a meeting of the trustees my first duty. However, you have my report; and my absence gives me an opportunity to write certain things in an informal way which I probably should not have said were I with you.

Two or three facts stand out clear and gratifying, assuring us that the body of the Church is solidly behind the Church Pension Fund.

There will, as I say in my report, flow into our treasury this year from the parishes throughout the Church over \$600,000 in assessments: over 95 per cent of a possible 100 per cent. That these thousands of streams should sweep in without appeal to the emotions, even before the Church has begun to realize the beneficent results of the system, is evidence that the same motive which led the Church to give so generously to the Accrued Liability Fund obtains today, that is, a determination to lift the clergy out of the class aided by charity, and to make impossible the dependence of our aged clergy and their widows upon the unconditioned judgment or prejudice of any board of trustees. The system

is a system; it has its disadvantages, but being based on exact actuarial work, upon certain recognized principles which the trustees have no power to override, it gives confidence that those who pay into the system will receive what the system promises them.

When we consider the situation of the Church only five years ago, when the trustees of the General Clergy Relief Fund, with a practically empty treasury, were appealing pathetically to the Church in behalf of the aged clergy and their widows, and contrast it with the quiet and systematic way in which the assessments have poured in, we are amazed. Even in this, the first

full year of the Church Pension Fund, the amount distributed by us exceeds that formerly distributed by the General Clergy Relief Fund; and our outgo will steadily increase.

I mention this vigorous support of the system by the Church in order that you as trustees may appreciate it; for there have been from time to time statements in letters and the press which might lead us to think otherwise.

The sudden change from the charity to the exact contributory pension system naturally creates a great wrench.

We are publishing this week the report of the president of the Church Pension Fund, which appears in the form of a letter to the trustees in the first annual report of that fund, just issued, because it not only gives an impressive account of the success of the great fund, but answers certain criticisms which have appeared upon the administration of the Church's pension system.—Editor.

The universities and colleges of this country are beginning to feel it through the change of method of the Carnegie Foundation from the free pension to the contributory pension system, as seen by Dr. Pritchett's interesting article in this month's *Atlantic* (December). It is very difficult for those accustomed to the one to adjust themselves to the other. The system seems hard, commercial and lacking in charity, just as education in self-help comes hard to the child who has always received freely. To me it is very remarkable that there has not been more misunderstanding and opposition. This I think is due to the thorough education that the Church received during the seven years before the system went into effect.

Again, it is natural that in a system which is technical at some points and in a campaign for a great fund with its publicity literature distributed to hundreds of thousands, a number of people should have misunderstood certain features, and some of the clergy should have been disappointed in not receiving what they expected. We have full sympathy with them; most of those to whom we explain the situation (and we gladly explain it and talk over personal instances with anybody who will turn to us), are satisfied that the misunderstanding was theirs. Some are not. It is probably impossible to convince everybody.

We have got to assume also that there will be cases of extreme hardship and what seems to those who have not all the facts in hand some cases of apparent-injustice. These occur under the most generous pension system. Retired officers of the United States army and navy or their widows are occasionally found in most pathetic conditions. The opportunity for personal helpfulness and generous kindness is not obliterated by pension systems.

What hurts me, however, is that now and again the statement is made by my brethren of the clergy—only very occasionally by a layman—that the administrators of the Church Pension Fund have deceived the Church, that they have refused to appropriate annuities to legitimate beneficiaries, that they have gotten the funds by

deliberate misstatements, that they ought to return the money to the givers. Were such statements made by irresponsible persons I should not mention them. They are very serious statements to be made by men in position about us and our administration of a great fund.

From its inception eight years ago I have been familiar with every step in the creation and administration of the Church Pension Fund. I talked personally and explained the system to those who gave probably three-quarters and more of the \$8,700,000. I know what I said and why they gave. I either wrote or personally inspected and approved every word of the literature of our educational and campaign periods. I have advised or decided every question of any possible moment that has passed through this office. I have signed every check, thousands of them, that has ever left this office, whether for the payment of bills or of the monthly or quarterly grants to the beneficiaries. This I have done in order that the beneficiaries may be assured that I am personally interested in the details of the office and in their welfare. It has been a real pleasure to me.

In assuming responsibility for these things, I want to add what it is unnecessary to add, that the secretary and every member of the executive committee have approached every subject and claim, every personal question, with a desire and determination to do that which was right; and their decisions have often been against their own personal wishes and sympathies.

There are difficult questions, such for instance as definitions of permanent disability, of active ministry, etc., and there always will be in a system where the personal equation enters. In the work of the best actuaries, in the principles and rules of the system, in the report to the Insurance Department of the State of New York, and in the character of the trustees, the Church has the assurance that while there may be differences in judgment and occasionally misunderstandings, the trust is being administered honestly, wisely and for the benefit only of the aged or disabled clergy, and the widows and orphans of clergy.

DR. PETERS AND ST. MICHAEL'S CHURCH

THE resignation of Dr. Peters from the rectorship of St. Michael's Church, marks an epoch in the history of that venerable parish and of the Church on the West Side of New York City in whose social and political, as well as moral and religious upbuilding, St. Michael's during the twenty-six years of his rectorship, no less than in the thirty-five in which the parish was infused with the great spirit of his father, has borne so great a part.

St. Michael's has a story of fascinating interest. No living man knows this story better than he who is now leaving work in that parish for other tasks in which his versatile genius may be of yet greater service. When the first St. Michael's was consecrated in 1807, the West Side was well described by the name it then bore, Blooming Dale, and that church stood between St. Mark's in the Bowery and St. John's, Yonkers. It grew with the city, changing its mode of parish life with its changing surroundings but always with a spirit of singularly unself-

fish service, of which for the last ninety-eight years Dr. Peters, his father and his grandfather before him, have been the embodiment and the inspiration. To their initiative and to the church's fostering many missions, since become parishes and charitable undertakings, owe their planting and early growth. Among these are St. Mary's, Manhattanville; St. Andrew's, Harlem; All Angel's, St. Timothy's, the Church of the Archangel, and, far afield, Trinity Church in Portland, Oregon. Institutions through which the diocese now does much of its work had their origin here, the Protestant City Mission Society, the House of Mercy, St. Barnabas House, the Sheltering Arms, the Infant Asylum, among them; while for its own neighborhood St. Michael's has been largely instrumental in organizing the Bloomingdale Clinic and Bloomingdale Free Library, the District Nurse Association and the Neighborhood Social and Industrial Club. It had also no small part in fostering the perplexed first

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years of St. Mary's Sisterhood—but that is another story. The greater part of this sowing of Christian seed belongs to the long rectorship of the father, but the son and his congregation have been true to the tradition in which both were bred and it is hard to think of one without the other.

Yet the encouragement of this more than parochial outlook and the fostering of the spiritual life of parishioners in confirmation classes that always left rich memories, in sermons that shrank from no boldness of utterance and in sympathetically wise personal counsels, are far from comprising all that St. Michael's owes to the rector to whom it is bidding reluctant farewell. He has made his parishioners, men and women, realize in more than usual measure the responsibilities of moral leadership in social and political affairs. An election sermon each year, reviving a good old New England tradition, has helped to high ideals of citizenship; the parish house was made the centre for Good Government Club B from which and its fellows grew the Citizens' Union for effective protest against boss-rule and ring-rule in New York. The epic "Amsterdam Track Fight," waged by this club and St. Michael's from 1897 to 1899 and carried to final victory in 1907, will not soon pass from honored memory. More immediately personal to Dr. Peters were the formation and successful conduct of the Committee of One Hundred to enforce the transfer rights of the people on the street cars, of the Independent Club in the interest of watchful citizenship, and above all, of the Committee of Fourteen, which assailed and at last overcame the awful abuse of the excise laws for the profit of commercialized vice.

Such a multitude of good works might well have engrossed and even exhausted the powers of any one man, though he had, or knew how to find ready helpers at need. Dr. Peters never seemed to neglect any of them. Yet they were but a part, and for many they may not have seemed even the most significant part of his work, as they have regarded what he has done in these years for biblical interpretation and archeological research. When Dr. Peters, then in his thirty-ninth year, came to aid his father at St. Michael's in 1891, he had already won high distinction as the discoverer of records of unanticipated antiquity in Babylonia, the cradle of eastern civilization. Already when a student at Yale he had felt the urgent need for intelligent Bible study, of a more scientific knowledge of Hebrew and kindred languages than was then usual. To this, after his ordination in 1876, he first devoted himself, here and in Germany, ministering the while, and in large measure founding the American Church in Dresden and tirelessly promoting Semitic studies in American universities. His zeal and abilities so impressed churchmen as temperamentally dissociated as Bishop Seymour and the future Bishop Brooks that in 1884 a chair of Old Testament Language was created for him at the Philadelphia Divinity School, supplemented in 1885 by a like chair in the University of Pennsylvania. Already his contagious enthusiasm had secured funds for Babylonian research and in 1888 under the auspices of the University of Pennsylvania he had undertaken those genially guided excavations at Nippur, memorable for the unearthing of inscriptions which carried history at a leap back for 2000 years. This work Dr. Peters continued to direct till 1895 and published a

THE REV.
JOHN P.
PETERS,
PH.D., D.D.



lively and learned account of it in 1897. Meantime he had published his first book on the Bible, *Scriptures, Hebrew and Christian*.

Throughout his whole rectorship, biblical and archeological studies continued an ever treasured avocation. In this he sought the change of occupation which seemed the only rest accorded his ever active mind. In conversation it has needed only the suggestion of an inquiring interest to open the overflowing treasury of his learning. Correspondents have found him always ready with fruitful suggestion and have often regretted that his whole mind might not be given to problems which few seemed so likely to solve, or help solve, as he. But, though such studies could be but an avocation for the rector of a large city parish, yet *The Old Testament and the New Scholarship*, *Early Hebrew Story* and *The Religion of the Hebrews* attest alike learning and originality in its use. Nor should *Modern Christianity* and *Jesus Christ and the Old Commandments* be forgotten, while for old New Yorkers, the *Annals of St. Michael's* gave most genial expression to a store of precious memories, an admirable parish history, but, as was in this case inevitable, a great deal more besides.

To what work Dr. Peters will now turn is not yet told. He has resigned, he says, not because of ill health or of old age, but that St. Michael's may have a new and more vigorous leadership. He feels this is "in the interest of the church." He means St. Michael's. But many who have seen his tireless energy at work will feel that his words bear a larger significance, that it is, indeed, "in the interest of the Church," the whole Church, that Dr. Peters, now in his sixty-seventh year, should have no hindrance of parochial care, but, as truly a rector emeritus, should have full scope to make his learning in the largest possible measure an honor to the Church and a heritage for scholars to come.

W.

NEWS OF THE CHURCH

GEO. GORDON KING RESIGNS AS MISSIONARY TREASURER

Board of Missions at May Meeting Endorses Campaign Plans

The first matter of importance to come before the Board of Missions at its May meeting held in New York last week, was the resignation of Mr. George Gordon King as treasurer of the board. Mr. King's reason for retirement from this office which he has held with conspicuous success for ten years, is that although "still strong" he is "tired" and does not "look to the continuation of such vast responsibility with contentment or with the hope of keeping up with the work." He believes that "the work needs another mind." Mr. King's resignation was considered in conference with him by a committee of three, and upon their recommendation was accepted, to take effect next October. Mr. King succeeded Mr. George C. Thomas as treasurer ten years ago.



GEORGE GORDON
KING

Who resigns after ten years as treasurer of the Board of Missions

Before presenting his resignation Mr. King made his report. \$494,205.65 has been received since January. It is difficult to make comparison with last year; but it is to be noted that while one-third of the year has gone, only one-fourth of the apportionment has been paid.

The second important matter was the adoption of a recommendation of the executive committee, authorizing the creation of a bureau for work among immigrants, and provision for the salary of a secretary and the expenses of his office.

Another big subject before the board was the report of the committee, of which the Bishop of Bethlehem is chairman, to consider the questions presented to the board at its February meeting by the executive committee of the continental domestic missionary bishops. The Bishop of South Dakota, secretary of the bishops' committee, was present to present a budget.

Bishop Talbot's report was heartily adopted. It approved the principle of a common budget for continental domestic missionary work, pointed out the fact that the Nation-Wide Campaign commits the board to this policy, and recommended that the bishops continue their annual meetings and that the board work in close harmony with the council of domestic missionary bishops.

Another very important question for the

consideration of the board was the report of the joint committee of the Board of Missions, the General Board of Religious Education, and the Joint Commission on Social Service on the proposed canon to provide for an executive board of the General Convention. After most thorough consideration, the board adopted a resolution expressing its approval of the principle of an executive board of the General Convention and requested that a canon embodying such principle be presented to the General Convention. It further asked that the joint committee be continued and instructed to give wide publicity to the proposed canon and cause it to be presented to the General Convention.

The question which seemed of paramount importance to all the members of the board at this time was the progress of the Nation-Wide Campaign. The Rev. Robert W. Patton, D.D., who had been appointed by the board as director of the campaign, made a report, which was adopted in full.

In this report Dr. Patton emphasized the fact that the Nation-Wide Campaign was the logical application of the "mission for missions" and every member convass plans and that education and prayer went hand in hand with the raising of money. He also announced the training school for the campaign to be held from June 4 to 6 in Chicago. Following Dr. Patton's report, Bishop Rhinelander's recommendation that the budget and plans of the Nation-Wide Campaign be laid before General Convention, was adopted. Dr. Patton said: "Never, at least since my official connection with the Board of Missions, has anything of an unusual sort proposed by the board received such enthusiastic support. Seventy-seven bishops in the United States have already formally promised their cooperation. Besides the letters from the bishops, many letters have been received from the clergy and laymen, and from devoted women of the Church, expressing in many cases great enthusiasm."

The board sent an expression of greeting and sympathy to Bishop Greer in his illness.

At the last General Convention a helpful conference was held between the board and the foreign bishops. It was considered of such importance that it was decided to make it a triennial affair. The board will, therefore, meet in Detroit on October 2, when, if possible, a conference between the board and the continental domestic missionary bishops will be held, followed by a similar conference with the foreign bishops on October 3, the regular meeting of the executive committee to be held on October 4, and the board meeting on October 6 and 7.

American Edition of Canon Barnett's Life

HOUGHTON, MIFFLIN & COMPANY have just arranged with Mr. John Murray of London to bring out an American edition of the life of Canon Barnett, a review of which by Dean Hodges forms the leading article in this spring book number of THE CHURCHMAN.

THE BISHOP OF NEW YORK DIES AFTER OPERATION

Funeral to Be Held Friday at the Cathedral

The Rt. Rev. David Hummell Greer, D.D., LL.D., S.T.D., died at 6.16 p. m. at St. Luke's Hospital, in the City of New York, on Monday, May 19, in his seventy-sixth year. A week ago the bishop was operated upon for some intestinal trouble, but until yesterday no grave anxiety was felt over his condition. He apparently was making a good recovery. During the meeting of the convention in Synod House last week, messages came from time to time to the convention from the bishop's bedside. It was not until Monday afternoon that the news spread through the city that the universally beloved Bishop of New York was dying. As he lapsed into a coma late in the afternoon, prayers for him were being said in the chapel of St. Luke's Hospital and in St. Columba's Chapel in the cathedral.

Bishop Greer's funeral will be held on Friday of this week in the cathedral at eleven o'clock. The service will be conducted by Bishop Lines, Bishop Burch, Bishop Lloyd, Bishop Francis, and Dean Robbins. It is not known whether the presiding bishop can attend. The Standing Committee of the Diocese of New York, the trustees of the cathedral, representatives from various city organizations of which the late bishop was a member, the clergy of the diocese and visiting bishops from neighboring dioceses will be in the procession. The various Protestant Churches in the city and the Roman Catholic Church have been invited to be represented in the cortege of honor.

The interment will be in the cathedral crypt.

Mrs. Greer, who has been dangerously ill for many weeks, was in too weak a condition on Tuesday to be told of the bishop's death. Four children survive the bishop, William A. Greer, a member of the governing committee of the New York Stock Exchange; Lawrence Greer, who practices law in the City of New York; Mrs. Thomas S. McLane and Miss Jean Greer.

Bishop Lawrence Recovering

BOSTON, MASSACHUSETTS, May 20.—Bishop Lawrence's physicians report that the bishop is making a satisfactory recovery from the major operation to which he submitted on May 13. The operation was performed by Dr. Franklin G. Balch of Clarendon Street at the Massachusetts General Hospital.

Dean Hodges Growing Weaker

HOLDERNESSE, NEW HAMPSHIRE, May 20.—Dean Hodges, who is desperately ill at his summer home here, is reported to be steadily growing weaker. The dean is in great pain, but is conscious. There seems but small hope of his recovery.

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POPE REFUSES, GREEKS ACCEPT INVITATION TO WORLD CONFERENCE

Members of Faith and Order Commission Find Bishops of Orthodox Church Ready to Accept Invitation to World Conference

A dispatch from Rome to the daily press published last Sunday states that the Pope has received the envoys of the Commission on World Conference, Bishops Anderson, Vincent and Weller, Dr. Parsons and Dr. Rogers; and that he announced to them that it was not possible for the Roman Catholic Church to take part in the World Conference, for the reason, as stated by Cardinal Gasparri, that the unity of the Church, in the opinion of Rome, can only occur by all returning to the Roman Catholic Church. The Pope is said to have added that he by no means disapproved of the participation in the conference of those not united to the chair of St. Peter, but on the contrary he earnestly desires and prays that those who take part in it may, by the grace of God, see the light and reunite with the visible head of the Church, by whom they will be received with open arms.

The following dispatches to the *National Herald*, the New York Greek daily, describe the visit of the members of the commission which is visiting the prelates of the European Churches. Except for Bishop Vincent's letter to THE CHURCHMAN, published on April 19, these are the only direct accounts of the experiences of the members of the commission.

ATHENS, April 9.—On Sunday there was an official reception of the members of the American ecclesiastical deputation at the metropolitan palace. The Archbishop of Chicago expressed to the metropolitan the very deep joy with which he set foot on the soil of the holy East, where was born the Saviour of the world. Then he announced that the Episcopal Church was endeavoring to hasten the coming of the day for calling together the World Conference of the Churches to discuss matters relating to the future cooperation and union of the Churches on the basis of the word of the Gospel of the one flock and one shepherd. The Episcopal Church, he concluded, considers it the greatest honor that the lot has fallen to it to invite the Orthodox Church to the World Conference of the Churches.

The Metropolitan Meletios, replying to this official invitation, declared that the Greek Orthodox Church had no objection to receiving the proposal of the friendly Church of the Episcopalians. If, he said, this proposal had been submitted to us four years ago, we would have replied that we were occupied in the accomplishment of another national duty, namely, that of the sacrifice of the shepherds for their flocks. But after the emancipation of its unredeemed children, the Orthodox Church will continue its ancient task, following the lines drawn by the seven Ecumenical Councils and without departing from the least of them. On this basis we accept the invitation to participate in the conference.

ATHENS, April 10.—An official dinner was tendered at the metropolitan palace in

honor of the American Church deputation. At the dinner were seated the bishops of the synod, the Hon. Diomedes, Mayor of Athens, and other officials. The Metropolitan Meletios proposed a toast in honor of the Reverend Anderson, Bishop of Chicago, and of the other bishops. The metropolitan extolled the lofty ideals which had induced the distinguished American clergy to undertake the journey to Athens.

The Reverend Anderson, in replying, thanked the metropolitan. "We are happy," he said, "to celebrate your emancipation. Believe me that, finding ourselves in Athens, we consider that we find ourselves in our own country. Your ideals are identical with ours, we admire the staunch belief in freedom which you have preserved and we pray earnestly for the union of all the Greek countries with Greece."

ATHENS, April 11.—The members of the American Church deputation conferred a long time with the Metropolitan of Athens and the other bishops of the synod. The distinguished American clergy will depart from Athens for Alexandria and thence will visit Damascus, Jerusalem, Constantinople, Sophia and Belgrade.

At the invitation of the metropolitan, the American clergy attended the service of the hymn to the Virgin in the metropolitan cathedral.

PARIS, April 15.—Yesterday the *locum tenens* of the patriarchate, Metropolitan Dorotheos, granted to a distinguished American correspondent and to me an exclusive interview. The American correspondent asked His Holiness how far the undisguisedly more imperialistic and anti-Hellenic government which uses every means to frustrate the desires of unredeemed Hellenism, is dangerous to the entire Hellenic question. To this question, the acting patriarch replied, "We have absolute confidence in the representatives of America, France and England, who will recognize to the utmost our rights. The Italian Government," he continued, "is really very censurable, having reached the point of using Catholicism to arouse demands for St. Sophia."

"Do you think that the union of all the Churches is possible?" asked the American correspondent.

"Not only do I consider such a union possible," replied the Metropolitan of Broussa, "but I also think that it is befitting for the Orthodox Church to labor in behalf of this union, by calling a pan-ecumenical synod which by mutual understanding, will accomplish the word of the Gospel, 'one flock under one shepherd.' After the League of Nations," he continued, "is established, we must labor for the accomplishment of the League of the Church which will be an indispensable supplement of the former. I am especially grateful," he added, "for the attitude of the Anglican Episcopal Church, as well as of the American Churches, of whose sympathy we have so many palpable proofs."

ATHENS, May 1.—The Archbishop of Chicago, being received at a special session of the patriarchal synod, invited officially the patriarchate to participate in the Church World Conference. The American archbishop had sent beforehand a written invitation to the patriarchate, containing the statement that the decisions of the conference will not be binding and explaining that the conference will be occupied only with the examination of different questions contributing to the achievement of the union of the different Churches. The letter urged strongly that the separated Churches will not be able to encounter efficiently the organized forces of anti-Christianity. In order that the desired result may be accomplished, says the American invitation, the cooperation of the Orthodox Mother Church is essential, which gave for Christianity thousands of martyrs for so many ages. We come, the letter adds, from a country where the Churches flourish, but where nevertheless these is a chaotic religious condition. We invite therefore the Orthodox Church to take part in the conference and to shed forth its light to the whole of Christendom.

Consecration Date Set

The presiding bishop has taken order for the ordination and consecration of the Rev. William Mercer Green, Bishop Coadjutor-elect of the Diocese of Mississippi, as follows:

Time, Thursday, May 29, 1919, Ascension Day.

Place, St. Andrew's Church, Jackson, Mississippi.

Consecrators, the presiding bishop, the Rt. Rev. Dr. Sessmus, Bishop of Louisiana, and the Rt. Rev. Dr. Bratton, Bishop of Mississippi.

Presenters, the Rt. Rev. Dr. Guerry, Bishop of South Carolina, and the Rt. Rev. Dr. Winchester, Bishop of Arkansas.

Preacher, the Rt. Rev. Dr. Gailor, Bishop of Tennessee.

Seven Graduate from St. Faith's

The commencement exercises at the New York Training School for Deaconesses were held in the Chapel of St. Ansgarius at the cathedral last Thursday, May 15. The commencement address was made by Dean Fosbroke. Seven young women received their diplomas from the warden, Dr. Gardner. Miss Elizabeth Dailey of West Virginia, Miss Grace Denton of Maine, Miss Lillian Minninnick of Michigan, and Miss Anne Young of Pennsylvania all go to St. Luke's Hospital, New York, for training in nursing. Miss Dailey will take the full course; the others the summer course of ten weeks. Miss Lucy Kent of New York, will study at Teachers College this summer. Miss Eleanor Dearing of St. Louis has accepted a position at St. Martha's House, Philadelphia and Miss Lucie Myer of Baltimore will sail in August for Honolulu where she will teach at St. Andrew's Priority School.

Rector Operated on for Cataract

Dr. Leighton Parks, of St. Bartholomew's Church, New York, submitted last week to an operation for cataract. He is reported to be doing well.

WOMEN'S TEMPERANCE LEAGUE REORGANIZED

Maintains Coffee Vans, Ice Water Fountains and Lunch Wagons

The organization formerly known as the Woman's Auxiliary to the Church Temperance Society, was recently incorporated under the laws of the State of New York, as the Churchwomen's Temperance League. Under its former title it was organized in 1891 at the suggestion of the late Dr. Huntington, who felt the need of enlisting the aid of churchwomen in the promotion of temperance, and suggested the establishment of counter-attractions to the saloons. The work of providing wholesome meals for working men through its lunch wagon service was accordingly initiated. The lunch wagon speedily became popular. During the first year 356,618 ten cent meals were served in the wagons. Later a number of iced water fountains in various sections of the city were established. The auxiliary next initiated the coachmen's coffee van service for coachmen in attendance at private entertainments; to this was added a special emergency coffee van service for firemen on duty at protracted fires. On many occasions during the winter months, the coffee van has rendered a like service to car conductors and motormen in the neighborhood of Brooklyn Bridge. The street cleaning commissioner called upon the auxiliary for the use of the coffee van for the snow shovellers, and "thanked the society for its unique charity." Its coffee van has been placed at the service of the police when strikes have kept them on duty for many extra hours.

In 1911 the opportunity came to do a real service for the men employed on the steamship piers in the Chelsea District. These men, because of the conditions and irregularity of their hours of employment were practically driven into saloons for shelter. The outcome of this was the leasing of premises opposite the American Line Pier as the "Longshoremen's Rest." A notice was posted along the docks bearing the invitation:—"All 'longshoremen will be welcome. Make yourselves at home, and bring your pipes with you." They came with alacrity. Moreover, they put up a neat bronze tablet to the memory of Matthew Maher, the 'longshoreman who had spoken up for his fellow workers, and whose letter, written with much difficulty, had resulted in the opening of the rest.

The work which the Woman's Auxiliary initiated will be carried forward and extended under its new name of the Churchwomen's Temperance League.

DEAN CARRINGTON ACCEPTS ST. MARY'S, KNOXVILLE

KNOXVILLE, ILLINOIS.—The Rev. Francis L. Carrington, LL.D., dean of St. Mary's College, Dallas, Texas, has been elected rector of St. Mary's School, at Knoxville, Illinois, and will be installed at the commencement this spring. At this time the fiftieth anniversary of the founding of the school will be celebrated. This news will be welcomed by a large body of churchwomen in the Middle West who are graduates

of St. Mary's. Dean Carrington is admirably fitted for his new work. He received his education at Clifton College, and Queen's College, Oxford. For five years he has been in charge of St. Mary's College in Texas, which under his leadership has won a unique place among the educational institutions of the Southwest. He was president of the Standing Committee of the Diocese of Dallas, chairman of the Diocesan Board of Missions, and senior examining chaplain. Mrs. Carrington is the daughter of the late Hon. A. R. Diekey, sometime minister of Justice in the Canadian Government of Ottawa, and a member of the Victorian Order of Nurses.

Dr. Leffingwell, founder of the school, and its rector during its long history, writes as follows to the alumnae, and the friends of the school:

"In the good providence of God all the elements for securing the prosperity and permanence of the school seem to be provided. The splendid school property stands unincumbered; the crisis brought about by the world war and the world-wide epidemic is past; an approved and successful school manager has been secured, and an emergency fund is on hand to meet a possible deficit. I know that you will rejoice with me that conditions are so encouraging at the opening of this new era for our school."

Lawrence Infant Mortality Misrepresented TO THE EDITOR OF THE CHURCHMAN:

As you have published in your paper statements that are untrue, I am sure you will allow me to correct them. The death rate of children in Lawrence, Massachusetts, was given at 173 per thousand. There is no record given at the Board of Health of so high a death rate. The record of the last ten years have been 111 and 119 per thousand. I will not trouble you to correct other statements in the same article but will allow the readers to judge for themselves, knowing that the truth of actual figures has been disregarded.

HELEN L. SHERMAN.

Death of Overbrook Rector

The Rev. William R. Turner, rector for ten years of St. Paul's Church, Overbrook, died after a severe operation for throat trouble on May 2 at the Jefferson Hospital, Philadelphia, Pennsylvania. Mr. Turner was born in Rochester, England, in 1880. He was a graduate of an English college. Bishop Howe, of Central Pennsylvania, ordained him to the priesthood in 1887. From 1888 to 1895 he was assistant at Grace Church, Baltimore. From 1897 to 1905 he was rector of St. Michael's and All Angels' in Washington. In 1897 Mr. Turner was called to St. Paul's Church, Overbrook, and was rector there for ten years. The burial service was held at Holy Trinity Church, Philadelphia, on May 5.

Asked to Use Individual Cup

MINNEAPOLIS, MINNESOTA.—A letter has been sent to the clergy of Minnesota by the State Department of Health, asking that all the churches adopt the individual communion cup. The churches that will have to consider the request most carefully are the Lutheran and the Episcopal.

DEAN AND MRS. LADD HOLD JOINT PREACHING MISSION

Conferences in St. Louis in Holy Week Attract Attention

ST. LOUIS, MISSOURI.—A "preaching mission" of a unique character was carried on during Holy Week here by Dean Ladd of the Berkeley Divinity School, jointly with Mrs. Ladd. Dean Ladd, on the invitation of the Brotherhood of St. Andrew, gave the noonday addresses at the cathedral, and also held mission services each evening, beginning with Palm Sunday and ending with Good Friday. On Good Friday he also preached at the Three Hour Service. The evening addresses, which were all based upon incidents in the events of Holy Week, dealt with the social implications of the Gospel; the first, on the evening of Palm Sunday, being taken from the text "Who is this?" from the Palm Sunday narrative, was entitled "The Enquiring Spirit." The others attempted to give a constructive answer to such questions as "Is Modern Business consistent with Christianity?", "Are we a Christian Nation?", "Can Christianity dispense with the Church?", "Shall the Churches remain divided?". In each case these questions were related with some saying or event of the gospel narrative for Holy Week.

During the week Mrs. Ladd also spoke along the same lines. One afternoon she spoke in the cathedral to a congregation of social workers, many of them not regular churchgoers, urging them to come inside and help the Church to fulfill its task rather than to remain outside and merely criticize. Another afternoon she spoke to the women of St. Peter's Church, of which Dr. Phillips is rector. She also addressed about 600 ladies at the monthly meeting of the St. Louis Wednesday Club on the subject of the British Labor Party, quoting to them Bishop Brent's description of its program as "the greatest religious utterance of the war." But perhaps the most interesting, as it was the most unusual part of her work, was a series of three conferences on "Christian Ideals of Womanhood," delivered at a private house to about forty women of what might be described as the typical society type. The three headings of the conferences were "Woman in the Modern World," in which various aspects of the life of society, the home, sex education and so on, were touched upon; "Woman in Industry"; and "Woman in the Church," in which Mrs. Ladd sketched out some schemes for making a more effective use of the "woman power" of the Church. These conferences caused a good deal of talk and attracted very considerable comment from the press, as having been held in what the *Post-Dispatch* called the "strongholds of conservatism" and as having made an impression on people not usually greatly stirred by the Church.

Indeed, the widespread interest evoked by these talks of both Dean and Mrs. Ladd, delivered as they were entirely in the spirit of Holy Week and yet with a close practical application to the problems of the modern world, is an encouraging sign of the eagerness with which the people are waiting for inspiration and guidance from the Church as to their social duty.

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FEDERAL COUNCIL URGES RADICAL SOCIAL REFORM

Cleveland Session Passes Resolutions Interpreting Christian Democracy

CLEVELAND, OHIO.—The following important resolutions were adopted by the Federal Council of Churches in special session here on May 6-8:

I. SOCIAL SERVICE

Facing the social issues involved in reconstruction, we affirm, as Christian Churches, our belief:

1. That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the co-operation of all groups. We deplore class struggle and declare against all class domination, whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.

2. That an ordered and constructive democracy in industry is as necessary as political democracy and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.

3. That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government labor exchanges, public works, land settlement, social insurance, and experimentation in profit sharing and cooperative ownership.

4. We recognize that women played no small part in the winning of the war. We believe that they should have full political and economic equality with equal pay for equal work, and a maximum eight hour day. We declare for the abolition of night work, by women, and the abolition of child labor; and for the provision of adequate safe-guards to insure the moral as well as the physical health of the mothers and children of the race.

II. NATIONAL AND INTERNATIONAL

Resolved, That we urge the incorporation at an early date into the covenant of the League of Nations of a clause guaranteeing freedom of religious belief.

Resolved, That we urge the incorporation at an early date into the covenant of the League of Nations a clause guaranteeing equality of race treatment, understanding by this equal treatment in respect of the law and its administration in the case of aliens lawfully within the territory of the government concerned.

Resolved, That the Federal Council memorialize the Congress of the United States to enact a federal law for the suppression of lynching and in every way to use its authority to remove from American society this disgraceful evil.

WHEREAS, Ample testimony has reached America in regard to a state of famine over wide areas in India, affecting vitally the welfare and shortening the lives of multitudes of Indian people, including large numbers of Christians, which the resources of missions in India and of the home

boards are entirely inadequate to meet, and WHEREAS, The Churches of America have taken a large part in securing funds for the American Red Cross, and these funds have been used in the past in relief of distress from famine as well as for war relief, be it

Resolved, That the Federal Council appeal in behalf of the Christian churches of America to the American Red Cross to make a generous appropriation in relief of the great distress and in support of life so seriously threatened by the famine now prevailing in large parts of India, and be it further

Resolved, That the committee of reference and counsel be urged in conjunction with the Federal Council to proceed to make a public appeal to the Christian people of America in behalf of this cause.

Resolved, That the Federal Council express its hearty approval of the action of the general committee on army and navy chaplains, as endorsed by the General War-Time Commission of the Churches, in urging upon the War Department by a letter addressed to the Secretary of War under date of March 3, 1919, that in plans for the reorganization of the army adequate provision be made for a chaplain corps in harmony with the general practice of the army, and for promotion of chaplains on more just terms than at present.

WHEREAS, War-time and constitutional prohibition having been adopted, we appeal to the Congress of the United States to enact proper laws for their effective enforcement. We appeal to all public officials to fearlessly enforce the laws that have been or may be enacted and pledge them our hearty support in the enforcement of their duties.

Resolved, That the Churches be urged to take vigorous measures to resist the attempt which is being made in many states for legalizing admission fees to motion pictures and to baseball games on Sunday.

The Rev. G. E. Shipler in California

THE REV. GUY EMERY SHIPLER, the managing and news editor of THE CHURCHMAN, is now in Los Angeles, California, where he is recovering from the nervous exhaustion brought on by a severe attack of influenza contracted in London last winter. Mr. Shipler hopes to return to New York early in the summer.

Two Clergymen Die

BOSTON, MASSACHUSETTS. — The Rev. Reuben Kidner, assistant minister of Trinity Church, died on Friday morning at the Massachusetts General Hospital. He was stricken about two weeks ago and his right side paralyzed. Mr. Kidner was born in Bristol, England, in 1848. He graduated from Harvard in 1875 and the Cambridge Theological School in 1878. Mr. Kidner was vicar of the Church of the Ascension for four years and since 1882 has been connected with Trinity Church.

PORTLAND, CONNECTICUT.—The Rev. Dr. Oliver H. Raftery, for thirty-three years rector of Trinity Church, died here on May 17 at the age of sixty-five. He was an alumnus of Trinity College and Berkeley Divinity School. He was archdeacon of Middlesex.

NOTABLE INTERCHURCH MEETINGS IN CLEVELAND

Editorial Council of Religious Press Formed by Federal Council

CLEVELAND, OHIO.—Two meetings of national importance have taken place here within the last fortnight, the Interchurch World Movement of North America, and the Federal Council of the Churches of Christ in America. Both meetings brought together the ablest members of many religious bodies of Protestantism; both made notable contributions to the plan of solution of many problems that we are face to face with, in these days of reconstruction.

The first meeting was attended by more than five hundred delegates, and the latter by more than three hundred. The sessions of each lasted through three days.

The Interchurch Committee on Findings reported among other things: "We are convinced that the spirit of life, and of common service, which is now abroad among the Churches needs for its expression, and for its use, such an instrumentality as the Interchurch World Movement provides. The movement is a cooperative effort of the missionary, educational, and other benevolent agencies of the evangelical Churches of the United States and Canada, to serve unitedly, their common present tasks, and to secure the necessary resources of men and money and power, required for these tasks. It is a spiritual undertaking of survey, education, and inspiration. It is not an ecclesiastical movement nor an effort at organic union. It will not disturb the autonomy or interfere with the administration of any Church or board. It has a definite mission. It does not assume responsibility or authority in questions of church or missionary policy."

There are four main features expressed in the Interchurch Movement, first, a united survey of the world to appraise the needs of each community and region, and to put the task of the world in clear light and proportion; second, a united budget to be made on the basis of the world's survey; third, a united appeal during a given number of days in 1920, to the 50,000,000 Protestants of America, to underwrite the united budget for the year ahead; fourth, a united program for work.

Among those who met with the Federal Council were the Rev. Drs. Tomkins, Boynton, North, Anthony, Tippey and McFarland, and Dr. Robert E. Speer. There were also representatives of the Federation of the French Protestant Churches, the Belgian Missionary Church, the Federation of Swiss Protestant Churches and the Italian Waldensian Churches.

Among the notable sessions of the council was a mass meeting held in Gray's Armory and addressed by Dr. Robert E. Speer of the Presbyterian Board of Missions. Speaking of the League of Nations, Dr. Speer said: "We have to have some agency of international relationship to deal with the flat and unavoidable facts of existing world relationship and entanglements. It is religious to face facts, and it is irreligious for men to shut their eyes

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BISHOP KINSMAN RESIGNS DIOCESE, BISHOP GUERRY DEMANDS DEMOCRACY

Tennessee Has Protracted Balloting for Coadjutor, Washington and Harrisburg Admit Women to Vestry Franchise, South Carolina Adopts Unity League, Dioceses Improve Financial Methods

Sixteen Dioceses Hold Conventions.—

—Last week the following dioceses held their conventions: Western Massachusetts in Worcester, New York in New York City, Harrisburg in Shamokin, Delaware in Seaford, South Carolina in Prince George Winyah, Georgetown, Washington at Rock Creek Church, Ohio in Cleveland, Michigan in Flint, Alabama in Selma, East Carolina in Washington, North Carolina. The week before, Oklahoma met in Shawnee, New Mexico in El Paso, Georgia in Augusta, Louisiana in New Orleans, Tennessee in Nashville, and on April 23 Mex-

ware at the coming General Convention in October. As the resignation of a bishop has to be made to the House of Bishops, which will not until then be in session, I can not earlier carry my purpose into effect.

"I have never been able easily to adapt myself to the varied conditions of a bishop's work, and have only kept in good health by giving up many things which I should naturally wish to do. Moreover, my family responsibilities make it difficult for me to live in Delaware. For these reasons alone, I should probably be justified in asking to be relieved of my jurisdiction at this time; but there are deep reasons which make it unnecessary for me to weigh these lesser considerations. These have nothing to do with the diocese or special conditions of my work, but have reference to my attitude toward principles and policies of the Church at large.

"I am conscious of an increasing lack of sympathy with various dominant tendencies in our work, and can no longer give that vigorous and whole-hearted service to which the diocese and the Church are entitled. That being the case, I can only serve you by making way for some one else who can; and this I willingly and gladly do. The careful statement of the reasons to which I have referred will naturally be made in my letter of resignation addressed to the presiding bishop. Until that has been sent, I can have nothing further to say on this subject; nor is anyone authorized to speak for me.

"The one duty now clear to me is that of giving up my work. I have been reluctant to reach this conclusion; but having reached it, I am putting it into effect as expeditiously as possible."

Gives Books and Vestments to Diocese.

—The bishop then explained that serious illness in his family had made it necessary for him to go up to his summer home in Maine before the convention met. He gave directions, also, for handing over to the diocese his books, vestments and the oil paintings of the Delaware bishops in his possession. Then he continued:

"Friends are asking about my own plans for the future. I have none for more than a few months ahead. Family duties will keep me at my home in Maine for the rest of the year. During that time I have to make certain decisions in regard to which I can not act hastily. I have been more than deliberate in reaching the decision to give up my work; and I can not be hurried into premature determination of questions which, though not of special importance to others, are nevertheless of vital importance to myself."

Quotes Former Convention Address.—

"As a last message to the convention I can say nothing that more fully represents the things that I should chiefly wish to have remembered, than to repeat the clos-

ing words of my first charge, delivered in 1911:

"Delaware's diocesan existence began as a means of sharing in that General Convention held in Wilmington, which assured to the Protestant Episcopal Church its position as an ecclesiastical body in intention wholly loyal to the faith and practice of the universal Church, which assured to it its present position of vantage for taking an important part in the development of Christendom; which gave to it a chance for promoting unity by showing its conception that unity is at the outset a unity of faith. Oneness in faith comes from oneness of faith; and to that one faith of the gospels and of the fathers of our own Church made its position clear at a memorable council in 1786. There was in those first days a dim sense of the necessity of loyalty to the one faith as a necessary means of promoting that unity of faith which shall express itself in the bond of peace; and I call on you, as Delaware churchmen, to make this sense of loyalty more clear and more forceful, to live up to your birthright as loyal defenders of that faith, which is nothing but the expression of entire loyalty to the person and claims of our Lord Himself. I charge you to entire loyalty to that fundamental conviction: 'Thou art the Christ, the Son of the Living God,' which is the substance of the Church's creed, revealed to the faithful not by flesh and blood but by the Father which is in heaven, as the kind of faith which forms the rock on which alone our Lord can build His Church, against which the gates of hell shall never be able to prevail."

Ecclesiastical Matters in Hands of Standing Committee.—The diocese with expressions of profound regret and affection, relieved him of all active duty and made provision for the continuance of his salary until October.

Tennessee Elects Coadjutor.—Another matter of interest, announced in last week's CHURCHMAN, was the election in Tennessee of Dr. Troy Beatty as coadjutor. Bishop Gailor had asked the convention either for a suffragan or for a coadjutor. It responded promptly with the decision for a coadjutor. The election followed a special celebration of the Holy Communion. The balloting showed that many names were in the minds of the convention members. Dr. Henry D. Phillips ran the closest second, but at the twenty-first ballot withdrew his name and then proposed that the election of Dr. Beatty be unanimous. Dr. Beatty is an Alabaman by birth, and received his education at Sewanee.

Washington and Harrisburg Extend Franchise to Women.—Three dioceses voted larger power to the women. Michigan made provision for a house of churchwomen. Harrisburg and Washington voted to give women the franchise in parochial elections in any parish where they so desired. A curious condition obtains in Washington because of the fact that the diocese is situated in two states which makes legislative action so slow that it was decided to petition Congress and the Maryland legislature for power to grant this franchise.

South Carolina Adopts Bishop's Unity Plan.—In South Carolina Bishop Guerry



BISHOP KINSMAN

Who Has Resigned from the Diocese of Delaware

ico met in Nopala, Hidalgo; the reports of these conventions reached THE CHURCHMAN after last week's issue had gone to press.

Bishop Kinsman Resigns His Diocese.—

The event in connection with the week's conventions that has caused most comment is the announcement by Bishop Kinsman of Delaware that he expects to present his resignation next October to the House of Bishops. It has long been known that the bishop was in poor health. That however is not the reason he assigns in his communication to the diocese which was read by the chancellor of the diocese at Seaford last Wednesday.

Bishop Kinsman's Message to Delaware.

—The bishop said:

"Brethren of the clergy and of the laity: My one duty at this time is to announce to you my intention to resign my jurisdiction of the Diocese of Dela-

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presented a most interesting proposal for a league for church unity, the outcome of his experiences with the A. E. F. last year. The draft was written in France and revised in Germany. The council adopted the league.

The League for Church Unity.—The following is the draft of the League for Church Unity:

The great war just ended, having forced upon our attention with a new power of realization the evils of a divided Christendom, we, the members of the Christian Churches of the world recognizing and accepting our baptism as the basis of a common membership in Christ, do hereby organize ourselves into a League to be known and called "The League for Church Unity,"—and do adopt as our motto these words of Christ: "That they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me." (St. John 17:21.)

A DECLARATION OF PRINCIPLES.

a. We believe that Christ prayed not only for the spiritual oneness of all believers in Him, but also for the visible and organic unity of His Church.

b. Believing as we do, that a period of preparation and education must precede any formal declaration of a basis of unity, our aim is to arouse the Christian conscience of the world regarding the evils of division, and to convert Christians themselves to the imperative needs of a united Church, as the divinely appointed means of winning the world for Christ. With this end in view, we record here our faith in the ultimate fulfillment of Christ's prayer for unity, and as His disciples we hereby pledge ourselves to pray and labor for this end.

c. By becoming members of this league we do not wish to be understood as advocating any doctrinal platform, or scheme of re-union. We only desire at this time to give corporate expression to our willingness to work for the realization of Christ's prayer for organic unity.

d. We favor all forms of active cooperation and confederation between Christian Churches, which have as their definite and ultimate aim the visible and organic unity of Christ's Church.

PRACTICAL SUGGESTIONS.

a. We recommend that the members of this league shall wear a simple and inexpensive badge of the following design. (Design to be adopted later).

b. We recommend that Thursday night in Holy Week, or the eve of Good Friday, being the night on which Our Lord offered His prayer for unity, be observed by all members of this league as a time for special supplication and prayer with such appropriate services as to each Church concerned shall seem most fitting. It is also hoped that prayer centers may be formed in the different Churches which shall meet regularly to pray and work for the visible reunion of Christendom.

c. Every member of the league is requested to sign a membership card, giving his or her full Christian name and address, the Church or denomination to which they belong, together with such other informa-

tion as may be of value to the league. These cards shall be filed for record in some central office, according to the Churches or denominations represented, and when a sufficient number of signatures have been obtained to show the attitude of any particular Church or denomination towards the question of organic unity, then a full report with statistics shall be furnished to the duly constituted authorities of each Church represented in the league.

The Bishop's Comments on the League.—In explanation of his plan, Bishop Guerry said:

"If the proposal I have made possesses any merit, it consists in the fact that it does not aim as yet at laying down any doctrinal scheme or platform of reunion. One who joins the league is committed to nothing more than to work for the principles and ideal for which Christ prayed. . . . The result of such a movement would be largely educational and preparatory to more definite and practical schemes of reunion which must follow later. As I see it, we are in great danger at this time of assuming that our laity and clergy desire church unity.

"Many of them both without and within the Church speak of it as a dream. So far as they are concerned the question is largely an academic one. Add to this that the great body of Christians in the Churches have as yet no very clear idea of what is meant by organic unity, or what the discussion is all about, or what the definite end in view is to be, and any one familiar with the situation must at once realize that not very much is going to be accomplished until we have converted the man in the pew to the imperative need of a re-united Church. . . .

"The time is opportune. The war has driven home upon the consciences and hearts of men with telling force the awful tragedy and weakness of a divided Church. I fear that more harm than good may be done if we attempt at this critical stage to set on foot certain doubtful experiments in church unity which have recently been proposed, until we have thoroughly prepared the soil for the planting."

The Nation-Wide and Other Campaigns.

The conventions all heard speakers who put forward the needs and the plans of the Nation-Wide Campaign. So far as the reports that have come to THE CHURCHMAN show, all the conventions endorsed the campaign—and most of them appointed committees to take up at once the matter of the survey and diocesan organization. The very interesting report of the committee on country church and rural life in South Carolina tied up directly to the Nation-Wide Campaign, proposing that the program reported be adopted as the diocesan plan to be presented as part of the campaign. In New York, the Board of Missions was debating the campaign down town at the same time that the convention was debating it up town. At first a resolution was carried asking that the campaign be put before the General Convention. Later, in response to an eloquent address by Dr. Freeman of Minneapolis, and another by Dr. Stires, the convention rescinded its action and approved the campaign. Dr. Stires said "It is a sign of

life and vitality in the Board of Missions when someone begins to be frightened. For it is very true that never yet was anything worth while attempted that someone did not get frightened about it."

The campaign for the Sewanee endowment was presented at most of the southern conventions, and committees to support it were created. Louisiana, South and East Carolina manifested especial interest in this matter. Another matter to come before several of the conventions was the Proposals towards Unity with the Congregationalists. Western Massachusetts, New York and Michigan, in response to recommendations from their bishops, passed resolutions in favor of the proposals or resolutions recommending the proposals to the careful consideration of General Convention.



DR. TROY BEATTY

Elected Bishop Coadjutor of Tennessee at the Convention

Bishop Greer Unable to Attend His Convention.—Bishop Greer was unable to preside at his convention at Synod House, New York, because he had been forced to undergo an operation at St. Luke's Hospital the day before. In response to his request for more assistance in the discharge of his episcopal duties, the convention made a grant of \$4,000 in order to employ other bishops to take visitations, thinking this a wiser course at present than to elect another suffragan. A resolution pledging the sympathy and assistance of the convention to the Russian Church was passed. A diocesan scholarship at St. Stephen's College was founded. Committees on publicity and another on literature (to place church literature in hotels, churches, railway trains, etc.) were established. During the closing hours of the convention, word came to Bishop Burch, who was presiding, from THE CHURCHMAN office that Bishop Lawrence had just undergone a major operation and was seriously ill. Prayers were immediately offered for the bishop's recovery and a resolution of sympathy was adopted by the convention to be sent to Bishop Lawrence.

Michigan Salaries to be \$1,500 and Rectory.—The most important action of the Michigan convention was the passing of the resolution whereby "the stipend of the clergy, whether married or single, in the diocese shall be not less than \$1,500 and a dwelling."

Financial Gains.—In spite of the war and the high cost of living, the financial reports of the dioceses were very encouraging. Washington reported that the high prices farmers are receiving had actually resulted in an increase in the rector's salary in several of the rural parishes. Washington also reported that for the first time in its history, the apportionment had been not only paid, but overpaid. Washington increased its apportionment for diocesan missions. Finally Washington appointed a committee to look into the insurance of the various churches and see that the policies were satisfactory. Western Massachusetts appointed a committee to give close supervision to parish trust funds. Another interesting committee appointed by that diocese was one on church building and decoration. Tennessee, feeling that a new era of missionary progressiveness is dawning, declined to allow certain properties to be sold, feeling that there would be need of all the land in the possession of the Church in the days to come. South Carolina reported the best financial condition in its history. Invested funds yielded an average of 6 3-4 per cent at average cost of less than 1-4 of 1 per cent.

Oklahoma Asks to Become Single Diocese.—The most interesting matter that came up at the Oklahoma convention was the memorial to General Convention asking that Eastern Oklahoma and Oklahoma be again united in a single district. Bishop Thurston of Eastern Oklahoma presided at the convention.

New Mexico Pioneer Work Done.—Bishop Howden, in his report showing the excellent condition of New Mexico, said that the district was already looking forward to the time when it might become a diocese. The Rev. C. S. McClellan, whose center of missionary activity is at Marfa, Texas, has the distinction of covering the largest field in the entire Church—a field of 15,000 square miles. The bishop described how the women at the San Juan Indian Mission had coped magnificently with the influenza epidemic. He said that not only had they nursed the Indians, but when their patients died they had dug the graves with their own hands. Louisiana brought out the amazing fact that the burials in the diocese had doubled during the past year because of the epidemic.

Other Items of Interest.—Several conventions changed their time of meeting to January. Michigan reported the second largest church club in the country. A curious situation arose in the Michigan convention when the dean of the cathedral refused to make a pledge towards the sum of \$7,000 which was being raised for a city missionary in Detroit, saying he could not pledge without consulting the vestry, this by instructions received from the vestry. The bishop and St. John's Church offered to make up the amount, but the cathedral vestry "got wind" of the fact

that it was being accused of parochialism, and was able to give different instructions to its delegates and the dean.

The Laity Take Hold.—Louisiana formed a league of laymen who are to be responsible for the needed diocesan funds. These men will interest themselves in the missionary work, there will be no assessments, but the league will canvass the diocese for the funds. The laity took matters into their hands in Georgia also, when Mr. J. A. Davis led a discussion that resulted in the appointment of a committee to look into the matter of church attendance.

In Regard to Church Membership.—Pittsburgh had presented to it a very careful report on church statistics. It accordingly decided to memorialize General Convention to direct changes in the parochial report as follows: (1) Omit the heading or term "Baptized persons, total number in congregation," substituting new headings "Church Members, Last Reported", "Present Number", and a sub-heading: "Gains: Baptisms", "Received Otherwise", "Received by Transfer", "Re-affiliated", and a sub-heading "Losses: Loss by Death", "Loss by Transfer", "Loss by Withdrawal". Also to define the term "church member" as used for statistical and governmental purposes as including all persons who having been received by baptism into this Church remain in allegiance therewith, and also all other persons who, having been baptized otherwise, have subsequently been received into this Church and remain affiliated therewith. And finally, to provide for the issuance of a certificate of voluntary withdrawal from or non-affiliation with, a particular parish, and to make provision for the re-affiliation with another parish.

The Mexican Convocation.—Probably no more interesting or enthusiastic convention was held anywhere than that which amazed the little town of Nopala, Hidalgo when the bishop, clergy and delegates arrived on April 23. This was the first convention held out of Mexico City in fourteen years. Thirteen clergy and twelve lay delegates, considered a very large number, were present. Bishop Aves was in the chancel at the opening service, but in respect to governmental regulations, took no part in the service. The bishop expressed great hope of the growth of the Church in Mexico, and predicted the modification of laws which are now restricting the work. Archdeacon Salinas reported having visited all parts of the field except Jalisco. The final act of the convention was to pass resolutions of confidence in and loyalty towards Bishop Aves.

Bishop Guerry Defines Christian Democracy.—In his address to the South Carolina convention, Bishop Guerry had a great deal to say on the subject of Christian democracy: "Something should be done to arouse the Church," he said "to become in deed and in reality a true family of God, the house of God for all people irrespective of class or race. It is one thing to put forth the claim that we are a Catholic Church, and quote another thing to

endeavor to live up to so tremendous a claim. The immediately practical and vital task before us is to apply this principle of democracy and catholicity to our own Church, and to conditions as they exist here and now. Is there anything in this period of reconstruction that we can do to bring the Church into more vital and sympathetic touch with the age in which we live?"

The First Step is to Extend Parochial Franchise to Women.—The bishop offered several things in answer to this question. "If we are really in earnest," he said, "about applying the principle of democracy to the Church we ought to begin by extending the franchise to women at our parish meetings. While our diocesan canon leaves the right of women to vote at annual parish meetings optional with each individual parish or mission, yet, as the history of the canon shows, the change was made conferring the franchise upon women in the interest of justice and of greater efficiency in the affairs of the Church. It was felt that as the women were the principal workers in the parish, and among the most interested members and supporters of the Church, they should be entitled to representation in the annual Easter Monday parish meetings.

"A Church which withholds the franchise from its women is certainly an anachronism. When we consider what the women in England and in this country have done to help win the war, I do not see how we can longer withhold from them a voice in the affairs of the Church. England, since the war, has given the franchise to her women, and it is only a question of a few years when the United States will do the same, not by separate states, but as a national amendment to the Constitution. When that day comes, parishes and churches which still continue the outworn custom of allowing only male members to vote at parish meetings, will have to face the charge that the Church in a democratic age is less democratic than the state,—a contradiction which it would be hard to justify or explain."

The Democracy of Baptism.—The more earnestly we seek to bring the Church into vital relation with the age, continued Bishop Guerry, the more apparent does it become that we have fallen from the ancient idea of a great spiritual brotherhood. The ancient Church emphasized the fundamental membership of all in the one family by stress on baptism, allowing even lay baptism, which the bishop emphasized is still considered valid. Lay baptism is important to consider, said Bishop Guerry, not only in relation to the democracy of the Church but in relation to church unity.

Baptism as a Basis for Unity.—"If baptism," he continued, "by whosoever administered, with water, in the name of the Trinity, makes one a member of the Catholic Church, then it follows from this that all baptized Christians by whatever name they are called are organically one in Christ. They are members of the One Body, the original and Catholic Church, which Christ Himself founded, and which is in the world today. However Christians may divide themselves into groups or sep-

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rate themselves from visible communion with the historic Church, yet it is well to remember here that underneath all our divisions and differences, there is this underlying and undeniable fact of organic unity in Christ by baptism. If I should sit down with my nonconformist friend, to discuss differences of faith and order, I should first of all begin by telling him that we were, by virtue of our baptism, members of the same Church. In a true sense, not only fellow Christians, but fellow-Catholics. The question at issue, therefore, between us, is not whether I am in the true Church, and he on the outside,—we are both on the inside. As between baptized Christians there is no outside and inside."

Baptism and the Holy Communion.—"Now," he continued, "if it be true that all Christians are members by baptism of the one Body of Christ, then it seems to me that we who hold and teach this view ought to act upon it more generally than we do, and give it concrete and practical application. Acting on this principle, it has been my custom in this diocese, as you know, to invite our denominational brethren to receive the Holy Communion with us. I do so for two reasons:—first, because in a very real sense, I am the bishop of all the people in any community,—whether they recognize my claim to be a catholic bishop, or not. Therefore these separated members of Christ's flock are my sheep, for whose spiritual welfare under God I am responsible, to the extent of my ability and opportunity to serve them. The administration by me of the Sacrament of Life to these baptized members of Christ's Church, is at least a partial, though imperfect recognition of the catholic principle laid down in the order for the consecration of a bishop, whereby I was made, not a bishop of the Protestant Episcopal Church, but a 'bishop of the Church of God.' Second: I invite all baptized Christians to commune with us, not on the basis of their sectarianism, but as children of the Church, though not in full communion with their spiritual mother.

"The more I am lead to study the problem of church unity, the more I am convinced that the approach to organic unity must be sacramental, rather than doctrinal. When I was in England I took occasion to call upon the Archbishop of Canterbury to thank him for his judgment in the now famous Kikuyu controversy.

The Kikuyu Controversy.—Bishop Guerry then reviewed the circumstances of the Kikuyu controversy and told of his visit to the archbishop at Lambeth.

"When I met the archbishop at Lambeth, I told him I wanted to thank him for the position he had taken—that in the midst of the dreadful war in which we were then engaged, when men needed more than ever to be reminded of their one-ness in Christ, it had been a great encouragement to me in extending the invitation to our American sailors and soldiers to receive the Holy Communion at our altars to know that I had the sanction of his great office and godly judgment. But while theoretically we hold to the view that baptism constitutes the basis of our membership in the Church, some how we have been afraid to act on the principle, or to appeal to it as of

any practical value. What I would like to see the Church do at its next General Convention would be to re-affirm and make its own the decision of the archbishop's court. Not that we stand in need of precedents, or have to look to Canterbury for our authority,—we have only to apply a principle that the Church has held from the beginning, and make it applicable to present day conditions. I am satisfied that as a Church we are occupying a most inconsistent position in going before the world as the Church of the Reconciliation,—as the acknowledged leader in the movement for church unity, when we have not the faith or the vision to live up to the very principles of catholicity which we ask others to accept."

Bishop Gailor Discusses the Effect of War on Religion.—Bishop Gailor in his convention address said: "At this convention, the first we have had since the cessation of hostilities in the great war, it is right, that we should offer our formal thanksgiving to God for the great mercies which He has vouchsafed to our nation: That we should record our gratitude and pride for the courage, the heroism and the efficiency of our American soldiers and sailors and that we should take to heart the lessons which the war has taught. And the most obvious and natural of these lessons, it seems to me, is the fact that the average man, in time of privation and peril, cares nothing for theory and little for motive, if only he gets the benefit of kindness and sympathy and service. What a hungry man wants is food. What a wounded man wants is attention. What any suffering man craves is sympathy and help. It makes little difference to him whether the person giving it is a Christian or an unbeliever. He loves the hand that ministers to his needs, and he is intolerant of any criticism that seems to reflect in any way upon his benefactor—as to his opinions or beliefs, religious or otherwise; and you cannot blame him.

Religious Differences Count for Little on Battlefield.—"Therefore, in hours of great stress and anguish on the battlefields we are told, religious differences counted for nothing. Indeed amazing tales are related of the way in which chaplains ministered to the wounded. I heard the ex-governor of a neighboring state declare in a public address that 'Over there we can see Methodist ministers using the Episcopal Prayer Book, and Episcopal ministers counting their beads and Jewish chaplains administering all the rites of the Catholic Church,' and the speaker went on to say, 'This shows how utterly trivial and unimportant' these sectarian differences are. Some of our own chaplains have seemed, in a measure at least, to approve this description of conditions at the front.

"But this is not a new question for Christian men to answer. . . . The implication is, that a kind heart, and generous deeds are the sole criteria of a life that 'is in the right.' But Christianity has contended for nineteen hundred years against this mistaken view of life. Our Lord said to the young ruler, who thought that he had kept all of the Ten Commandments 'One think thou lackest.' 'Christianity is not an organization

intended to lighten the work of the police or to make the working man comfortable. It claims to be the one true interpretation of existence in space and time; it claims to give the genuine eternal values of all transitory experience, and to satisfy the thirst of the human heart, which can only be satisfied when it has found the God who made us for Himself' (Dr. Inge).

Christianity is Not Mere Kindness.

"As Christian, as thoughtful men, we cannot acquiesce in the statement that a man's ideals of life count for nothing; that a kind disposition or courage on the battlefield covers all the defects of human character; that what a man believes concerning God and Christ is a matter of indifference; and that the creeds of Christendom are of negligible value because there has been no revelation of God's truth.

"As Christians, who believe that God has revealed His will and nature in the life and character of Jesus Christ, we must maintain His standard and try to live by His law; and for us churchmen that means that the Church of Christ, founded by Christ, is an organized army for the spread of His truth and blessing to the world, and an army implies fixed principles and obedience to law. As the Rev. R. J. Campbell says, in speaking of the convictions which forced him three years ago to leave the most famous nonconformist pulpit in England to take orders in the English Church, 'We can no more have Christianity without the Church than we can have life without embodiment in such a world as ours'; and 'I tried my best to meet this difficulty (to relate religion to life in its entirety) by preaching the sacramental use of all life—but it did not satisfy me. More and more I felt the need of a spiritual environment wherein that idea was authoritatively recognized and expressed.' That environment he found in the historic Church.

The Religion of the Historic Church.

"So, my bretheren, there have been kind men and good men, of all religions and of no professed religion, but there has been only One in all history who has kindled in the hearts of millions the love for God and man of millions, who have not been moved by kindly impulse or sentimental emotion—but who have voluntarily labored and denied themselves and suffered, saying 'The love of Christ constraineth us,' 'We live, yet not we, but Christ liveth in us.'

"Therefore we shall not be frightened out of our convictions by those who tell us that the war has effaced all religious differences; and we shall not talk about the reconstruction of the Church of God, as if the history of the Church for eighteen centuries had been a mere experiment in religion without any divine sanction."

Other Episcopal Charges.—It is impossible to give more than a summary of the subjects treated by most of the bishops. In Oklahoma, Bishop Thurston laid stress on the splendid foundations built by the late Bishop Brooke. Bishop Reese in Georgia occupied his address largely with diocesan problems. Bishop Aves devoted his charge to a consideration of church unity. Bishop Williams in Michigan had much to say about the proposed concordat with the Congregationalists, enlarging upon

the statement in regard to this matter made by him recently in *THE CHURCHMAN*. Bishop Greer, whose address was read by Bishop Burch, also laid much stress on the proposed concordat. Bishop Leonard called upon the clergy and the laity for a more open-minded attitude. Bishop Harding in Washington dealt with national and international issues. He emphasized the need of the spirit of Christ animating the government of the world. He spoke of the imperative need of Americanizing the aliens in this country, and especially of the importance of the establishment of an immigrant bureau by the Church.

Bishop Davies on the Meaning of Liberty—Bishop Davies in an address that bore the marks of his experiences in France, defined the meaning of the liberty for which we have fought. Liberty for the body, he said, is the first necessity, and to this end the League of Nations will tend. In regard to the curtailment of national liberties, he said: "I believe most heartily in nationalism . . . but I do not believe in America *ueber alles!* I want universal justice and love and righteousness and peace."

The Remedy for Bolshevism—"As to the menacing wave of anarchy and Bolshevism," he continued, "it seems very clear that we must first make very sure that there is no social injustice, no unfair exploiting of labor, no wicked luxury existing side by side with unnecessary want. We must see that wages are adequate, and time of labor so apportioned as to make life worth living. We must try to establish freedom from foul air, dangerous conditions, unrelieved monotony, brutal bullying, bribery and corruption. We must go on making Liberty Loans, and our securities must be public parks, playgrounds, proper places of entertainment and refreshment, good music and good art. We must try to see that every free man lives in a decent home; that little children have freedom to grow and be healthy and love and laugh; that the criminal is freed from senseless torture and possesses the possibility of reform; and that the poor prostitute is freed from her awful slavery of body and soul."

Liberty Through Truth—The liberty of the minds of men must be attained through truth, and so Bishop Davies stressed the importance of education, and especially the primary necessity of improving our Church Schools and making them a training ground for Christian citizenship. Respect for law, thoroughness, economy, should there be inculcated. Finally the bishop dwelt on the liberty of the soul.

Bishop Darst on the New Day—Bishop Darst, also, spoke upon the responsibilities of the after-war period. "Movements which a few years ago were confined to back streets and dingy upper rooms, he said, now sweep along the broad thoroughfares of the world. . . . Perhaps these new movements might have been directed to nobler purposes if organized Christianity had given a little more of its thought and time and life to those back streets and dingy upper rooms during that period when those slowly forming movements were still capable of being directed toward helpful and constructive ends." He used

the Church of Russia as an example of failure to direct a people, and warned us by the picture of Russia today. "Let us not be satisfied with small, impotent and indifferent" response to opportunity while "the ringing challenge of the times is calling for the best of our labor and thought and devotion."

Provincial Legislative Power—The most important part of Bishop Darlington's address was his discussion of the position taken by the first and second provinces that the synods should be given legislative powers. He favored rather the substitution of biennial for triennial sessions of General Convention, with the meetings of provincial synods in the alternate year. Harrisburg took action approving of this position taken by the bishop. Bishop Darlington contended that if differing canons in regard to ordinations, matrimony, trial of clergy, rights of vestrymen, etc., should be enacted in the various provinces, the unity of the American Church would be imperiled. He found it much better to adhere to our organization on the lines of the federal and state government and pointed out that the same men who drafted the Constitution, drafted the constitution and canons of the American Church. He closed by calling for seriousness of purpose on the part of the delegates to General Convention, especially in view of the Prayer Book revision which would be decided at Detroit this October.

Diocesan Elections.—In ALABAMA the clerical deputies to General Convention: The Rev. Messrs. S. McQueen, E. W. Gamble, E. A. Penick, R. Wilkinson. Lay deputies: Messrs. L. J. Clayton, W. M. Armbricht, Dr. W. B. Hall, Mr. H. J. Whitfield. The Standing Committee: The Rev. Messrs. E. W. Gamble, S. McQueen, E. A. Penick and Mr. J. O. Banks, Dr. W. B. Hall, Mr. C. J. Jordan.

In DELAWARE the clerical deputies to General Convention: the Rev. Messrs. F. M. Kirkus, T. G. Hill, P. L. Donaghay, A. Richey. Alternates: the Rev. Messrs. R. W. Trapnell, W. H. Laird, B. F. Thompson, C. B. Turner. Lay deputies: Mr. G. A. Elliott, Dr. W. P. Orr, Messrs. H. H. Hay, J. J. Ross. Alternates: Messrs. R. B. Raynor, G. M. Eddy, R. Watson, A. A. Curtis. The Standing Committee: the Rev. Messrs. W. H. Laird, J. F. Thompson, F. M. Kirkus, and Messrs. F. duPont, W. Martin.

In EASTERN OKLAHOMA the clerical deputies to General Convention: The Rev. Drs. R. B. Drane, W. H. Milton, the Rev. J. H. Gibboney, the Rev. Dr. D. G. MacKinnon. Alternates: the Rev. Messrs. M. C. Daugherty, W. R. Noe, A. Boogher, D. L. Gwathmey. Lay deputies: Messrs. J. G. Bragaw, Jr., G. B. Elliott, Major B. R. Huske, Dr. R. W. Smith. Alternates: Messrs. G. V. Cowper, F. J. Cox, W. D. MacMillan, E. R. Conger.

In GEORGIA the clerical deputies to General Convention: the Rev. Dr. J. D. Wing, the Rev. Messrs. G. S. Whitney, J. B. Lawrence, Wm. Johnson. Alternates: the Rev. Messrs. W. T. Dakin, J. M. Walker, S. B. McGlohon, W. B. Sams. Lay deputies: Messrs. J. R. Anderson, W. K. Miller, E. S. Elliott, J. A. Davis. Alternates: Messrs. B. B. Russell, B. F. Finney, A. B. Moore, J. K. McIver. The Standing Committee:

the Rev. Messrs. J. B. Lawrence, S. B. McGlohon, G. S. Whitney, D. W. Winn and Messrs. J. R. Anderson, G. T. Cann, E. S. Elliott, A. B. Moore.

In HARRISBURG the clerical deputies to General Convention: the Rev. Messrs. C. N. Tyndell, F. T. Eastment, F. O. Musser, F. M. C. Bedell. Alternates: the Rev. Messrs. W. C. Heilman, G. T. Lascelle, M. D. Maynard, J. W. Torkington. Lay deputies: Major General C. M. Clement, Messrs. G. N. Reynolds, H. W. Hartman, and Col. J. F. Reynolds. Alternates: Messrs. J. W. B. Bausman, T. S. Brown, G. F. Stibgen. The Standing Committee: the Rev. Messrs. R. A. Sawyer, W. Heakes, A. M. Judd, C. G. Twombly, L. F. Baker and Messrs. T. S. Hamilton, J. Langdon, D. McMullen, H. B. Meredith, R. T. Smith.

In LOUISIANA the clerical deputies to General Convention: the Rev. Messrs. G. L. Tucker, J. M. Owens, A. R. Edbrooke, A. R. Berkeley.

In LOUISIANA the deputies to General Convention: the Rev. E. Salinas and Mr. G. Miller.

In MICHIGAN the clerical deputies to General Convention: the Rev. Dr. W. D. Maxon, the Rev. Messrs. H. H. H. Fox, H. Tatlock, W. W. Wilson. Alternates: Rev. Messrs. J. A. Schaad, E. B. Jermin, P. Faude, Very Rev. F. Edwards. Lay deputies: Messrs. D. W. Smith, L. H. Paddock, R. M. Brady, F. C. Gilbert. Alternates: Mr. S. Post, Dr. M. Willson, Messrs. C. R. Wells, G. L. Bahl.

In NEW MEXICO the clerical deputy to General Convention: the Rev. F. Swift. Alternate: the Rev. J. S. Moore. Lay deputy: Ex-Governor Prince. Alternate: Mr. D. McKnight. The Council of Advice: Rev. Messrs. F. Swift, C. S. Sargent, W. S. Trowbridge and Messrs. D. McKnight, H. B. Hayes.

In NEW YORK the clerical deputies to General Convention: the Rev. Drs. C. L. Slattery, E. M. Stires, W. T. Manning, E. C. Chorley. Alternates: the Rev. Drs. W. M. Gilbert, H. P. Nichols and the Rev. Messrs. T. Sedgwick, H. Shipman. Lay deputies: Messrs. G. Zabriskie, E. L. Baylies, S. Baker, V. M. Davis. Alternates: Messrs. H. C. Barker, S. Fish, J. R. Roosevelt, J. M. Wainwright. The Standing Committee: the Rev. Dr. C. L. Slattery and Mr. E. L. Baylies.

In OHIO the clerical deputies to General Convention: the Rev. Drs. Atwater, Gunnell, Breed and Peirce. Lay deputies: Messrs. D. Z. Norton, S. Mather, Ensign Brown, and Mr. F. E. Abbott. The Standing Committee: the Rev. Dr. W. R. Breed, the Rev. C. C. Bubbs, the Rev. Dr. Gunnell, the Rev. J. R. Stalker, and Mr. W. G. Mather, Ensign Brown, Messrs. D. Z. Norton, R. S. West.

In OKLAHOMA the clerical deputy to General Convention: the Rev. V. C. Griffith. Alternate: the Rev. F. W. Golden-Howes. Lay deputy: Mr. E. W. Marland. Alternate: Mr. J. P. White.

In SOUTH CAROLINA the clerical deputies to General Convention: the Rev. Dr. J. Kershaw, the Rev. Messrs. A. S. Thomas, W. H. K. Pendleton, K. G. Finley, Alternates: the Rev. Dr. N. P. Logan, the Rev. Messrs. W. Way, A. R. Mitchell, T. T. Walsh. Lay deputies: Messrs. W. Hazard, R. I. Manning, J. P. Thomas, Jr., H. P. Duvall. Alternates: Messrs. R. A. Mears,

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T. W. Bacot, F. R. Frost, J. N. Frierson. The Standing Committee: the Rev. Dr. J. Kershaw, the Rev. Messrs. A. R. Mitchell, A. S. Thomas, W. H. K. Pendleton, S. C. Beckwith and Messrs. R. I. Manning, J. N. Frierson, H. P. Duvall, T. W. Bacot, J. C. Bissell.

In TENNESSEE the clerical deputies to General Convention: the Rev. Drs. W. D. Buckner, W. C. Whitaker, W. J. L. Clark and the Rev. E. E. Cobbs. Alternates: the Rev. Dr. T. Beatty, the Rev. Messrs. P. A. Pugh, C. T. Wright, B. B. Ramage. Lay deputies: Mr. G. M. Darrow, Gen. L. D. Tyson, Prof. W. B. Nauts, Mr. W. Warner. Alternates: Messrs. C. S. Martin, J. Shortridge, G. H. Batchelor and Col. L. Lea.

In WASHINGTON the clerical deputies to General Convention: The Rev. Drs. R. H. McKim, E. E. Smith, the Rev. C. R. Stetson, the Rev. Dr. R. Talbot. Alternates: the Rev. Messrs. G. F. Dudley, C. P. Sparling, D. W. Carran, J. W. Clark. Lay deputies: Mr. A. L. Browne, the Hon. F. D. Roosevelt, Mr. H. L. Rust, Gen. L. A. Wilmer. Alternates: Messrs. H. P. Blair, E. F. Looker, Dr. J. A. Coe, Mr. J. H. Gordon. The Standing Committee: the Rev. Messrs. J. W. Austin, G. F. Dudley, L. R. Levering, the Rev. Dr. R. H. McKim, and Dr. S. Bowen, Mr. A. P. Crenshaw, Dr. W. C. Rives.

In WESTERN MASSACHUSETTS the clerical deputies to General Convention: the Rev. Dr. Morris, Rev. Messrs. Mott, McGann, Keeler. Alternates: the Rev. Messrs. Carter, Gammack, Smith, Whiteman. Lay deputies: Crocker, Gallup, Skinner, Nichols. Alternates: Messrs. Field, Mawbey, Coombs, Keith. The Standing Committee: the Rev. Dr. Morris, Rev. Messrs. McGann, Whiteman, Carter and Messrs. Coombs, Gallup, Kenrick, Pratt.

Personals.—Western Massachusetts voted to erect in Holy Trinity Church, Paris, or some other appropriate place in France, a memorial tablet to the Rev. Walton S. Danker, the first American chaplain to be killed in the European war. Louisiana reelected Dr. H. C. Duncan as secretary. Dr. Duncan has been secretary for nearly fifty years. In Washington the Rev. Arthur S. Johns retired as secretary after twenty-four years service, and the Rev. Charles F. Warner was elected in his place.

Women's Meetings.—In Tennessee, Louisiana, New Mexico, Oklahoma, East Carolina, and Ohio the Woman's Auxiliary held its annual meeting synchronously with the convention. In Ohio Bishop Burleson was present and addressed the members of the auxiliary. Over seven hundred delegates were present, and the meeting exceeded in interest and enthusiasm all previous meetings. In East Carolina the auxiliary presented the bishop with a fund of \$500. In Tennessee a petition was prepared to General Convention asking for a change in the name of the Woman's Auxiliary to "The Woman's Branch of the Church Missionary Society." In New Mexico a joint session of the convention and the Woman's Auxiliary was held one afternoon with a conference on religious education.

Our Weekly News Letters

COBLENZ

Holy Week and Easter on the Rhine—

The Church's observance of Holy Week and Easter began with the services of Palm Sunday. We could not get palms for the congregation, but we had palms for the altar. During Holy Week the Holy Eucharist was celebrated every morning except Good Friday and Holy Saturday. Vespers and an address every evening except Saturday. The Three Hour Service for Good Friday was announced with considerable misgiving as to the outcome, but it was a revelation to all of us when you consider Good Friday is not a holiday in the army. Officers, soldiers and welfare workers were coming and going during the entire service. At one time forty-eight were present and at no time during the service was there less than twenty.

Easter—Easter was one never to be forgotten by those who worshiped in the Church of the Royal Palace, overlooking the historic Rhine. The day began with the Holy Eucharist. This service was well attended, when one considers that seven o'clock is the breakfast hour in the army. At eight o'clock there was a second Eucharist, with Bishop Bratton celebrant. At nine-thirty Morning Prayer was said, with Chaplain E. P. Easterbrook, associate senior chaplain of the Third Army, as preacher, and, literally, scores were turned away unable to gain admittance. A third Communion service was held at ten-thirty. We are used to surprises, but this service was the greatest of all. It was held in the chapel, as the church is used by the German congregation. The chapel and vestibule were crowded. How and with what force our democracy was emphasized as rail after rail was filled and emptied, all grades and ranks mixed together.

The Church of the Royal Palace—The Church of the Royal Palace, of which a picture appeared in last week's CHURCHMAN, is a beautiful piece of architecture, within the palace proper. It was erected in 1768 by Clemens Wenceslaus, the Elector of Trier. It has been for years the military church of the city. The last great military service of the Germans was held in it in 1914, while the general staff was located in Coblenz. We had it very beautifully decorated for the Easter services with palms, ferns and cut flowers. It may be that some one at home would like to send us funds for the purchase of flowers to be placed on the altar as a memorial.

L. R. S. FERGUSON,
Chaplain.

NEW YORK

Vicar of Holy Trinity Resigns.—The Rev. James V. Chalmers, for twenty-one years vicar of the Church of the Holy Trinity in the Parish of St. James', has resigned from that important post, his resignation to take effect September 1. This is a matter of widespread interest, not only because Mr. Chalmers is such a well-known

figure in the life of the city and has done such a remarkable work on the East Side, but also because of the notable church of which he has been the only vicar.

The Church of the Holy Trinity in the Parish of St. James' took its name from the original Church of the Holy Trinity, corner of Madison avenue and 42nd Street, which united with St. James' twenty-four years ago. About that time Miss Serena Rhinelander decided to build the group of beautiful buildings on East 88th Street, between First and Second Avenues, which she later presented to St. James' Church as a centre of religious and social work. This enterprise superseded St. James' Mission, then being conducted on East 83rd Street. A part of the proceeds of the sale of the old Holy Trinity property was set aside by the vestry of St. James' as an endowment for the new Holy Trinity. The buildings, which are one of the architectural sights of the city, consist of church, morning chapel, parish house and vicarage. They were erected by Miss Rhinelander on land which was a part of the farm and country seat of her grandfather, William Rhinelander, and are a memorial for her grandfather and her father. The windows are filled with beautiful glass and are memorials for different members of the Rhinelander family. In the initiation and development of this great enterprise Mr. William Rhinelander Stewart, her nephew, was a moving and directing spirit.

During Mr. Chalmers' long vicarship he has built up a great parish and congregation. He has presented 2,250 for confirmation, and more than 2,000 have been baptized. The church now numbers upwards of 1,100 communicants and has a Sunday School of 1,000. In addition, Mr. Chalmers has ministered to the whole neighborhood in a most helpful and unselfish way.

Mr. Chalmers has been one of the prominent leaders in the movement for national prohibition, and is at present president of the Church Temperance Society.

Sisters of St. Margaret for Trinity Mission House—The Sisters of the Community of St. Margaret are to take charge of the work of Trinity Mission House in connection with Trinity Church, commencing in the early autumn. A great work among the people in the downtown district is carried on from this centre. Although the character of the population has changed, the opportunity and need for work in this region is as great as it ever was. After many years of devoted labor at Trinity Mission House the Sisters of St. Mary have felt compelled to lay down this work as their whole strength is needed for teaching and in the other work of the community itself.

MARGARETTA MILLER.

OREGON

Easter.—According to reports the attendance at the Portland churches on Easter was above the average. The offering at All Saints' is to be used for the sup-

port of another French orphan, the second this congregation has undertaken to care for.

St. Mary's, Eugene, for the first time in its history, raised its apportionment for general missions, credit for which is largely due to the Auxiliary, whose members, under the leadership of Mrs. E. A. Thurston, made a personal canvass of the parish. The rector, the Rev. F. G. Jennings, has been appointed scout commissioner for Lane County. Two "fatherless children of France" have been adopted—a boy by the woman's guild and a girl by the altar guild.

Two Missions.—The last week in March Archdeacon Chambers and the general missionary, the Rev. John D. Rice, conducted a mission at Marshfield, introducing to the congregation of Emmanuel Church the new rector, the Rev. Harlan Bailey. A nine days' program of services beginning with Palm Sunday was arranged at St. Stephen's, Newport, by the Rev. H. E. Bush, who also has charge of St. John's, Toledo. These places are about a hundred miles from Portland. The Rev. Mr. Bush, aided by Mr. Bowers of the Coast Guards, has organized a troop of boy scouts.

E. H. CLARK.

WEST VIRGINIA

St. Matthew's, Wheeling—Bishop Gravatt visited this parish on Palm Sunday and confirmed a class. Owing to a severe cold he was unable to preach but delivered a helpful address to the candidates. The annual diocesan council will meet here Wednesday, May 28. This meeting has been arranged out of the regular order in honor of the celebration of the one hundredth anniversary of the founding of St. Matthew's Parish. Elaborate plans are being formulated for the centennial, and the occasion will be a notable one for the Church in West Virginia. A special thank-offering was taken on Easter Day in order that the parish might enter upon the festivities of the centennial free of debt. About twelve thousand dollars was received in this offering.

Home for Homeless Boys—The bishop of the diocese is desirous of establishing a home for homeless boys within the diocese. At a recent meeting of the Men's Club of Trinity Church, Huntington, the bishop's appeal met with an agreement to raise \$5,000. This sum is to be paid in yearly instalments of \$1,000 each for five years.

G. PHILIP JUNG.

IDAHO

Bishop Page Returns to Idaho.—Bishop Page of Spokane has taken hold of the work in this district, pending the appointment of a bishop as successor to the late Bishop Funsten. Twenty-six years ago, he was rector of the Church at Coeur d'Alene, and it was with much interest, both to the people and to himself, that he was able to return to old associations and to recall the days of long ago. He also visited Wallace. The present rector of St. Luke's, Coeur d'Alene, is the Rev. J. A. Hiatt.

The Moscow Parish.—St. Mark's Church, Moscow, has as its rector, the

Rev. W. H. Bridge, formerly of Cranbrook. Congregations have considerably increased and the Easter attendance of communicants exceeded that of previous years. The Rev. W. H. Bridge is planning to take a church in Edinburgh, Scotland, for his summer vacation. Bishop Page has visited recently, among other places, Boise City, Nampa, Caldwell, Payette, Weiser and the Snake Valley work.

IOWA

Church to be Consecrated.—St. Paul's, Council Bluffs, will be consecrated the Sunday after Ascension, June 1, the heavy burden of debt having been entirely raised.

Plans In a University Town.—At Trinity, Iowa City, plans are being made for a parish house, to be built in the near future. The rector, the Rev. Paul B. James, and his people, realize more than ever the need of such a building; not only because the Sunday School has more than doubled its attendance within five months, but because also of the growing importance of the work among the state university students. Church students at the university have formed a permanent organization, "The Morrison Society," named in honor of the bishop. Mr. Willis Nutting is president, and the Rev. Paul B. James honorary president. The society has voted to apply for recognition as a unit of the National Student Council of the Church. Twenty-nine faculty members and about one hundred students of the university have declared themselves as attached to or preferring the Episcopal Church.

ALLEN JACOBS.

MICHIGAN

City Mission Work to be Developed.—The Detroit archdeaconry had a good session at Christ Church, Detroit, on April 28. A budget was read which is to be presented to the board of managers of diocesan missions at the convention which meets in Flint next month. Heretofore the budget had asked only for \$1,700 which seems very insignificant for missionary work in a city of almost one million people. The proposed budget calls for \$9,500. With this increase it is hoped to take better care of the missionary work already started in Detroit and to start new work. A mission should be planted in a growing suburb. Within the last three years 40,000 Negroes have migrated to Detroit. There is one colored parish in the city. A new work in the western section is proposed.

A most interesting report was presented by a sub-committee of the diocesan social service committee showing a crying need for the ministrations of the Church in local prisons, hospitals and public charitable institutions. The report strongly recommended that an expert social worker be employed by the Diocese of Michigan as a social service secretary in Detroit.

G. F. S. in Detroit.—The work being done in Detroit by the Girls' Friendly Society is booming. On one of the down town parks a most attractive room is fitted as a "girls' centre," run by the Girls' Patriotic League. A telephone connection is listed under Girls' Friendly Society and Miss E. Thistle Green is in charge each day as a G. F. S. secretary. Here girls may come at

any time for rest or to meet friends and at noon a good luncheon is served for twenty-five cents.

The society is fitting up a home in a central residential section of the city. This lodge will open next month and will give twenty-four girls rooms and board and give meals to other girls living in the neighborhood at a comparatively small cost.

In connection with the Michigan Holiday House on beautiful Pine Lake, a new rest cottage is almost completed to take the place of the one which burned two years ago.

It will be of interest to members of the society to hear that the famous Detroit Arts and Craft Theatre has been secured for G. F. S. headquarters at the time of the General Convention. In connection with the use of the theatre the Junior Auxiliary is planning some biblical plays.

BRAYTON BYRON.

WESTERN MICHIGAN

At Grace Church, Grand Rapids.—Grace Church, Grand Rapids, had a wonderful Holy Week and Easter. On Palm Sunday the church and parish house, opened together, could not hold, by several hundred, the people who came to hear the choir sing the cantata, "The Darkest Hour." On Maundy Thursday there was a very large corporate Communion of the women of the parish with an inspiring address by Dr. Pierce of Kenyon. At the Three Hour Service there was a total attendance of seven hundred people including many men. The Easter Services were arranged according to a new plan that commends itself to your correspondent. There were celebrations of the Holy Communion at 6, 8, and 9:30, with music at each, followed by Morning Prayer at 11.

The offering asked for was \$1,200. The amount received exceeded \$1,300. A mystery play, *The Power of His Resurrection*, was given by the Church School at the boys' and girls' Easter service in the afternoon. The children's mite box offering amounted to \$763.46, the largest on record in the parish. Thirty persons have been baptized since Easter Even.

The rector, the Rev. G. P. T. Sargent, spent the week, April 6 to 13, in Toledo as lenten preacher at Trinity Church. On Passion Sunday Dean DeWitt of the Western Theological Seminary preached an earnest sermon calling on young men to respond to the serious need for priests.

The first Easter in St. Mark's Pro-Cathedral with the new dean, the Rev. Leslie F. Potter, at the altar, was delightful. There were large congregations at all services, even at 5:30 A. M. The Easter offering amounted to \$1,342.46, of which \$500 is to be used for important repairs, \$500 for the support of Camp Roger, the parish recreation park at Lake Boswick, and the balance to be applied on the endowment fund.

F. O. GRANNISS.

SPOKANE

Convocation Plans.—The annual convocation will be held at All Saint's Cathedral, Spokane, on May 20 to 22. On the Monday preceding there will be an open conference of the clergy and delegates on the subject of church music. The annual ban-

et takes place on the Tuesday evening. The Girl's Friendly Society holds its meeting on Wednesday, and the Woman's Auxiliary on Thursday.

New Cathedral Not a Luxury.—All Saint's Cathedral, Spokane, is planning for a new cathedral, which is not a luxury, but an absolute necessity to keep pace with the growing work. Dean Hicks is securing the active support of many of the prominent people of the city. Donations from friends in all parts of the country will be gratefully received.

at Yakima.—The outlook at Yakima has never better or brighter than now. The work under the leadership of the Rev. J. Mynard is very promising, past debts being almost wiped out. Plans are being made for the future, which should result in definite advancement. Bishop Page officiated Easter evening.

New Church for St. John's.—The building of St. John's Church, Spokane, is in a somewhat dangerous condition, and the people had to have their services in the basement. The location of the church has not been in its favor. Bishop Page has secured a new location, upon which there is an excellent building, which is being used as a rectory, and a church is to be built under the leadership of the vicar, the Rev. M. J. Stevens.

Two Wardens Keep Services Going.—Bishop Page held Easter services at Ellensburg, the rector of which church is serving in France. Judge R. B. Kaufmann, junior warden, has been taking the services and Mr. Cameron, junior warden, has had charge of the Sunday School. It is a healthy sign when the two wardens can take hold and keep the work going satisfactorily while their rector is serving overseas.

WESTERN COLORADO

The Annual Convocation.—The district will meet in annual convocation on May 23 at Grand Junction. The sessions will continue over the following Sunday and will cover routine business, consideration of the place of the Church in the life of the West, religious education, missions and auxiliary matters. On Sunday morning the annual convocation sermon will be preached by the Rev. Mr. Barr of Steamboat Springs. Bishop Touret is arranging for large representation of the laity of the district at the various sessions of convocation.

New Men for the District.—Bishop Touret is confidently expecting that several strong men who have been in active service both in the fighting forces and in Red Cross and other activities in France will be in the clerical forces of the district in a very far distant time. Meantime the work is being covered as well as can be. The Rev. W. M. Ford of Montrose is taking care temporarily of six places of work at Montrose, Ouray, and Gunnison Counties. Charles E. Rice, at Durango is in charge of the missions in the southern section of the district. The northern counties are covered by the Rev. Messrs. Philip Nelson at Meeker and George D. Barr at

Steamboat Springs. The Rev. John W. Barker at Telluride, Edwin Johnson at Glenwood Springs, H. D. Wilson in Delta County, and Philip A. Easley at Grand Junction complete the present staff of the clergy. As more men become available a policy of increasing concentration will doubtless be possible along with a more extended ministry to outlying parts of the country where the Church is little or seldom seen. The field is large and promising and the call is imperious.

HUGH D. WILSON, JR.

MONTANA

Roundup Mission.—At a recent visit, in Roundup Bishop Faber formally opened the new church house of Calvary Mission, the Rev. Ralph F. Blanning, missionary-in-charge. The building was designed by Bishop Faber to serve as a meeting place for the various activities of the mission. It has a chancel which can be screened off with folding doors. The altar which is of Oregon fir was made in Eureka and presented to the mission by Mr. C. A. Weil of the Eureka Lumber Co.

The furniture was provided by the guild, and the brasses for the altar were given by the bishop. The building is free from debt.

Roundup is a city of some four or five thousand people, and is the centre of an important farming region, as well as a prosperous coal mining industry. There is a good prospect for church growth.

Returning From War Work.—The Rev. H. S. Gatley, of the Church of the Holy Spirit, Missoula, who for some months past has been engaged in Y. M. C. A. work with the returning troops, expects to return to his parish about June 1. The Rev. C. A. Kopp who has had charge of the work in Missoula during Mr. Gatley's absence has been appointed as minister-in-charge of St. Andrew's Parish, Livingston, where he will enter upon his duties June 1.

The Church of the Incarnation, Great Falls, which has been without a rector for several months has at last secured the services of the Rev. Christopher Keller.

The Rev. Charles H. Linley, who was given a leave of absence by the vestry of Christ Church, Kalispell, to take charge of his brother's work in Christ Church, Eau Claire, Wisconsin, while the latter was in the army, expects to return to Kalispell about June 1. The Rev. J. W. Heyward has been *locum tenens* in Kalispell during Mr. Linley's absence. S. A. HOOKER.

ASHEVILLE

Convocation Meets.—The Easter meeting of the Convocation of Morgantown was held in Grace Church, Morgantown, the Rev. George Hilton, rector, April 23-25, inclusive. The opening sermon was preached by the bishop of the district. While not a largely attended meeting, yet those present entered most heartily and interestedly into the various discussions and evidenced an awakened desire to do all within their power to push forward the Kingdom within the district. The sermon on the second evening was preached by the new archdeacon whose ministry of

twenty-four years has been devoted to the upbuilding of the Church in North Carolina. The sermon emphasized the necessity of an awakened spirit so as to assure the boys from "overseas" that those who remained at home had also seen the "White Christ," and could also speak in "their tongues" the wonderful works of God.

Chapel Consecrated.—The crowning service of the Convocation was the consecration of St. Margaret's Chapel which was started in 1902 by the late Archdeacon Hughson in an upper room of a dilapidated house. The sermon was preached by the Rev. Dr. Charles C. Edmunds, of the General Theological Seminary, and was one of those good wholesome teaching sermons which are not always heard upon such occasions. The church building is complete in its appointments.

Rector Returns to Tryon.—The Church of the Holy Cross, Tryon, has recalled its former rector, the Rev. H. N. Bowne, who is now at all Souls', Biltmore. Tryon is so wonderfully situated in the isothermal belt, just at the foot of a range of seven mountain peaks, that it has become a most attractive place for winter tourists from the North and West. During the past season more than thirty states were represented.

Gastonia.—St. Mark's Church, Gastonia, which has been without a rector for some months, but has been ministered to by that zealous missionary, the dean of Morgantown, the Rev. Edmund N. Joyner, has called a rector whose acceptance is earnestly longed for. The Gastonia parish has a great work to do, and under the leadership of a wise, aggressive rector, will no doubt become one of the leading parishes in the district. JNO. H. GRIFFITH.

NEW MEXICO

Large Confirmations.—Bishop Howden is now making his spring visitations and reports gratifying increase for the Church in several places. The class of fifty-one recently presented in St. Clement's, El Paso, gives this, the leading parish of the district, seventy-three confirmed since the first of the year, with prospect of another class in June. On Easter evening the new rector of St. John's, Albuquerque, presented twenty-six persons, and the number confirmed at the Church of The Holy Faith, Santa Fe, was larger than for several years. It will take the bishop until July to finish his itinerary.

Easter.—On Easter Day some churches turned away people for whom there was not sufficient seating capacity. Special Easter services for commanderies of Knights Templar were arranged in Santa Fe, Albuquerque, and El Paso with gratifying attendance.

Notes.—St. Clement's, El Paso, has just provided the rector with a new rectory which he is occupying. Since Mr. Brown's resignation for the sake of a chaplaincy in the army Silver City has been without a rector. One of the university professors, Dr. Donald McFayden supplied for Easter.

War Commission Helps—The War Commission of the Church have helped the congregation of St. John's, Albuquerque, to procure for the use of the rector a new automobile, with which he visits, beside his own parish and stations, many of the tubercular army men of whom there are several hundreds in the local hospitals.

Convocation—Convocation met in El Paso May 6, 7, and 8. The parish celebrated its fiftieth anniversary at this time as well as the bishop's fifth anniversary of consecration. WALTER S. TROWBRIDGE.

MICHIGAN CITY

Trinity Parish Diamond Jubilee.—A meeting of the parish council of Trinity Church, Fort Wayne was held on April 29, and plans were made for the celebration of the diamond jubilee of the parish.

The council recommended to the vestry that the raising of \$7,500 in government bonds as a parish endowment be considered.

GRACE EVERETT.

MINNESOTA

Atmosphere of Prosperity.—Splendid congregations, large numbers of communicants and generous Easter offerings marked the Easter services in Minnesota. In many of the parishes and missions the reports show that Easter, 1919, was an epoch marking date in every department of the Church's life. In a number of cases where Easter congregations and numbers of communicants were small last year, the increase in 1919 was remarkable. Throughout the whole diocese there is an atmosphere of prosperity.

Memorial Service.—The various British societies in both Minneapolis and St. Paul united at St. Mark's, Minneapolis, on Sunday, April 27, in a "Memorial Service for Britain's Million Dead." The capacity of the church was taxed to its utmost, the musical part of the service was under the direction of Mr. Stanley R. Avery, organist and choirmaster of St. Mark's. The sermon was preached by Dr. Freeman.

Dr. Stewart at the Church Club.—"From Château Thierry to the Argonne" was the subject of Dr. George Craig Stewart's address to the members of the Minnesota Church Club on Wednesday, April 30. Just a year ago Dr. Stewart addressed the same club on the subject, "The Challenge of the Hour." FREDERICK D. TYNER.

CUBA

Calvario Mission, Spanish Speaking.—The congregations at this mission on Maundy Thursday, Good Friday and Easter Day were far larger than they have been for a number of years. Owing to the fact that the priest-in-charge, the Rev. Pablo Muñoz had been suffering from a seriously wounded hand, the services were taken by the Rev. H. B. Gibbons, the rector of the Cathedral Schools and canon of the cathedral.

Holy Trinity Cathedral.—Rarely has the Easter congregation equaled that of this year. The attendance at the two early

services, one in Spanish, conducted by the dean, was very large, but that at the late service at which the bishop was the celebrant and the preacher, quite filled the church. The offering also, of about \$911, was surpassed only by that at the opening service in the church, when it was about \$1,100.

A Unique Service.—At the morning service, and the Three Hours Service there were the usual large congregations at the cathedral. These services were conducted by the bishop and the dean.

At night the service was that of the Holy Fire, which is conducted in the Church of the Holy Sepulchre in Jerusalem. Mr. John Hakim, a member of the Orthodox Greek Church, and of the Patriarchate of Moscow, came to Cuba a short time ago for the purpose of ministering to Greek speaking residents. It was with the consent of Bishop Hulse that he held this service in the cathedral.

A previous notice sent out to the Syrians and Armenians in Havana and its suburbs brought out an enormous congregation. A few members of the cathedral congregation, and a few Cubans drawn by curiosity, were present, but almost the entire congregation was composed of Greek speaking people. And a more reverent, decorous, or devout people could not be imagined.

Although the daily papers of the city announced the services as a Mass, it was not of that nature. Nor was it of the nature of a requiem, but rather a sort of memorial office, consisting of prayers, chants, and readings, probably from the Scriptures, together with processions, and the use of incense. The congregation was composed mostly of men, with a few women and children. Almost all were dressed in black. The only postures in the service were those of standing and kneeling. There was no sitting. In the midst of the choir of the church was placed, before the beginning of the service, a table with its length across the middle passage. This was covered with a red cloth, and upon it were placed two tall candles, lit, amidst a great profusion of flowers. On the altar was lying a sort of pillow heavily embroidered with what seemed to be a representation of the Body of Christ.

Exactly at eight o'clock Mr. Hakim entered the church passing into the sanctuary, carrying in his hands the book of offices, raised so high as to appear like a shield for his eyes. Standing with his face to the altar he began the service. Four laymen formed the choir.

The service seemed to consist of a series of meditations interspersed with prayers and extremely long portions of the psalms intoned. None of the laymen participants officiating in the service was vested; but the chief minister wore a carmine coloured cassock, under a similarly coloured apron heavily embroidered, and a carmine cope.

A layman acting as thurifer entered the sanctuary part way through the service with incense and censed the altar, the pillow, the minister, the table and the choir. Then the minister lifted the sacred pillow on high, laid it on the table in the midst of the flowers and under the gleam-

ing of the two lights. Then he and the members of the choir marched about the table still intoning the service, in solemn procession proceeded to the entrance of the church, and back again, still intoning the words of the service, while the fragrance of the incense filled the great spaces of the nave of the cathedral. Returning to the chancel the pillow was replaced on the altar, and shortly afterward the service concluded. Meantime just before the procession, two other laymen entered the church bearing many candles, which they distributed to the congregation. The lights were communicated each to the other until the entire great church was all ablaze with a glory of light. When one of the Greeks was offering a candle to a Cuban who was a member of the Roman Church the Cuban refused the candle, and the Greek replied, "Do not fear to take the candle, for we are just as Catholic as you are." W. W. STEEL.

SOUTH DAKOTA

Meeting of Central Deanery.—On Thursday, April 24, the clergy of the central deanery of South Dakota met at Mitchell with Bishops Burleson and Remington. The day was given over to discussions of many subjects of importance including adult Bible class work and home department work. The rural dean, Mr. Anthony, read a paper which he had prepared on baptism which is to be one of a series dealing with church teaching to be put into the hands of communicants for instruction, especially those in rural communities far from an Episcopal church. Dean Woodruff of Sioux Falls gave a splendid review of the last book written by Walter Rauschenbusch, *A Theology of the Social Gospel*.

On Friday in St. Mary's Church, Mitchell the bishop ordained to the diaconate the Rev. E. A. K. Grant, LL.D., a former Presbyterian minister. The sermon was preached by Dean Woodruff of Sioux Falls, and the Rev. Mr. Pigion of Huron, and the Rev. Mr. Anthony of Mitchell joined in the laying on of hands also with Bishop Remington. The two bishops spoke at the luncheon of the Mitchell Faculty on Thursday noon and again at the parish supper of St. Mary's Church on Thursday evening.

State Sunday School Convention.—Sioux Falls—On Tuesday, Wednesday and Thursday, May 6, 7, and 8 the state Sunday School convention was held at Sioux Falls. One of the members of the executive committee of this interdenominational association is the Rev. E. W. Pigion of Grace Church, Huron. One of the chief speakers who addressed the gathering each evening was the Rev. George Craig Stearns of Evanston, Illinois.

Appointments of Bishop Remington.—Bishop Remington has been engaged to make the principal address at the Memorial Day exercises in Watertown for which great preparations are being made. He will also to preach the baccalaureate sermon at the two state colleges this year, the University of South Dakota in Vermillion, and the South Dakota State College in Brookings. PAUL ROBERT

English Church News

The Inspiration of the Cross.—A Holy Week sermon by the Bishop of London will have an out-of-date sound when this appears, but as he took occasion to work out the theme of the Cross as applied to our very up-to-date needs, his suggestions are well worth reproducing. We have "enlured the Cross, for the joy set before us"; it was worth while. Our men would have indeed died in vain, "if we are going back to the old selfish world, the old game of gain and grab, domestic bitterness between class and class, nineteen-and-a-half hours of drink in London again, and the disgraceful scenes which we have had in Central London from a moral point of view during the war." We must now preach brotherhood, and act on it; give every child a chance, and not grudge the extra taxation for the housing of our poorer brethren. This is the real test of the Christianity of the richer classes of England. We must re-evangelize England, and not behave like the elder brother in the parable. When the bishop was in the Salonika country he challenged the men to renounce their habit of spending their Sundays with a newspaper and a glass of beer. He promised them that they would find things different in the old parish church when they came home; they would have a warm welcome, and services which they could understand. But he told of one who came home and said "I found the old church as dull as ever." If this is so, we were losing the only chance we should ever have. If they find the Church to be the "most loving brotherhood the world has ever seen" (this is an old phrase of the bishop's, which has become a classic quotation), we might "gather in by handfuls these splendid brothers."

Suggestions for Brotherhood.—"Do you mind," said the bishop, "being turned out of your pew, if you have one, for some one who has come for the first time?" We might like a long service ourselves, but if shorter ones are needed for those who have not yet learned to love their church, we ought to give way. People have been complaining to him about the leaving out of a psalm, or the shortening of the lessons. The service in use at the Church of the Annunciation, where the bishop was preaching, pleased him very much. These services were organized by the Church Army, to which organization he paid a generous tribute. There was nothing in the service, he declared, which was not scriptural, or true to the Church of England. The bishops "are perfectly ready to sanction any service like this; we have to be more adaptable."

Resignations—and Speculation.—It is often said that the way to ensure that anybody shall not be promoted to a high post is to discuss his claims in print. The Bishops of Chester and of Chichester resign as from May 1, and the Bishop of Oxford on July 1. The temptation to discuss probabilities is proving too much for some of our writers, and it is to be hoped that Mr. Lloyd George will not be turned

against them by this indiscretion. It is scarcely likely, however, that he sees THE CHURCHMAN, so I am not prejudicing his chances by recording that Dr. Burrows, Bishop of Truro, is being named for both Chichester and Oxford. For my part, I should be inclined to think that Dr. Paget, Bishop of Stepney, would be a possible choice for Oxford; his brother was Dr. Gore's predecessor, and many churchmen have felt that Dr. Paget has been left too long as suffragan of Stepney. The other Burroughs, with a different spelling, Canon E. A. Burroughs, is also marked out for bigger things, but he is still young, and his time may not be yet.

New President for the E. C. U.—An excellent choice has been made for the leadership of the English Church Union. Mr. Justice Phillimore, as he used to be known, now Lord Phillimore, is just the type of layman to keep the Union on steady and safe lines, and will never be false to its principles. His legal knowledge, and especially his familiarity with ecclesiastical law, will be especially valuable. Meantime Lord Halifax has come to the golden evening of his days, and has just been receiving the congratulations of his many friends on his golden wedding day.

A Peace Celebration in Trafalgar Square. That energetic and popular preacher, the Rev. H. R. L. Sheppard, vicar of St. Martin's-in-the-Fields, is almost in despair about the official difficulties which prevent his planning a very natural function when the day for celebrating peace arrives. His church, as traveled Americans know, faces that spot which is the most central one in the British Empire, Trafalgar Square. Mr. Sheppard foresees that all well-known churches will be filled on Peace Day, his own included. But he wants something bigger, a great united service in the Square itself. He points out that some of the regrettable scenes on that spot during Armistice Week might have been prevented if there had been massed bands and hymn singing. Almost any kind of political meeting is permitted in the square, but any public expression of religion is at present prohibited there. "Nothing but lack of imagination," he declares, "stands in the way, and we are living in an age when men are coming to suspect that lack of imagination has been the source of most of our difficulties in the past."

Church and State.—A voluminous correspondence is still going on in the *Times* on the reform proposals. The writers are for the most part critical, as is to be expected; opposition generally voices itself pretty strongly in the only way possible. The Bishop of Hereford is still doing his utmost. A nonconformist starts a new objection, of which more is likely to be heard, viz., that Dr. Temple's scheme deliberately excludes nonconformists from all share in the life of the Church, and that this will have the effect of perpetuating the position of 1662, and of making reunion impossible. Dr. Temple has not replied,

possibly because he has intervened so often already. It shows how far prejudice can go. For although nonconformists are not to vote for church councils, the very object of having a deliberative assembly with legal powers is to make it possible for the Church to allow this very thing, if its electorate so desires, and to enter into schemes of union of a vital kind. How could Parliament do this for the Church? As things are at present, any scheme of reunion would almost immediately find itself pulled up short by parliamentary and legal obstacles.

JAMES CAIRNS.

Jamaican Negro Finds a Mission

In the congregation at Guantanamo, Cuba, there was sometime ago a licensed lay-reader, a Jamaican Negro, named J. T. Parris. Mr. Parris removed to a distant sugar plantation where he and a number of his friends, churchmen all, gathered in a house at one end of the village and began holding meetings. They met at certain hours, and they sang the hymns of the Church, and they said all the prayers they could remember, and those were many. In the course of time a little chapel, seating about seventy people, was fitted up in a very churchly manner. This led to the regular visitations of a priest. Finally the time arrived for the visitation of the bishop. Greatly to his surprise, there was a most beautiful service, not only the usual canticles being sung and well sung, but even the versicles and responses. Seven children were baptized, and seven persons presented for confirmation, which represented the first fruits of the work at this place.

To Study Church Music

Plans have been completed for the Summer School of Church Music, to be held July 8-18, at Racine College. This, the second year of the conference, finds both Dean Lutkin of Northwestern University, and Canon Douglas again on the staff. Dean Lutkin will take up the study of the new church hymnal, considering the tunes as to their artistic and practical value. A second course will consist of a close analytical study of the standard anthems, as to their essential musical worth, and their usefulness in the church service. A conference will be organized with the object of discussing at length the everyday problems of organists and choirmasters, especially those of the Mid-West. Canon Douglas will have charge of the instruction in plain song. This course offers an unusual opportunity to study the music of the Middle Ages, on which modern music is based. Members of the music conference will be organized for drill in a choir, which will be trained in the principle both of plain-song and Anglican music.

As last year, the Summer School of Church Music will be held in connection with the Conference for Church Workers, and registration (\$5.00) for one entitles members to instruction and privileges of the other. The association of the two organizations gives scope for inspiring demonstrations of community hymn singing.

The Open Forum

Clerical Salaries

TO THE EDITOR OF THE CHURCHMAN:

I was delighted to see in the May 3 CHURCHMAN an article on "Larger Salaries for the Clergy," and to know also that your correspondent for the Diocese of Pittsburgh reports that Bishop Whitehead vigorously urges larger salaries in his diocese. In 1913 Bishop Lawrence appointed a committee of laymen from Massachusetts to do what they could for the increase in clergymen's salaries here, and I was secretary of that committee for five years. I was forced to resign from this committee last year on account of other more pressing work, but was very glad of an opportunity to take part in helping to eradicate what really is an evil. It seems to me that a plan of publicity with committees of live laymen in all the dioceses would have a simple task in raising the average salary throughout the country several hundred dollars. The low salaries which are paid our clergy is something which everybody knows. What people are waiting for is a proper plan, or in many cases just a mere suggestion. The raising of eight and three-quarters millions for the Pension Fund is an example which could well be quoted. Everyone who contributed to that immediately recognized the need of a pension system which was occasioned by the evil of small and inadequate salaries. The Pension Fund, however, is not a solution to the inadequate salaries, but could be pointed to successfully as an example to which all good laymen and women readily contributed when convinced of its necessity.

Could not THE CHURCHMAN continue the campaign to increase salaries so that thinking people in all the dioceses and missionary districts will respond to it? Many excellent suggestions will doubtless come to you from various parts of the country, and different methods could be adapted to the needs of different localities.

CHARLES E. MASON.

Boston, Massachusetts.

No Tunes for Communion Service

TO THE EDITOR OF THE CHURCHMAN:

After purchasing the new hymnal our organist and I seem to have come upon what in political circles is known as a "joker." We were prejudiced in favor of the hymnal before obtaining a sample copy because we understood it would aid in establishing congregational singing, not only in the hymns but also in the musical portions of the service. Our examination of this sample (a cursory one I must confess) revealed characteristics suggesting adverse criticism, but the book contained not only a good body of hymns but also simple music for what seemed all the services. When, however, we now come to look for music for a simple celebration of Holy Communion we find absolutely nothing. Why a congregation should need to have in hand music for the psalm at the consecration of a church and nothing for

what is generally conceded to be the normal service of a Christian church on every Lord's Day is difficult to understand. The "joker" idea was suggested by finding in each copy an advertisement of "Companion Books to the New Hymnal." Evidently the committee intends that in order to place in the hands of the congregation music for the whole service on the Lord's Day it shall be necessary to secure a second book. To some parishes, who have strained themselves in order to purchase hymn books for their congregation, this presents a financial difficulty, but even where money is of no concern two books add to the inconvenience. Moreover, if two books are necessary why cumber the hymnal with any chant tunes at all. Or if only a few necessary ones are intended to be included, why is the office of Holy Communion deemed unnecessary? If this letter should come to the notice of any member of the committee perhaps others beside myself would welcome an explanation.

THOMAS L. COLE.

Hudson, New York.

An Analogy and a Question

TO THE EDITOR OF THE CHURCHMAN:

We have carefully read the proposed canon regarding a possible union of the Congregational and Episcopal Churches and the comments thereon as published in THE CHURCHMAN. As near as we can make out a Congregational minister may by complying with practically the same conditions as are imposed by the Episcopal Church upon its own candidates, become an Episcopal rector without interfering in any way with his status as a Congregational minister, just as any one who may be a Mason can become a Pythian by taking certain obligations and passing through certain ceremonies without interfering in any way with his status as a Mason.

But, what about the Congregational laymen? Will they be invited to the Episcopal Communion or must they first be confirmed by an Episcopal bishop? And the Episcopal laymen; will they feel at liberty to partake of a Congregational Communion or not?

We should be pleased to see something in the columns of THE CHURCHMAN regarding these questions. E. F. BLISS.

Schenectady, New York.

Congregational Bishops

TO THE EDITOR OF THE CHURCHMAN:

The bold proposition of Samuel C. Fish (in your issue of May 3) for Congregational bishops, I believe to be a practical one. The suggestion, however, of having bishops will come as a shock to most Congregationalists; and they must be left to construe according to their own conscience, which is a very high and pure conscience, the kind of authority which inheres in their new bishops; for in their conception the words bishop and priest—the *episcopos* and *presbyter* of the New Testament—are synonymous, and, in their own view, they

already have the episcopate. They will probably, wish their new bishops to have some specific supervision, broader than their "home missionary superintendents" now have; but further nothing more than the personal authority of preëminent character and ability. Such ecclesiastical freedom in regard to the episcopate is historic; and if the laymen of the Episcopal and Presbyterian or Congregational churches are to be the ones ultimately to decide this whole question of unity, for in any church will find an obstacle in ecclesiastical theories. "We preach Christ and Him crucified."

It may be remarked that the Moravians who have the apostolic succession in their bishops, combine Presbyterianism, Congregationalism and Episcopacy in their system which is worthy of study.

CHARLES E. LYMAN.

Asheville, North Carolina.

The First Step

TO THE EDITOR OF THE CHURCHMAN:

If we sincerely desire church union, submit that the first step of approach should be made toward Methodism. The Methodists were the last to separate from the Church, and this for no doctrinal cleavage but largely for indifference to spiritual ideals which Methodism stresses and to which our Church has now awakened.

While union with other Protestants presents difficult and delicate questions of co-ordination in faith and order, these would scarcely be raised with Methodists who accept the Thirty-seven Articles of Religion and have an episcopal form of church government. The proposed plan of joint ordinations and consecrations could be carried out with no sacrifice of dignity, a deviation from the present custom of either Church. The Methodists use practically the same form that we do in administering baptism and Holy Communion, and while other Protestants sit at Communion Methodists come to the altar and kneel.

The Methodists are the largest Protestant body in the country, and are well represented where our Church is weak or non-existent. We are continually losing members to various bodies more or less hostile to our Church, because we have no local congregation. If such could receive the sacraments from the Methodist clergy, thousands could be retained in the communion of the Church who are now completely lost.

The Methodists would probably not object to confirmation if we insist on it, and who will deny that many of our clergy and laity would profit by conversion?

By combining the names of the two bodies, we should have the Methodist Episcopal Church, which, while not entirely satisfactory to all of us, would be considered by many a decided improvement over our present title. E. W. AVERILL.

Fort Wayne, Indiana.

Old Testament Lessons

TO THE EDITOR OF THE CHURCHMAN:

The present discussion, whether to read lessons from the Old Testament as a part of public worship, is an encouraging sign

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a more intelligent estimate and use of the Old Testament indicating advance beyond indiscriminate approval and reverence for whatsoever is found in the Bible. What is needed is not disuse, but more discerning use of these writings. The Old Testament is of permanent value and use as a record of God's gradual, progressive revelations made through man, showing the prolonged process, and stages of growth by which the world was prepared for the further revelation made by "God manifest in the flesh." Knowledge of these preparatory revelations helps to apprehend and to appreciate the Gospel. But it does not follow that the public reading of all these preparatory and partial conceptions of God and of his truth are profitable to a miscellaneous congregation, specially if they are not accompanied by comment or explanation. In announcing such a lesson a very few well chosen words indicating the time, circumstances and purpose of the passage about to be read would enable hearers to listen more intelligently and more attentively. This is specially true of readings from the minor prophets; the times and circumstances in which they wrote were so diverse, the meaning and purpose of an abruptly announced, and disconnected passage are so obscure that the average hearer cannot promptly bring his mind into an attitude of intelligent receptivity. The need of some such introduction is recognized, and is partially supplied by the brief summary of contents given at the head of each chapter in the King James version and at the top of the pages in the revised version. Such brief preface might be profitable to the reader also, resulting in a more interested and more interesting reading of the lesson. Some public readings of the Bible suggest that the reader has misapprehended the meaning of Habakkuk's words—"that he may run that readeth." The doing of what is here suggested has called forth appreciation from those who sit to listen. It violates no rubric, but does conform to St. Paul's general rubric—"let all things be done unto edifying." J. DEWOLF PERRY.
Germantown, Philadelphia.

Dean Hart and the Hymnal

TO THE EDITOR OF THE CHURCHMAN:

Your venerable correspondent from Denver criticizes with characteristic vigor the new hymnal, and especially condemns it because of the omission of Cowper's hymn—"poor, melancholy Cowper"—"There is a fountain filled with blood." Is it allowable to say a word in vindication of the hymnal commission's action in this regard? It seems so strange that any thoughtful person knowing his Bible should admire and use this—and indeed many a hymn—lacking in rhetorical beauty as well as scriptural accuracy. As to Cowper's hymn, its statements are not true. There is no fountain filled with blood. The fountains of Scripture are "fountains of living water." The promise in Zechariah is of a fountain for separation from uncleanness, which immediately reminds us of the "sprinkling" of those who came to be cleansed, finding its reality in "the blood of sprinkling which speaketh better things than that of Abel." There is nowhere in

Scripture any "plunging" beneath a flood of gore. The figure is too violent, as well as unscriptural. It is inaccurate, too, for such a plunge would not result in cleansing, whereas "sprinkling" was a sacrament, an outward sign of an inward grace. Then, notwithstanding the first verse, the dying thief was, after all, washed and forgiven without plunging, but by the look of faith. And the author of the hymn recognizes this himself, for in the third verse he declares:—"E'er since by faith, I saw the stream," etc. Indeed, is not the figure revolting, of material blood forever flowing from the Saviour's side, in which sinners are to be bathed? Do we not dishonor the dear Lord's Sacrifice, the virtue of which was the laying down of His life of which the blood was the symbol? "No man taketh it from Me. I lay it down of Myself." The true sentiment is better expressed in another hymn:—"A heart that's sprinkled with the blood, so freely shed for me." Thus, "the Blood of Jesus Christ cleanseth us from all sin." "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

There is another hymn open to severe criticism, which, to my great regret, has been retained in the new hymnal:—"Am I a soldier of the Cross?" However suitable to private meditation, what could be more absurd than a congregation of intelligent people asking themselves questions in mixed metaphor, and getting no answer for three verses? Then comes "Sure I must fight," etc., which is not unlike the undignified "O say" which begins our Star Spangled Banner. And whoever "sailed through bloody seas?" And, lastly, who can sing "seize it with their eye" without having unworshipful thoughts? Is this bad grammar? or a miserable pun? or a great achievement accomplished by a single eye?

The hymnal commission has sought to elevate the taste and increase the worshiping spirit of our people. But I submit that omissions of popular but unworthy hymns would vastly improve all hymnals, new and old.

Your correspondent evidently did not carefully study his index, for Newman's hymn, "Praise to the Holiest," is not omitted from the new hymnal. It is Number 259.

CORTLANDT WHITEHEAD.

Pittsburgh, Pennsylvania.

TO THE EDITOR OF THE CHURCHMAN:

Dean Hart's usual regard for precise statement is not evident in his recent letter to THE CHURCHMAN on the subject of the new hymnal. If it were true that the hymnal minimizes the heinousness of sin or the atoning sacrifice of our Lord on the Cross all churchmen would share Dean Hart's objection. But when the good dean pours out the vials of his wrath because of the omission of one hymn, "There is a fountain filled with blood," and assumes that its omission vitiates the complexion of the book, one is tempted to inquire: "Has Dean Hart really examined the hymnal?" That question would seem to be answered in the negative by referring to hymn 259, "Praise to the Holiest in the Height," which the dean states is not included in the book. Moreover, hymns

built on the doctrine of the Atonement form one of the conspicuous features of the new hymnal, and, with all respect to Cowper and Dean Hart, most of them treat the sublime subject with more nobility than the poet does in the lines:

"There is a fountain filled with blood
Drawn from Emmanuel's veins
And sinners plunged beneath that flood
Lose all their guilty stains."

Dean Hart would bar the plainsong tunes. With two or three exceptions, so would I, if my personal taste were the only factors. But if the new hymnal is for general church use it must not fail to provide for that growing list of churches where plainsong is on trial and increasingly appreciated.

The dean quite properly desires "a book of distinctly evangelical complexion costing not more than seventy-five cents." Such a book is already announced, and is to consist of 103 hymns selected from the complete hymnal, and published not at seventy-five cents but at twenty-five cents. Both the complete book and the selection from it are to be supplied with music. This is the most notable step toward congregational singing yet taken by the Church, and should do much to take away the well merited reproach that the Episcopal Church does its singing vicariously through its choirs.

It would be interesting to see some valid objections to the hymnal. So far, none that has appeared in print is worthy of serious rebuttal.

The admirers of Dean Hart, and their name is legion, will be grateful to him, in this age of curious religious thinking, for his stand on the doctrine of the Atonement. Some of them will regret that he thought it necessary, after an obviously loose examination, to bring the new hymnal into the discussion.

WALTER HENRY HALL.

Columbia University, New York.

TO THE EDITOR OF THE CHURCHMAN:

Dean Hart, in his letter appearing in this week's CHURCHMAN, seems to have passed judgment upon the new hymnal after a rather cursory examination of its contents. While it is quite true that the hymn "There is a fountain filled with blood," has been omitted, it is also true that the splendid ancient hymn "Vexilla Regis" is included; and it contains the stanza "There whilst He hung, His sacred side By soldier's spear was opened wide, To cleanse us in the precious flood of water mingled with His blood." We find also, in hymn 162, "Blest through endless ages Be the precious stream, Which from sin and sorrow Doth the world redeem!" These two hymns, at least, and many more, I fancy, have not "become vitiated by the excrement of Germanic bibliography."

But the dean's last paragraph puzzles me. When he asks the question: "What must we think of the critical faculty of that commission which would omit Newman's hymn, 'Praise to the Holiest in the Height'?" is he propounding a hypothetical question, or has he missed hymn 259 of the new collection, with Dykes' setting "Gerontius"?

HENRY MARTYN MEDARY.

Philadelphia, Pennsylvania.

WAR AND ITS AFTERMATH, STUDIES OF SOME INTERNATIONAL PROBLEMS

Problems of the Aftermath

IT is not clear why this valuable collection of papers by Clarence W. Barron is called *War Finance* (Houghton Mifflin); for while there are several articles on financial subjects, there is much about other matters. However, books and children have to have some sort of names, and this title is at least as appropriate as *The Four Horsemen of the Apocalypse*.

Mr. Barron certainly has had rare opportunities for observing; indeed he adds to his title "as viewed from the roof of the world in Switzerland." It is plain from some statements and from many allusions that the author has been admitted to some secrets not known to the world at large, and most of which he does not divulge even now.

From his high perch he has seen much, and with his keen ear he has heard much, and here he offers the result to any one that will read. The book contains much important information which it is hoped will be heeded by those directing the forces of reconstruction. Ex-President Eliot has often characterized his work: "Your style is always vivid, and usually somewhat jolting like a corduroy road; but your sentiments and opinions almost always commend themselves to my judgment."

There are numerous passages of epigrammatic quality, like this: "South Germany can produce a Dr. Muchlon, but Prussia cannot." The writer is bold in expressing his convictions, as in holding the government responsible for widespread damage by the blundering management of the railroads; and by making Lincoln Steffens the author of "a large part of the bedevilment in both countries"—Mexico and Russia. He attributes to Steffens the securing of Trotzky's release by the British who detained him at Halifax. But it is an obvious inference that the Bolshevik's release was actually procured by our State Department.

In *Lessons of the War and The Peace Conference*, (by Oreste Ferrara, Professor of Public Law at the National University of Havana. Authorized translation from the Spanish by Leopold Grahame. Harper and Brothers) Professor Ferrara shows himself to be well informed about the salient features of European history, and of the relations past and present of the nations of the eastern continent. He goes to the past to gather its lessons for the present, and has presented the result of his studies in an attractive and illuminating treatise.

The author first traces the history of German policy, and shows from the ambition of that state and its continuous aggressive power the necessity for the allied and victorious powers to leave Germany capable of prosperity, but reduced in military strength so that there will be from Prussia no further menace to the world's peace. He discusses the many other complicated questions which must be settled, and offers wise counsel in regard to their solution.

There is a chapter on the timely subject the League of Nations. Unlike some enthusiasts in America, the Cuban professor is alive to the dangers of a league, but nevertheless feels that the conditions of the times demand such a venture.

A Society of States (by W. J. S. Stallybrass, M. A. (Oxon.), Fellow and Vice-Principal of Brasenose College, Oxford, of the Inner Temple, Barrister at Law. E. P. Dutton).

The problem considered in this book is the effect of a league of nations upon the sovereignty, independence and equality of the states which enter into the combination.

The book comprises a brief treatment of these subjects, and then adds a series of appendices, the longest of which contains a series of extracts from speeches of President Wilson. In the first appendix the author brings out what he deems to be new, the analogy between the proposed league and the framing of the American Constitution.

That analogy is suggestive and may well serve as a warning. The problem at the beginning was to induce the states to surrender enough of their sovereignty to make an effective nation. Before that surrender was adequate America was bathed in the blood of a four years' struggle at arms. If a league of nations is to accomplish what its advocates desire, the component nations must yield more of their sovereignty than most of them yet seem to realize. And it must be borne in mind that the nations of the world are not as homogeneous as the thirteen American colonies, and their interests are far more divergent.

L. W. B.

Pan-American Propaganda

UNDERSTANDING SOUTH AMERICA (by C. S. Cooper, Doran) is an excellent book. It is well written and illustrated and presents Latin America in an altogether pleasing light. It neither overstates the attractions of the lands and their inhabitants as does the eulogistic Dr. Zahm in his volumes, nor is it pessimistic—Mr. Cooper unlike Harry Franck can see a silver lining to the clouds which overhang the Andes. In these days when so many books on this subject are being brought out it is quite impossible to consider each new one on its merits. The volume before us for example differs from what one might call its neighbors in form rather than in substance. It does not give any really new information, but what it does give is presented in an original way and illustrated by interesting pictures apparently made from kodaks taken by the author. On the whole it is one of the best books on the subject that has appeared of late.

It is hard to see why a writer of so much experience as Mr. Verrill should have added this last apologia for Latin America to his already well known list of books—*Getting Together with Latin America* (By A. Hyatt Verrill. Dutton). It is only four years since Dodd Mead brought

out his *South and Central American Trade Conditions*, and the difference between the book and this book is not great enough to justify increasing the burden imposed upon the retailer. Of the two the 1911 book is the better and yet we are so glad to have the subject given a wide airing that we hope this volume will have a large circulation. In the interests of both business and constitutional government the more Mr. Verrill writes the better—only one cannot help feeling that his energies are being dissipated.

A. R. G.

Three French Prize Books

CIVILIZATION (by Dr. George Duhamel, Century) is a piece of the most finished French literature, one of the few real war classics. It is written with profound sympathy, the biting irony of the title throwing into strong relief the beauty and completeness of the human lives that are the victims of what we call civilization. There is in it exalted heroism like that of the early Christians, there is the wistful bravery of women, and there are stories of officialdom. In an extraordinary way it gives the whole range of the war. The author was the surgeon of an ambulance unit at the front, and these are, most of them, stories of wounded soldiers, the men whom he knew, and perhaps the strongest thing about them is their lack of bitterness, for through all his experience he kept his poise. One of the most remarkable of the sketches "Lieutenant Dauche" is a penetrating study of vicarious suffering. "Love and Ponceau" with its humor and simplicity is a delightful picture of marriage. It should be classed as a remarkable volume of short stories rather than as a war book.

Why it should have won a prize is the question raised by the first three chapters of *The Flame That is France* (by Henry Malherbe, Century.) The imaginary conversations with Love, Memory and Death, figures which should have been august with the majesty of war, are worthy of a college sophomore. But the fragments which follow, hardly more than jottings from a note-book, all the record of personal experience, have a beauty that is amazing and the early chapters are forgotten in the wistful heroism which was the effect of war upon a sensitive poetic temperament.

Bourru, Soldier of France (by Jean Des Vignes Rouges, Dutton) is more obvious than the other two books. He is the usual peasant soldier, honest, plodding devoted, not a distinctive individual but a type, going through the war in a typical way, and it is the war as we commonly imagine it, without the personal accent of vivid observation.

U. H.

RAEMAEKERS' CARTOON HISTORY OF THE WAR. Volume II. The Century Company, New York. 1919.

In the *Cartoon History of the War*, Raemaeker with masterly craftsmanship touches depths of feeling which no words can convey. A cartoon can portray an epoch. Raemaeker does it.

S.

A Scholarly Treatise on the League

THE SOCIETY OF NATIONS. By T. J. Lawrence, LL. D. Oxford University Press, New York. 1919.

This little book has been written for the general reader by one of the most important authorities on international law, a great scholar and a man who has had broad experience in affairs as well. He has attempted here to deal with the great question of the growth of society, to give a short sketch of the historical growth of international law, and then to deal with the war in its relation to the League of Nations. He goes on to consider the question of reconstruction and its relation to international law. He thinks the present moment the most favorable for internationalism history has yet seen, and while he does not believe that all virtues alleged for the League of Nations are necessarily true, he takes an extremely hopeful view of the situation, and feels that the best expedient that can be adopted is some such league of nations as is proposed. The book can be confidently recommended to those who have differed from what has been written on the League of Nations because it was lacking in scholarly basis or because it was too idealistic.

R. G. U.

The French State

HOW FRANCE IS GOVERNED. By Raymond Poincaré, Robert M. McBride, New York. 1919.

This is a manual of French government written by the president of the French Republic before he attained his present high position. It describes very briefly the various formal divisions of the French state, the various principles of government and association as the French understand them. It will be a useful work for teachers, and a useful reference book for those who are in a hurry. Needless to say, its lightest words must be carefully considered. It comes as near itself to being an authoritative treatise as any book, large or small, can. Among other features, it provides a brief historical survey of the various institutions discussed. It is distinguished by that clarity which the French know so well how to attain.

R. G. U.

Growth, Not Handcuffs

AMERICA AMONG THE NATIONS. By H. H. Powers. The Macmillan Company, New York. 1919.

The reviewer must admit that, when reading this unusually interesting book, he was much prejudiced against it at the outset by the remark of the author that "With all deference for those who are engaged in the important task of historical research, the writer ventures to doubt whether their labors will seriously modify the data for historical judgments. . . . But knowledge is one thing and interpretation another. Interpretation can never keep pace with knowledge. . . . Interpretations require continual revision. It is to this task that the author ventures his slight contribution." At least Mr. Powers has the virtue of consistency, as the numerous errors of historical fact and judgment abundantly show (see pages 23, 46, 47, 88, 113, 293, 324).

But it is not as an authoritative historical

treatise that this book has its value. Its appeal is along an entirely different line of thought and that line is the statement and interpretation of the present position of the United States as a world power, with the factors of transcendent importance that must determine its policy if it is to benefit in the future by both sound statesmanship and real success. In brief, Mr. Powers has the great merit that he looks upon things as they are, not necessarily as we would have them to be. Of all times this is the one in which Americans must face facts. We are standing at the crossroads of nationalism and so-called internationalism. The present choice is one that will effect for good or ill the future of this country for generations to come.

The author's viewpoint is well illustrated by the statement: "The writer has very little faith in our power to institute vital relations of helpfulness between nations by formal agreement. For thirty years Italy was in agreement with Germany and Austria, yet when the crisis came she took the other side. Why? Because she was on the other side all the time. Historic conditions had created between herself and Austria a relation of antagonism which no formal league could remove. This war has been a continuous revelation of the inability of formal agreements to modify the actualities of historic evolution." And again, "It is equally preposterous to assume that the nations can be united for the very practical and perplexing purpose of maintaining the world's peace, on an assumption of equality and universal eligibility. If such a league is to succeed, some nations must be left out. Nations must grow together, not be handcuffed together, and only a union of those that have developed a cohesion of vital tissue can give the slightest promise of permanence or usefulness."

There probably would be no more valuable mental exercise for the average American citizen than a careful reading of this book in conjunction with an equally careful rereading of President Wilson's speeches on the League of Nations both at Boston and at the Metropolitan Opera House in New York. Two opposing policies are given and between these policies for good or ill, whether they will or no, the American people must decide. Needless to say, the reviewer believes that Mr. Powers has by far the better of the argument. But he must also raise the question as to just how much more valuable this book would have been had its author been as scholarly and thorough in his knowledge of history as he is in his knowledge of present-day events and problems.

W. S. M.

Leadership

THE WORLD WAR AND LEADERSHIP IN A DEMOCRACY. By Richard T. Ely. The Macmillan Company, New York. 1918.

This is a very interesting and valuable book by Dr. Ely, who is so able to write on all great questions of economics and politics; who has proved himself so able a leader in thought in a democracy. The book is full of personal experiences and first-hand impressions in Germany covering a period of many years. But the book is most important in its discussion of the

foundations, the ideals and the practice of leadership in public life. The leader must be sound of body and trained in mind and Dr. Ely thinks our American universities admirable for the training of leaders. But he does not think that some of our present political methods such as primary elections and the initiative and referendum make for good leadership. The whole book is intensely timely in these days of threatened Bolshevik ideas when those to whom the world has a right to look for policies that will stem its devastating tide seem to be giving such wavering leadership. Dr. Ely's book closes with a charming and suggestive chapter on "Six Lamps of Social Progress" which he says are: Unity in Diversity, the Idea of Service, The Leadership of the Wise and Good, Liberty, Equality of Opportunity and Fraternity. These are six lamps of architecture which will build up a better world.

H. J. M.

Alsace-Lorraine

ALSACE-LORRAINE SINCE 1870. By Barry Cerf. The Macmillan Company, New York. 1919.

This little book on Alsace-Lorraine is an attempt to give a scholarly view of the history of the two provinces, and in particular to deal with their treatment under German rule. There has been a genuine attempt to collect opinions as well as facts, and the opinions in this book are perhaps more interesting to those who are anxious to find out something about history than the facts. It frankly espouses the most extreme claims of Alsace-Lorraine, although it is by no means an intemperate book.

R. G. U.

A "Y" Secretary

SOLDIER SILHOUETTES ON OUR FRONT. By William L. Stidges. New York. Charles Scribner's Sons. 1918.

Out of the fulness of his experiences as a Y. M. C. A. secretary with the American Expeditionary Forces in France the author has compiled a book full of human interest and characterized by keen observation coupled with broad sympathy. He vividly sketches the Yankee soldier in service and song; sorrow and sacrifice. This is one of the war books which will live because it is so true to life.

E. C. C.

Shoulder Straps

WINNING AND WEARING SHOULDER STRAPS AND A STUDY IN THE ART OF COMMAND. By Charles F. Martin, Lieut.-Col., U. S. Cavalry. The Macmillan Company. New York. 1918.

When Mr. Elihu Root was Secretary of War he told the War College that the practical qualities in a soldier were more important than a knowledge of theory. The author seems to be of the same opinion and addresses himself to what Robbie Burns would call the "man within." The manual is official and authoritative and its fifty brief messages on Observation, Precision, Foresight, Respect, Self-Control, Judgment, and Decision and kindred qualities are remarkably replete with excellent ideas not only for the soldier but for all men who would wear the shoulder straps of honorable success in any calling.

A. L. M.

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Courage

COURAGE. By Jeannette Marks. The Woman's Press, New York. 1919.

Courage, the essence of the art of living, never had more abundant and particular illustration under striking circumstances than during the war. Miss Marks believes normal times also need courage and of a very high order. To her,—and she is not far wrong either,—the lack of self-control, of a healthy mind, of a resolute and happy heart, comes from the neglect of those strong affirmations which are the essentials of victory in living. Ideas being as deadly as shrapnel, let us have the right kind of ideas, says she. For, "no matter what happens, minds can be kept cheerful, appetites keen, laughter ready, thoughts kindly, hearts warm, when courage is in command of the whole personality." Our thoughts *must* fight for us, not against us; it is time for not a few of us to make a house cleaning of ideas, thoughts and habits, through mental hygiene and sanitation, which will end in the summary ejection of flabbiness, silliness, false ideals of useless and bad habits.

Miss Marks' philosophy is concentrated into one short phrase, originally the rallying cry of Captain Orville Anderson to his men as they charged the enemy—"Let's go in smiling!" R. P. K.

War and Religion

RELIGION AND THE WAR. By E. Hershey Sneath, Ph.D. Yale University Press, New Haven. 1919.

This collection comprising ten essays is not of great value so far as they are intended to throw light upon fundamental questions relating to war and religion. None of the writers except Dr. Bacon has really plowed deep into the lower stratas of human experience as that experience is determined by the content of religion. It is, perhaps, too early to look for great contributions in this direction but in the decades that are just ahead of us, there must come some real interpretative work from Christian scholars, bearing upon the whole problem of war and a Christian civilization.

What Is the Y. M. C. A. Doing?

MORALS AND MORALE. By Luther H. Gulick. Introduction by Raymond B. Fosdick. Association Press, New York. 1919.

Dr. Gulick had the opportunity before his death of studying at first hand the work that is being done for the soldiers of the American Expeditionary Force, for the maintenance of their morale. There is of course a very close relationship between morals and morale. What is the Y. M. C. A. doing, and why? This book is an answer to that question. It deals quite extensively with the vice problem which has been associated with all armies and then shows how our Government at the outset of this present war took a decided stand for the protection of the individual soldier. There had been policing methods and careful medical treatment, but in addition to these there must be a better scheme of introducing positive forces for good. The aggressive work of the "Y" and kindred organizations is described in some detail, and one is delighted to know how much is being done to bring our boys home unharmed. The book is probably not intended

for promiscuous reading, but is full of information for those who ought to know.

G. E. T.

International Administration

EXPERIMENTS IN INTERNATIONAL ADMINISTRATION. By Francis Bowes Sayre, S.J.D. Harper and Brothers, New York. 1919.

Mr. Sayre has written a useful and timely book. It is a useful treatise because there is a brief treatment of nearly every important effort for the international regulation of permanent conditions which concern two or more states. We find a clear and adequate explanation of the origin, powers, and operation of such bodies as the Universal Postal Union, the European Danube Commission, Moroccan International Police, the International Sugar Commission, and many others.

The book is timely in view of its evident purpose. The author was not composing historical treatise, but making a study of certain institutions in order to ascertain the cause of their success or failure. He aims therefore to furnish information of great value to those engaged on the difficult task of organizing an effective League of Nations.

Mr. Sayre shows that most of the attempts to regulate and control the affairs of nations by an international body have failed. He deduces three causes of failure: virtual impotence of the executive organ; unimportance of object and consequent indifference of member states; and impossibility of conditions at the outset. To the careful reader of this book it seems quite possible to reduce the three causes to one and that is the unwillingness of a nation to yield its proper sovereign power. There is clearly danger in the surrender of authority, and yet it is done by individual and by states, and it always must be done. And yet it is a delicate problem sometime to say how much and what part of proper national authority is to be handed over to an international tribunal. The difficulty is seen in the hopeless divergence between the President and a considerable part of the United States Senate.

It should be added that Mr. Sayre's book shows evidence of wide research and the skilful handling of the vast material.

L. W. B.

Mexico

MEXICO TODAY AND TOMORROW. By E. D. Trowbridge. The Macmillan Company New York. 1919.

This is an excellent book and far superior to most of the volumes that have appeared on the subject in the last few years. The author writes well and displays a breadth of view that is refreshing. The following description of Porfirio Diaz shows Mr. Trowbridge's penetration and conciseness: "A man born of the people, he had contempt for the people, . . . knowing his people, he built up for them a paternal form of government which felt of its own weight; a great man in force in decision, in organization, he fell short of greatness in his failure to recognize the inherent weakness of the system he developed, . . . a patriot in desiring the development of the riches of the country, he failed to realize that no development can be real where the mass of the people fail to move forward. . . ."

May 24, 1919

The author is also to be commended for his avoidance of those popular but shallow prejudices which have done so much towards creating the bad feeling which exists between our countrymen and the Mexicans. He is fair to the Roman Church! He even escapes the common fallacy of thinking that the golden age would have begun if Huerta had only been recognized. "The majority of Americans resident in Mexico," he writes, "are of this opinion—even many Mexicans have assumed that if Huerta had received the moral backing of the United States opposition would have ended, and political, social and industrial affairs would have gone on as before. A careful examination of the situation does not seem to justify this view. Those on the ground who support this theory start with the assumption that the Mexican people knew nothing of self-government, and will consequently accept any authority that is supported by arms. . . ."

So excellent is the book and so conducive to instructing our citizens about Mexico in the way that they need to be instructed, both in the interests of truth and international comity, that we hope Mr. Trowbridge's volume may have a wide circulation.

A. R. GRAY.

Farm and Village Life

THE FARMER AND THE NEW DAY. By Kenyon L. Butterfield. The Macmillan Company, New York. 1919.

THE LITTLE TOWN, ESPECIALLY IN ITS RURAL RELATIONSHIP. By Harlan Paul Douglas. The Macmillan Company. New York. 1919.

Two books of great value. Every one at all interested in the betterment of humanity will find them most inspiring and helpful in every way. Both books are similar in plan, beginning with a quite complete survey of the past and present conditions of farm and village life. President Butterfield shows how farmers have always suffered from lack of cooperation, and offers a plan of reconstruction of the whole business of farming, a plan far more comprehensive than any yet instituted locally by the Grange, farmers clubs, or the National Secretary of Agriculture. Even if only one farmer in every township would study the appendix of President Butterfield's book a great change would soon be seen in community life. Mr. Douglas' last chapter "The Town's Program," is most fascinating, with its account of Coopersburg, Pennsylvania, a little town of seven hundred and fifty persons, and the wonderful transformation that it experienced from its "program."

C. W.

Altruism

ALTRUISM, ITS NATURE AND VARIETIES. By George Herbut Palmer. Charles Scribner's Sons, New York. 1919.

This study of altruism by Professor Palmer is lucid, interesting and charming reading. One always says that of Professor Palmer's books. The author intends to be untechnical in his portrayal of the different aspects of the unselfish life. He succeeds. In mutuality is depicted the highest stage of altruism and the author leads the reader up the gradual ascent of doctrine until in true Socratic fashion he is made to acknowledge the truth he has always seemed to know.

S.

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Marshall, L. H. D., D. S.

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| VI. The Conquest of Canaan. | XVIII. The Earlier Epistles of St. Paul II. |
| VII. The Two Histories. | XIX. The Later Epistles of St. Paul. |
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**SPRING FICTION INCLUDING NOVELS
BY CONRAD, WALPOLE AND BENNETT****A Reading Play****WITHOUT THE WALLS.** By Katrina Trask.
The Macmillan Co., New York. 1919.

Mrs. Trask in this new play has projected a very beautiful love story against the background of the Crucifixion in such a way as to bring into high relief the eternal theme to which she has devoted so much of her writing: "When a man loves, he is always near to God." The story of a Pharisee's daughter and a Roman centurion moves with directness and simplicity to a climax falling on the day of the Crucifixion and is written with rare insight into the dominant prejudices and passions of the day and with a sure and refreshing knowledge of the moods and the life of the Jew and the Roman in Jerusalem. Through the light banter of household servants and the graceful songs of dancing girls, through the story of the struggle between love and fixed tradition, through the passages which touch the fundamentals of philosophy and religion, Mrs. Trask has opened a glimpse of real motives and moods of characters living in a great hour. With fine self-restraint—a restraint matching that of the gospel narratives—the scene of the play on a hill without the walls near Golgotha where a Pharisee, a Greek philosopher and a Roman courtier with the lover watch and listen to the report of Jesus' dying words, gives vivid portrayal of the effect of Calvary upon the mind of outsiders. The telling interest and power of this scene rest in the fact that Mrs. Trask has succeeded in giving us with dramatic force the reaction of the minds of men who knew about Jesus but did not know Him, without thrusting into their minds the instinctive thoughts of Christians who think backward to the Crucifixion through the history of its effect upon thought and civilization.

In its range of emotions, in its charm of expression, in the freshness of interest and the sense of abundant life which breathe through both incident and discussion the book gives Mrs. Trask at her very best and evidences the remarkable creative spirit which long illness and severe suffering have only served to make young and dauntless.

P. F. S.

Pure Romance**THE ARROW OF GOLD.** By Joseph Conrad.
Doubleday, Page and Company, New York. 1919.

The great romancer, Joseph Conrad, has spun many a web whose warp was the sea and whose woof was love but none of finer texture than *The Arrow of Gold*. All the coarser, the earthly and material elements have been dropped; it is spun of the gossamer of the spirit. The scene is laid in the souls of two highly sensitive and utterly lonely people. Marseilles and the Carlist revolution serve as a chance background. The fantastic pretensions of the loyalists, the carnival spirit of Marseilles, the motley group of Parisians and Spaniards, Jacobins and relics of the

American confederacy, peasants and pretenders, create an atmosphere in which the fantasmagoria of the love of Dona Rita and Monsieur George fits. Yet the story the novel unfolds is not in the slightest degree affected by Carlist defeat or victory. Even the sea adventures of Monsieur George are never described. It is their effect on his taut nerves that make them necessary as the warp of the tale. Never has Henry James with more meticulous relentlessness laid bare the interplay of soul on soul, than has Conrad exhibited the pursuit of the fugitive boy from the arrow of gold hurled after him by the seductive Rita.

But the reviewer's task is hopeless. Conrad can't be described nor can his characters be analyzed in a paragraph. The romanticist will read and understand and thank the muses for Conrad's art. The prosaic had far better be satisfied to leave *The Arrow of Gold* where Monsieur George abandoned it—at the bottom of the sea.

M. J. H.

An African Story**THE CRESCENT MOON.** By Francis Bret Young. E. P. Dutton and Company, New York.

A story of Africa at the beginning of the war, written with considerable ability by a medical officer in the British service. But it is more than a novel; it is meant to make Europeans feel the horror of Africa at its very worst, in order that the difficulties of explorers, administrators and missionaries may be realized, and it contains also a ghastly description of the most vicious German management of the natives. The highest commendation that can be given the author is the simple statement of his success in telling so frightful a story without falling into rhodomontade. But strong nerves are needed in reading this book.

One certainly feels, however, that Dr. Young has gone too far in killing off every single character except the heroine, and that his villain is a little too diabolic to be creditable. And certainly no missionary society ever turned loose so miraculously inefficient a worker as is here depicted at great length. But the portrait of the heroine is beautifully drawn, an innocent girl, carried into the midst of unutterable physical and moral mire, who comes out spotless at the end.

B. S. E.

Arnold Bennett Again**THE ROLL-CALL.** By Arnold Bennett.
George H. Doran Company, New York. 1919.

Arnold Bennett should stick to the Four Towns if he is going to write a novel which depends largely for its possibility upon local color and the effect of environment. No one could be influenced by the Bursleyized London and Paris which are supposed to play such a large part in evolving an architectural genius out of the crude provincial material of his hero,

May 24, 1919

George Cannon. We are told a great deal about his growth and development but it is as unconvincing as Mrs. Humphry Ward's assurances that her characters are brilliant conversationalists—with the conversation always left out. George does not inevitably forge ahead. We are amazed at the periodic statement of his achievements. All the other characters have an over-accented artificiality which checks any reality of action so that at the end of the book when we reach August, 1914, the war seems merely the climax arranged by a too clever novelist. U. H.

The Paper Cap

THE PAPER CAP. By Amelia E. Barr. Appleton and Company, New York. 1918.

The title of this book is filled with the ritual of labor and the romance of symbolism for the paper cap was the emblem adopted nearly a century ago in the early days of the struggle of labor for the Reform Bill in England. The book is as full of interest as the title. The social and industrial conditions of picturesque rural towns where sweet maidens and honest youth and charming grandmothers and stubborn though sterling grandfathers, all with their passions and dreams are busy working out their immediate interests while unconsciously through them democracy is working greater ends for the freedom of labor and the readjustment of industrial conditions, are skillfully presented to the imagination of the reader who is interested, pleased and in the end understands why the author dedicated *The Paper Cap* to Mr. Samuel Gompers. A. L. M.

Another Hugh Walpole Novel

THE SECRET CITY. By Hugh Walpole. George H. Doran Company, New York. 1919.

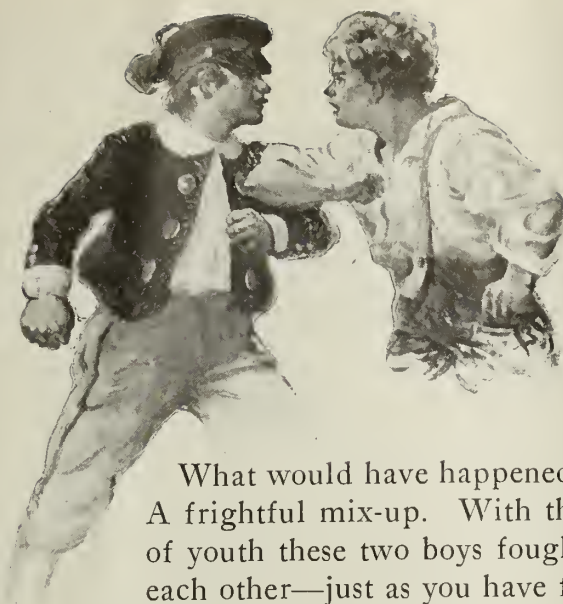
"In each man's heart there is a secret city and before its altars the true prayers are offered" an old Russian proverb which is not only the theme of this novel, but seems, to an Englishman, to be the clue to the present situation in Russia. The story centers in the life of one family living in Petrograd during the first revolution, when the czar was deposed. It is scarcely a sequel to *The Dark Forest*, as it is complete in itself, but it is supposed to be written, in the first person, by Durward the same half detached English observer, and Semyonov, the doctor, appears again a baleful influence in the background. Behind all the action of the book we feel Russia, not as a country, but as a breathing of mysterious forces, mystic, brutal and incalculable. The people seem a race of idealists turned cynics because of the futile individualism of their ideals. Each man sedulously tending the fire on the altar of his own secret city, hoping by its blaze to set the world on fire, ignoring the altars of his neighbors, which act as backfires, flame quenching flame, and then among the ashes they are all seized by a sort of divine frenzy, with its inevitable accompaniment of bloodshed, for it is easier to kill than it is to convert.

U. H.

France, a Hundred Years Ago

JACQUOU THE REBEL. By Eugene le Roy. E. P. Dutton and Company, New York. 1919.

Those who feel that the world moves slowly should read this story of the con-



"You're Afraid!"

"I AIN'T afraid."

"You are."

"I ain't."

"You are."

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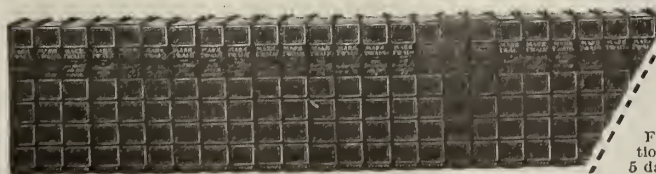
made Mark Twain so wonderful. He was a bountiful giver of joy and humor. He was yet much more, for, while he laughed with the world, his lonely spirit struggled with the sadness of human life, and sought to find the key. Beneath the laughter is a big human soul, a big philosopher.

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dition of the peasants in France only one hundred years ago. In comparison, its worst conditions of today seem a different order of life on an immeasurably higher scale. The simple sincerity and closeness to nature with which it is treated give a charm even to the grim tragedy of the life of the boy who is the hero of the book.

U. H.

Notable Interchurch Meeting

(Continued from page 19)

to indisputable facts. We have to go on, in loyalty to the men who sleep beneath the poppies in Flanders' fields. But it is a tragic thing that religion has to be left out of the covenant, and we have a constitution of the world, with no provision for religious liberty."

Relative to the social work of the Church and community relation, the council declared the next ten years should see the Protestant and Roman communions working together with the Greek and Hebrew peoples in social effort.

A resolution was adopted urging enactment and strict enforcement of laws to carry the prohibition amendment to the federal constitution.

Methods by which the Church can aid in the solution of industrial problems were suggested by Colonel Raymond Robins, Bishop Fallows of Chicago, and Bishop McConnell of Denver.

The Rev. Dr. Tomkins of Philadelphia favored evangelistic campaigns, but that each pastor should do his own evangelistic work in his own church.

After the council had voted to admit the editors of the religious press to membership, the editors represented at the meeting, organized "The Editorial Council of the Religious Press." It is planned to take into this organization, editors of the entire religious press of America, having a combined circulation of 34,000,000 copies weekly and monthly.

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word 5 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisement inserted for less than \$1.00.

CHURCH NOTICES

Calendar for May

- 4. SECOND AFTER EASTER.
- 11. THIRD AFTER EASTER.
- 18. FOURTH AFTER EASTER.
- 25. FIFTH AFTER EASTER.
- 29. ASCENSION DAY.

Preachers for Next Sunday

FIFTH SUNDAY AFTER EASTER

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Dean Robbins; afternoon (4), Special Service for Letter Carriers, Rev. Wm. T. Manning, D.D.

GRACE CHURCH—Morning (11), The Rector; evening (8), Rev. Cedric Chas. Bentley.

ST. STEPHEN'S CHURCH—Morning (11), The Rector; afternoon (4), The Rector.

CHURCH SERVICES

St. Thomas's Church

Fifth Avenue and 53rd Street

THE REV. ERNEST M. STILES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

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Amsterdam Avenue and 111th Street
Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week-day Services: 7:30 A.M. and 5 P.M. Daily.

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector
Sunday Services: 8 and 11 A.M., 4 and 8 P.M.
Week-day Services: 9 A.M. and 12:30 NOON, daily

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Sunday Services: 8 and 11 A.M.; 4 P.M.

St. Ann's Church, Brooklyn

Clinton and Livingston Sts., near Borough Hall
THE REV. G. ASHTON OLDHAM, Rector
Sunday Services: Holy Communion, 8 A.M.; Morning Prayer and Sermon, 11 A.M.; Evensong and Address, 8 P.M.

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CONFERENCES

CONFERENCE for Church Work: A General Conference meets at Wellesley College, Wellesley, Mass., June 19th to 30th, 1919. Directors: Rt. Reverend E. M. Parker, D.D., Rt. Reverend J. DeW. Perry, D.D. For registration, programs, or other information, apply to the Secretary, Miss Marian DeC. Ward, 415 Beacon St., Boston. The Summer School for Church Music meets at the same time and place.

RETREAT

The Society of the Companions of the Holy Cross offers a week-end Retreat for Women to be conducted by the Rt. Rev. Benjamin Brewster at Adelynrood, South Byfield, Massachusetts, June 14th to 16th.

The Retreat will begin at 7:30 Saturday evening and close after breakfast on Monday. Guests will be welcome at any time Saturday afternoon to stay until after luncheon on Monday.

As the number must be limited, application should be made as soon as possible to Miss E. Mackintosh, Beaver Street, Waltham, who will give necessary details.

OBITUARY

BENNETT—May 14, 1919, at Children's Seashore House, Atlantic City, New Jersey. William Henry Bennett, M. D., Founder and President of St. Christopher's Hospital for Children, Philadelphia, Pa., President of the Seaside House for Invalid Women, Atlantic City, New Jersey; President of the Children's Seashore House, and its Physician-in-Charge for forty-seven years.

He has fought a good fight. He has been an heroic benefactor of men and of every form of suffering and helplessness; a great organizer, and with all so modest and unobtrusive. He has been the good Physician and helped the souls as well as the bodies of the multitudes of the host to whom he has ministered. He surely has won his crown. May he rest in peace.

A FRIEND.

OBITUARY

THE REVEREND TALIAFERRO FRANKLIN CASKEY, D.D.

The realization of the end of all earthly association with one whose intimate friendship was enjoyed for over half a century brings with it a shock that numbs the adequate expression of our sorrow. We long for another word, another look, another touch. There was something in the personality of Dr. Caskey that gave one the impression of inherent strength, reserved force and an assertive positiveness. His genial happy and kind disposition endeared him to all who knew him. He was born near Fort Black, Darke County, Ohio, August 28, 1838. He graduated from Yale College with the class of 1865, and completing later his theological course at Union Seminary, New York, was ordained in 1868.

He had scarcely begun his ministry when he was called to Trinity Church, Williamsport. Here he built a costly stone church. Failing health compelled him to take a sea voyage. Returning in more vigorous health he accepted a call to the rectorship of St. John's, Dresden, Germany, which at that time had no building and a small congregation. In less than two years after he had again crossed the ocean, funds were collected and a beautiful stone church was erected, to which later was added a stone rectory. After eighteen years of successful labor he returned as Rector Emeritus, receiving from St. John's College, Annapolis, the degree of Doctor of Divinity. For a short time he was able to take duty and was rector of the Church of the Holy Comforter, Baltimore; St. Mark's, Danville, Illinois; and St. John's, Barrytown, New York, and Christ Church, East Norwalk, Connecticut. Here he ministered until failing strength made it necessary for him to entirely cease from all work. In his own home at Southport, he peacefully fell asleep on Easter Tuesday.

We thus briefly sketch a life that made itself a history of patient work and enduring ardor. His example will be remembered and appealed to, and his thoughts, his spirit and his courage will continue to be the inspiration of all who knew him.

"There was the door to which I found no key; There was the veil through which I could not see;

Some little talk awhile of me and Thee
There was—and then no more of Thee and me."

TURNER—Entered into Life Eternal at Philadelphia May 2nd, 1919, Rev. William R. Turner, beloved husband of Theresa Lawrence Turner.

Burial services were conducted by Bishop Garland and Rev. Charles Shreiner at Holy Trinity Church, Philadelphia. Interment at Harrisburg, Pa. Rev. Mr. Turner was born in Rochester, England, April 3, 1860, ordained a Priest of the Protestant Episcopal Church by Bishop De Wolf Howe of the Diocese of Central Pennsylvania in 1887. From 1888 to 1895 he was Assistant Rector of Grace Church, Baltimore, Md. For two years assistant to Dr. Randolph H. McKim at Epiphany Church, Washington, D. C. In 1897 he became Rector of St. Michael and All Angels' Church, Washington, where he remained eight years. He came to the Diocese of Pennsylvania in 1907 and was Rector of Memorial Church of St. Paul, Overbrook, for ten years.

Mr. Turner was regarded as one of the forceful speakers among Philadelphia Clergy men. Wherever he went he took with him high ideals of life and service, and gave himself unsparringly to his ministry. His was a radiant personality and the impression he made on all who knew him was indelible.

"A brave, true, loyal man, and a faithful witness of the Gospel of Our Lord Jesus Christ."

DIED

HUTCHINS—Entered into Life Eternal Easter Even at her home, 10 Thayer street, Rochester, New York, Mary, Frances, wife of the late Dr. Alexander Hutchins, of Brooklyn, New York. "Peace, perfect Peace."

REES—Entered into rest on Thursday, May 8th, 1919, at his home in Hartford, Connecticut, Henry Ebenezer Rees, Senior Warden of Trinity Church, Hartford, beloved husband of Fanny Hunter Rees, and son of the late Rev. and Mrs. Henry Kollock Rees of Georgia. "Peace, perfect peace."

SCRANTON—Helen Monroe Scranton, wife of the late Elbert Henry Scranton and faithful communicant of Christ Church, Rochester, N. Y., died at her home in Rochester on Low Sunday, May 4th, 1919. She asked for life and God gave her life eternal.

Classified Advertising

CHURCH AND PARISH

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CATHEDRAL STUDIO—Church embroidery and materials. Specialty: English silk stoles with handsome crosses, \$6.50; plain, \$5.00; handsome gift stoles, \$12 upwards. English damask burse and veil, \$15, \$20. Agent for British-Israel publications. Miss MACKRILL, 11 West Kirke Street, Chevy Chase, Maryland; thirty minutes by trolley from U. S. Treasury. Washington, D. C.

PERSONALS

INFORMATION wanted concerning G. W. Burden, who is believed to live in Missouri, but who has recently been in the southern states. Dodd, Mead & Co., Inc., 449 Fourth Avenue, New York, N. Y.

HELP WANTED

GOVERNMENT wants Railway Mail Clerks. Men-Women. \$1100 first year. List positions free. Franklin Institute, Dept. F 128, Rochester, N. Y.

WANTED—Conservative Churchman as assistant in a Southern Church. One who has had experience in Sunday School work and young people's organizations desired. Address 1675, CHURCHMAN Office.

UNUSUAL opportunity for one who wants a good home. A lady desires a capable, reliable woman for general house work. One in family most of year. Please write full particulars and wages expected. Pleasant room and private bath. References exchanged. Reply Post Office Box 123, Laurel, Delaware.

WANTED—Assistant housekeeper for a Boys' Boarding School. Must be practical and efficient. Address L. C., CHURCHMAN Office.

SITUATIONS WANTED

VESTRY would like Parish for young Clergyman, thirty years old. Is supplying during absence of Rector in France, who will return shortly. Conducts service in reverent and impressive manner. Very good preacher. Good mixer. Fine organizer. Earnest worker. Musical. Gave up splendid place as great accommodation to us. Address H. D. Fuller, Junior Warden, Christ (Episcopal) Church, Winchester, Virginia.

CHURCHWOMAN, social worker, statistician, secretary, stenographer, wishes position in New York or East. Would substitute during July and August. Address Viavi, CHURCHMAN Office.

BOOKS RECEIVED

RAINBOW ISLAND. By Edna A. Brown. \$1.50 net. (Lothrop, Lee & Shepard Co., Boston.)

LABRADOR DAYS. Tales of the Sea Trollers. By Wilfred T. Grenfell. \$1.50 net. (Houghton, Mifflin Co., Boston.)

THE REDEMPTION OF THE DISABLED. By Garrard Harris. \$2.00 net. (D. Appleton & Co., N. Y.)

THE FIGHT FOR THE ARGONNE. By William B. West. 75c. net. (Abington Press, N. Y.)

ADVENTURES IN PROPAGANDA. By Captain Heber Blankenhorn. \$1.50 net. (Houghton, Mifflin Co., N. Y.)

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for spiritual advice. He was, I have heard,
a good, though occasionally surprising,
spiritual director; and he attached impor-
tance to this side of his duties. Once,
after a morning when a succession of such
visitors had prevented an eagerly desired
visit to the British Museum, he defended
himself. "Prigs would say that I waste my
time. Yet old women have souls like more
interesting people!" A pause. "But why
were they made so incredibly dull?" And
all his friends rejoiced in the story of one
who travelled with him when newly hab-
ited in the Mirfield garb. An old Irish
woman, seeing him so attired, flopped down
on the platform at Paddington. "Your
blessing, Father." Figgis replied, "God
bless us all, my good woman. Get up."

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merable stories, some true, some doubtless
apocryphal. To see him, a guest in your
house, preparing a sermon in his bedroom,
was agonising. He would be writing on
the back of an old envelope with a scrubby
pencil-end. A cigarette would be burning
itself out in the soap-dish. A collar would
be propping open the *Christian Year*. A
fountain-pen, which had refused to write
because ink oozed everywhere save through
the nib, would have left ample signs of its
presence on the tablecloth and would be
literally marking the place in the latest
novel (its back broken), from which Figgis
intended to quote. The story is probably
a malicious invention which tells of the
Bishop's wife who complained that when-
ever he came to the Palace she had to
raise the wages of the housemaid who
waited upon him. But word certainly went
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according to the rules of the house the
duty fell to your host. He who had once
tried to sleep on a bed that Figgis had
made arose with an enhanced understand-
ing of the possibilities of mediæval tor-
ture. *The Challenge*.

OUR CONTRIBUTORS

WE publish this week the third and
last of the Rev. Bernard Iddings
Bell's series on certain reconstruction prob-
lems. The much delayed article bearing
Dean Ladd's name is part of his inaugural
address which awakened warm interest at
the time of its delivery. Henry Bradford
Washburn, Jr., who writes on fishing, is
THE CHURCHMAN's youngest contributor,
having not yet passed his ninth birthday.
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generations of the Washburn family.



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CLINTON ROGERS WOODRUFF, after twenty-five years' service as secretary of the National Municipal League, has resigned from that important post. He was elected at the first meeting held in New York City and has served continuously ever since. He gives as his reason for retirement the fact that this movement for higher municipal standards and democratic city government has developed to a point where the duties require more time than it is possible for him to give.

THE REV. BARRETT P. TYLER, rector of the Church of the Redeemer, Morristown, New Jersey, has been called to Trinity Church, Chicago. Mr. Tyler was chaplain of the 325th Infantry in France, and was wounded. He made a great impression in Chicago as noonday preacher at the Majestic Theatre in Holy Week.

THE REV. HENRY LUBECK, LL.D., after a sojourn in California of six months and a half, is returning to New York to keep several engagements in and near the city. During his residence on the Pacific coast Dr. Lubeck delivered many lectures, sermons and addresses in San Diego, Coronado, Los Angeles, Santa Barbara, Montecito and San Francisco. In one of these places he conducted a preaching mission. Several urgent requests have been made him to take up permanent work in California, and he is now seriously considering some of these. His appointments for this summer in the East include one Sunday at St. Andrew's Dune Church, Southampton, Long Island; six Sundays at the Church of the Transfiguration, Norfolk, Connecticut, and nine Sundays in Grace Church, New York City.

THE REV. HENRY K. SHERRILL has been elected rector of the Church of Our Saviour, Boston, to succeed the Rev. Reginald Heber Howe. Mr. Sherrill, who was for three years assistant to Dr. Mann at Trinity Church and later chaplain of Base Hospital No. 6, has accepted and will assume his new duties in the autumn.

THE REV. WALTER WILLIAMS, for the past eighteen months assistant minister at St. James' Church, Richmond, Virginia, has accepted a call to the rectorship of Emmanuel Church, Harrisonburg, and will begin his ministry there the first week in June. His address will be 660 South Main Street, Harrisonburg, Virginia.

THE REV. EARLE WENTWORTH HUCKEL will become assistant minister in Calvary Church, Germantown, Philadelphia, on June 1. His address will be The Rectory, 318 Manheim Street, Germantown, Philadelphia.

THE REV. HENRY SMART, B.D., assistant rector at Zion and St. Timothy's Church, New York, received the degree of doctor in divinity (in course) from University of King's College, Windsor, Nova Scotia, at the commencement exercises on May 8.

THE REV. A. A. MCCALLUM, who has been in France for eighteen months as chaplain of the 149th Field Artillery, has returned and taken up his parish work at St. Elizabeth's Church, Glencoe, Illinois.

THE REV. ROYAL K. TUCKER, formerly

chaplain captain of the 102 Ammunition Train, 27th Division, A. E. F., has taken the *locum tenency* of St. James' Church, Baton Rouge, Louisiana, for the summer.

THE REV. CHARLES EDWIN HILL, who for the past two years has been doing post graduate work at Columbia University and the General Theological Seminary, has accepted a position as assistant at Trinity Chapel, New York. Since last autumn he has assisted at the Sunday services, but on October 1 will be added to the regular staff.

THE REV. WILLIAM LAWRENCE WOOD, of the Diocese of Western Massachusetts, chaplain of Bellevue Hospital Unit, No. 1, A. E. F., recently returned from France, has undertaken temporarily the care of the missions at Santa Paula and Fillmore in the Diocese of Los Angeles, made vacant by the resignation of the Rev. A. J. G. Dowie.

THE REV. BENJAMIN T. TREGO, from the Diocese of Albany, has taken charge of St. Clement's Mission, Huntington Park, a growing suburb of Los Angeles.

THE REV. WILLIS P. GERHART, of St. Elmo, Tennessee, began his duties as rector of St. John's Church, Charleston, South Carolina, on May 11. Mr. Gerhart succeeds the Rev. G. Croft Williams.

MISS GRACE McCULLOUGH, of Calvary Church, Ashland, Kentucky, who has been over seas engaged in Red Cross service, returned during April.

A MEETING OF THE EXAMINING CHAPLAINS of the Diocese of Lexington was held recently, at which Mr. Ira D. Lang, candidate for holy orders, now in charge of the work at Bellevue-Dayton, was examined for the diaconate; and the Rev. W. B. Dern, deacon, formerly general missionary of the diocese, for the priesthood.

ALL COMMUNICATIONS intended for the secretary of the Standing Committee of the Diocese of Lexington should be addressed to the Venerable F. B. Wentworth, Winchester, Kentucky.

THE REV. WILLIAM H. JONES, chaplain 135 Field Artillery, A. E. F., has reached home, and resumed his duties as rector of Trinity Church, Warren, Pennsylvania.

THE REV. WILLIAM E. VAN DYKE, who was in France under the Y. M. C. A., has returned to his parish. St. Luke's, Smethport, Pennsylvania. The *locum tenens*, the Rev. Elijah H. Edson, who was presented a purse of gold amounting to \$500 as a token of appreciation for his very efficient work from the members of St. Luke's and friends and Red Cross workers of Smethport, has become civilian chaplain at Camp Lee.

THE REV. HARRY L. TAYLOR, Ph.D., rector of Trinity Church, Erie, has returned after his leave of absence in Florida and resumed charge on the first Sunday in May.

THE REV. CLAUDE C. THOMSON, the *locum tenens*, has been appointed by Bishop Israel, minister-in-charge of Holy Cross Church, North East, Pennsylvania.

THE REV. RICHARD E. BALDWIN has taken charge of the work at Brookville, Pennsylvania.

THE REV. FREDERICK WELHAM is minister-in-charge of St. Andrew's Parish, Clearfield, Pennsylvania.

May 31, 1919

THE REV. W. A. RENDER, who has for some years been in charge of the missions at Trumansburg and Interlaken, New York, has resigned, and will remove from the Diocese of Central New York.

THE REV. CYRIL HARRIS, late in army work and formerly holding a similar position in the University of Michigan, has been made student pastor at Cornell University through the efforts of the General Board of Religious Education. Under normal conditions he will find not less than 600 students affiliated with the Church.

THE REV. THATCHER KIMBALL of Epiphany Church, Dorchester, Massachusetts retains the services of a woman who visits the homes of his parish for the express purpose of helping parents to guide the religious education of their children. This worker also holds classes for small groups and is recognized by the parish as specializing in the spiritual development of home life.

THE REV. S. U. MITMAN, D. D. resigned as field secretary of the Province of Washington. Dr. Mitman has contributed to the teacher training and church Sunday School development of the province. He continues his work as professor of Religious Education at the Philadelphia Divinity School, and has accepted the position of warden of Leonard Hall, which is to become the preliminary training school for Bishop Talbot's candidates for the ministry.

THE REV. GEORGE LONG, the executive secretary of the Province of the Mid-West has an unique work. He is the first administrative officer in the Church to be elected and paid by a synod. Through him the Mid-West will attempt the interesting experiment of having one officer through whom all missionary educational and social service work in the province will be unified. He is a member of all commissions and committees. They have the privilege of requesting from him such executive work as calling meetings and carrying out, from an administrative point of view, the programs and plans which committees and commissions determine. He will know the personnel of the province, discover those men who are equipped to make special contributions in missions, education and social service and direct their energies so that the efforts will count in provincial life.

THE REV. MALCOLM TAYLOR, chairman of the Board of Education of the Province of New England, in his own parish, St. Thomas' Church, Taunton, Massachusetts, has retained Mr. J. Franklin Hawkes, one of the high school teachers as lay educational assistant to the rector. Mr. Hawkes is the son of a clergyman, and deeply interested in religious educational work from the lay teacher's point of view. He has revealed a rare capacity to interest and hold boys. The educational planning and administration of the parish will be largely in his hands.

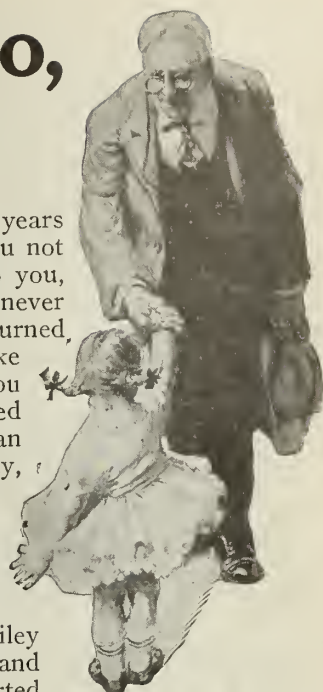
THE REV. DAVID VINCENT GRAY has given up his work at St. Mark's, Pittsburgh, and has become priest in charge of St. Andrews's, New Kensington, Pennsylvania. He is already at work in his new field of labor.

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The Churchman

Saturday - May 31 - 1919

THE BISHOP OF NEW YORK

THE Bishop of New York is more than a bishop of an American diocese. He is permitted by the privilege of his office to be a conspicuous citizen of the nation. The whole American people claim him for a servant. They are eager to trust and follow him; but if he disappoint them, they forget him and go their way. His office opens opportunity, it does not win him distinction.

The lavish testimony of affection for Bishop Greer which followed the announcement of his death is very instructive. It would have amazed him, we think, but it would have made him very happy to know that people had all along, during the quiet years of his episcopate, understood and valued him for what he most desired to be—a Christian. When the news ran through the city that our bishop was dead, the Christian instinct leaped unerringly to the right word of eulogy. People said the praise he most wished to have earned. There were more glittering things that might have been counted to his honor, but it is a dangerous sign when men take for granted that a public servant is a Christian and forget to phrase in their gratitude and grief just what the winning grace of it has meant to them. So it was, we say, instructive that people far and wide spoke of the beloved Bishop of New York as a Christian, and then paused as having said the final and meaningful word.

A bishop's office can be a simpler thing than we sometimes make it to appear. We think that Bishop Greer taught us that. Apparently it never occurred to him that he was a conspicuous person. But it weighed heavily upon his conscience that he was a responsible person, responsible to his Church and his Lord and Master Jesus Christ. What men expected of him did not trouble him overmuch. But he did sorely want to understand and do the thing that his Master expected of him. We think that it must have been this which made him seem so simple and so humble always.

As the years of bitterness engendered by the war recede in the background, and as Christians become able to examine, without too passionate and personal a reference, what the war has meant, we think that the American Church will be very proud to remember how the bishop of our largest diocese carried himself through those febrile years of the horrible conflict. Bishop Greer was too humble-minded to think that he might not be wrong in his opinion of a Christian's part in war. There are individualists who shout their opinion the louder when they find that theirs is the only voice. But the bishop, with the steadfast loyalty of the saints, refused to violate his Christian instinct by joining in the chorus of those who shouted their hate on the street corners and from the housetops cried out their convictions "of the one way out." Loyal Christians find in the gospels many lights to guide them. These lights do not always illumine converging roads to one clear duty. It was

natural that Bishop Greer should have read the Master's words about forgiveness, loving one's enemies and turning the other cheek, and have been puzzled and saddened by what he saw around him. At the great meeting in Madison Square Garden when Major Whittlesey, the hero of the lost battalion, said, "You don't find men in the trenches hating the Germans. If I met the Kaiser I should offer him a cigarette," Bishop Greer turned to some one sitting next him on the platform with the remark: "If I had said that they would have hissed me." The Gospel's appealing message of love, ringing clear as a silver bell, left our bishop with a troubled conscience throughout the war. He looked at the wickedness and growing hate, stunned and mystified. His attitude troubled some earnest Christians who saw in the heat of righteous indignation their shining duty; but we wonder if we shall not some day, all of us, see that the bishop's perplexity over the war came from thoughts of the heart deeper than those of many of his brothers, equally sincere, who saw singly and with the crowd.

We recall his saying in the midst of the war, "I am amazed to know that there is so much wickedness in the world." That was not the naïve confession of one who had lived securely above the currents of evil and cruelty in life. The wickedness which stunned him was a new wickedness which the war was revealing, a wickedness not in the heart of men, for he trusted men, but in the heart of civilization. How a thing that looked and spoke so fair could go so wrong was an enigma that perplexed and saddened him. It is not greatly to our credit that the perplexity of that problem did not lead many more among us to ask whether organized Christianity had not in receiving the world's subsidy made a tragic surrender of loyalty to its Master.

We may well be happy that during those years of hate and fear, Bishop Greer uttered no word which need cause him regret today as he sees in the radiant love of the Christ how much a heart of love means in the Kingdom of Heaven. That is all that matters now.

CHURCH UNITY AND ROME

THE report which has for some weeks been unofficially circulated in our daily papers has now been confirmed—the Roman Catholic Church will not take part in the World Conference. Cardinal Gasparri stated the reason: "The unity of the Church, in the opinion of Rome, can only occur by all returning to the Roman Catholic Church." The Pope is said to have added that he by no means disapproved of the participation in the conference of those not united with the chair of St. Peter, but on the contrary he earnestly desired and prayed that those who take part in it may, by the grace of God, see the light and reunite with the visible head of the Church, by whom they will be received with open arms.

The envoys of the commission, Bishops Anderson,

Weller and Vincent, Dr. Parsons and Dr. Rogers, have performed the duty entrusted to the commission by the General Convention,—to bring about a conference for the consideration of questions touching faith and order and to ask all Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour to unite with us in arranging for and conducting such a conference.

The Roman Church is such a communion. It has been asked to take part in the conference. It has refused to do so. But it desires that those who may take part in the conference may see the light and return to the open arms of the mother Church. For these kind wishes, much thanks!

Undoubtedly, in the years that are to come, we shall journey to Rome again and even again, and we shall be told, as often as we journey thither, what we long ago knew, that there is only one way by which Rome can approach the question of unity—the submission of alien communions. It is well for Christendom that Rome is obdurate and is not wise enough to make concessions. Were she more flexible, more statesmanlike, some fine day she might by a winsome show of yielding entice Anglicanism back into her motherly arms. That would be a tragic event for Christendom.

No peace with Rome until Rome is no longer Rome! THE CHURCHMAN has no tears nor regrets over the Vatican's polite "No." It is, indeed, hard for us to write upon this matter except with our tongue in our cheek.

MAZZINI'S PRINCIPLE OF UNITY

WHEN we see in the various Churches of Christendom evidences of a common conception of spiritual liberty, we shall begin to dream dreams of a united Christendom, but not before.

Few men loved liberty or hated militarism more than did Mazzini, but when he was urged to attend the peace conference at Lucerne, he refused to go, for he argued that peace could not become the law of human society until that society had passed through a conflict which should establish life and association on the foundation of justice and liberty. He concluded with these words:

Duty points the way to the object we should seek: that is, the triumph of the moral law, and the suppression of whatever stands in the way of its fulfillment; the reconstitution of Europe; the sovereignty of the free and equal associated nations; aid from all to all for the emancipation of those who are oppressed, for the relief of those who suffer, and for the education, the independence, the armament of all.

This object—why not say it?—is a last great holy crusade, a battle of Marathon in the service of Europe for the triumph of the principle of progress over the principle of inertia and reaction.

Mazzini was right. To have bound together feudal nations in a league with democratic peoples when they shared no community of interest in human liberty would only have shackled the processes by which liberty is attained. Only free states can become partners in a democratic enterprise. The war has taught us how impossible it is to have a world safe for democratic, non-militaristic peoples while feudal wolves are at large among the nations. Imagine, for example, a league of nations to enforce peace with William Hohenzollern or Bismarck at the table! Leagues and unions without a common spirit

are doomed to be fruitless. Our hope in the League of Nations today rests entirely upon the success of the democratic impulse governing the great nations of the world. Without that common impulse, no league can bind peoples together for the pursuit of a beneficent purpose.

Mazzini, as the event proved, was wise in not attending the conference at Lucerne. It would have been only a waste of his precious hours. Italy, struggling to shake off her chains and stumbling forward into national liberty, could not link arms with the Austrian tyrant in the pursuit of justice and liberty. It would have been hypocrisy for any two nations in Europe at that time to use the same words to describe their purpose, for they shared no purpose. No artificial bonds could bring them into political unity.

Is Christendom as a whole ready today for Christian unity? We see no evidence of such preparedness. Certain Churches will need to pass through a revolution as radical as that which has of late swept through Europe before unity would be a blessing rather than a menace to Christianity. We think that the war has helped us to see wherein to look for unity in religion. It will never come and would not be worth having even if by cleverness we could encompass the end, until the Churches acquire a larger measure of the spiritual freedom that is in Christ Jesus. In His freedom there is unity. The Episcopal Church will not make concessions to Rome. Why need we do so? The road on which we shall travel towards unity is in quite another direction.

THE WEEK

Chronicle and Comment on Current Events

A LEAGUE THAT WILL SAVE

THE announcement of Mr. Henry P. Davison, president of the American Red Cross, that a league of Red Cross societies has been established with headquarters in Geneva, stirs the imagination. Its aim is so beneficent, so practical of such common sense that one wonders why we needed the war to set it shining in our hearts.

The objects of the society are to promote in every country of the world a voluntary, national Red Cross organization, having as its purpose the improvement of health, the prevention of disease and the mitigation of suffering, and to promote the welfare of mankind by furnishing the medium of knowledge to prevent disease and to treat it and to spur properly constituted agencies to swift and efficient work. What we hope to accomplish might be put under three heads: to develop everywhere a greater sense of responsibility toward mankind; to distribute throughout the world scientific knowledge on the same basis to all, and to provide a sure method of cooperation and coordination in meeting international disasters.

Isn't it cruel and stupid and disgraceful that any large portion of the human race should possess the knowledge and the material resources with which to prevent plagues and famines among other portions of the race and yet should sit idly by and do nothing? Of course something has been done—after the famine and the plague are in full swing, we send relief. But that is a stupid way for intelligent people to conduct their affairs.

The league of Red Cross societies proposes to use both the intelligence and the material resources of the civilized world to prevent disease throughout the world.

THE UNITED OFFERING MINIMUM WAGE

EVERYTHING that is being said about the inadequacy of the clergyman's stipend could be said with equal justice about the inadequacy of the woman worker's salary, and this besides: the superannuated deaconess or parish visitor has no Pension Fund.

A salary standard has been set for the foreign missionary; she receives a stipend ranging from \$600 to \$1100 according to her length of service. A standard of training has also been set for her. The degree of professional excellence which characterizes the work of women in the foreign missions of the Church is sufficient proof of the wisdom of insistence by the Board of Missions on these standards. But in the domestic field where appointment is made by the bishop, this is not the case. Rumor has it that one deaconess in the southern mountains is living on \$250 a year. The records at the Church Missions House show that there are many United Offering workers who receive between \$300 and \$400 a year. The conference committee of the Woman's Auxiliary is trying to insist upon the same standard of training and of salary at least for those women appointed under the United Offering for work in this country as obtains for those in the foreign missions service. They have set \$600 a year as the minimum wage. This will improve the condition of many missionaries. But it is a grave question whether the Woman's Auxiliary should go on record as tolerating even \$600 as a minimum wage.

LEXINGTON FARMERS AND PROHIBITION

MOST of us had settled down into the conviction that prohibition, by the adoption of the amendment to the Constitution, had made its fight and won. By due process of law the country had made known its will and that will was to be made effective. But apparently such is not the case. The opponents of national prohibition are writing and speaking as if the law can be made a dead letter without first taking it from the statute books. First labor is being encouraged to say "no beer, no work." People who like to smoke an after-dinner cigar are being made the targets of "propaganda" to induce them to think that it is their turn next. The other day we received a comely little envelope filled with an enticing invitation to attend a great mass meeting to be held at Madison Square Garden, New York, in behalf of a movement to kill the eighteenth amendment. The invitation opened with this moral falsetto: "By the presence of its best and most representative citizens, let New York show the country in no uncertain way, that it stands now, and will forever stand, for those things for which the soldiers of the American Revolution fought. One hundred and forty-four years ago the Lexington farmers fired the shot that was heard round the world."

How the scions of our ancient stock ought to flock to the Garden when they hear that ringing call! The hypocrisy of this agitation against prohibition is blushingly evident. The liquor interests are not interested in a long fight to repeal the eighteenth amendment. They are not willing to wait ten or fifteen years to wipe out the amendment. What they aim to do is to make it a dead letter. They are urging people to defy the law. Decent citizens can take only one position. Obey the

law until it is repealed. The country has voted to try national prohibition. It will be tried. It would be well to heed the warning which Bishop Lawrence gave in his recent convention address:

Timid and conservative people are shaking in their shoes at the sound of Bolshevism and lawlessness. They insist that the laws must be observed and that those who disobey or evade them are dangerous characters. Some of us who are not Bolsheviks will soon have a chance to test that out. Soon the execution of war prohibition and later of constitutional prohibition will begin. The question will then be not that of temperance, but of loyalty. . . . The point is, are we going to obey the laws or not? Are we going consciously to evade the law or not? Are we going to be lawless or loyal? No man who breaks the law in order to have a drink can complain if a brick goes through his window some riotous evening.

THE WIDOW'S MITE

UNTIL civilization can so order its government that law will prevent notorious crooks and swindlers from playing upon the ignorance of people by inducing them to invest their small or large savings in bogus stocks and securities, there ought to be a widespread campaign of education to teach people the danger of getting 200% return on their investments. Just now the oil sharks are filching the savings of all sorts and conditions of men. The daily papers are full of the scandal. The mails are stuffed to breaking with "literature" tempting fools to grow rich. We heard recently of a widow who sold her mite of gilt edge bonds to make a plunge in one of these "sure" speculations.

Some day when our national and state governments find time to look after some important matters, a way will be devised to put behind the bars the thieves who peddle out stock that never was or never will be worth anything. Meanwhile civic organizations, church clubs, women's clubs and similar educational institutions might well attempt to give elementary instruction in "what not to buy."

STARVING

"I TELL you that Americans could not sleep nights—the right kind of Americans—if they knew the misery of Europe in its savage reality." These are the words of the president of the American Red Cross on his recent return from Europe. The heart-sickening fact is that people don't care. The war has hardened us. It has paralyzed the imagination. Russia is starving, but if the blockade can break Bolshevism, most people are quite willing to let Russia starve. We are all keenly alert to the barbarism and cruelties and atrocities of war; but there is a new kind of war, more cruel, more unchivalrous, more deadly than any war of high explosives. It is the blockade. Quietly block the channels of import; sit by and wait. In months the children and women, the old, and finally the strong will drop in the streets. The country is conquered. The civilized world is willing to conquer Russia thus. And we are the people who wept salt tears for generations over Kenyon's Siberia. What mockery! What food for cynicism! America has left the world to the statesmen who sit in Paris and they have for our hunger of faith given us stones.

SATURDAY NIGHT SERMON

BY THE REV. GEORGE THOMAS DOWLING, D.D.

How It Feels to Be Seventy

The days of our years are three score years and ten; and if by reason of strength they be four score years yet is their strength but labor and sorrow for it is soon cut off and we fly away. Psalm XC.—10.

THE first reflection which comes to an active man standing within two days of the dead line, born June 2, 1849, is that this text is not true. It is not a statement of fact; it was never intended to be. It is just poetry. These words are a part of a song; a beautiful song, a sacred song to remind us of the brevity of life, a worshipful and appealing song, but just a song, to be interpreted with the same poetic license as any other bit of poetry.

It never has been true in the sense in which it is usually accepted. And since it was written human life has been greatly lengthened. Dr. H. F. Biggar, physician to John D. Rockefeller, states that only three centuries ago the average period of life was less than twenty years. Now it is more than forty.

Today, where is the old lady in her cap sitting in the corner with her knitting? Gone, and in her place there stands the chairman of the Civilization Committee of the Bullfrogtown Woman's Club. And where is the "old man?" Gone, and in his place "the elderly gentleman," with better teeth than he ever had before, thanks to the modern dentist; with new eyes, thanks to the modern optician, and if he chanced to have "no hair on the top of his head, the place where the hair ought to grow," a toupee makes him actually handsome. Where is Shakespeare's old man of the "seven ages"; "sans teeth, sans eyes, sans taste, sans everything?" Have you seen him lately? He certainly is not walking under your hat.

Here is an interesting fact:—On his eighty-second birthday an eminent lawyer of New York City who at eighty-five years of age is still famous for his genial wisdom and wit, delivered a speech. He eulogized the words of this text as literature, but held up to derision poor old David for ever having written it. He more than intimated that "the sweet singer of Israel" never would have thought of dying at so youthful an age as three score years and ten if he had not been too indulgent with wine, women and song. "As for David's character," he exclaimed, smiling broadly and lifting his hands as though in despair, "Well! David certainly lived the life."

Now it is true that the psalmist did not always live as he might have lived; and it is from his own writings we learn the fact, and of his repentance and forgiveness. But something else is also true: *He never wrote these words and the Scriptures nowhere intimate that he did.* Indeed, if the tradition be correct which in our Bibles is prefixed to this psalm, it was written by Moses, who had so little idea of its being literally expounded that when he himself reached the dead line of seventy he simply stepped over it and went on with his work, entirely forgetting to die until he was one hundred and twenty years old; and even then he died young, for "his eye was not dim nor his natural force abated."

What does all this teach? Except in case of accident or untimely disease there isn't any dead line for the man who refuses to be dead. The jumping off place? Yes,

for those who choose to jump; but the writer of this Saturday Night Sermon has the honor to announce that he isn't dead and he isn't going to jump, though he is going on a vacation from these scribbles for the next three months. Yet he intends to preach every Sunday as usual. After an experience of three score years and ten filled to overflowing with blessings and glad surprises, he was never happier in his life.

And now my good people who have been feeling "old" because of the popular misinterpretation of this text, isn't this good philosophy? Would it not be good for you? Take down from your shelves the biographies and realize in what good company we are; we "old fellows" who refuse to be old.

The world owes a lot to our crowd. Why if every man had had his head chopped off at seventy, do you know what humanity would have lost? To begin with, they would have lost the *Ten Commandments*, for Moses handed them down when he was long past eighty. And coming to more recent times they would have lost *Faust*, for Goethe was eighty-three when he completed that. They would have lost *Crossing the Bar*. Tennyson was over eighty when he wrote that, his swan-song. And when he read it to his son, his son said, "Father, that will stand as your masterpiece," and it does. William Ewart Gladstone won one of his greatest political victories after he was eighty and he was prime minister of England. John Wesley at eighty-eight preached almost every day and carried on his shoulders the care of all the churches. What would the Allies have done without Kitchener, or Foch or Joffre or Clemenceau? All of these have their foot near the dead line or both feet across it.

It is true that for us the ship is nearer port than it was. It may be almost there. And we must begin to slow down a bit and take in some sail. But youth is not alone a matter of years. It is a matter of inward conditions, of your attitude toward life, of spiritual vitality, of world wide interest, of some kind of work, and of joy in that work. The only man who is old is the man who has stopped growing. The mortal must be kept alive by the immortal inside, *and in God's name I tell you that it can be.*

Here then is my last wish for you as I bid you good-bye for a little time. May you have a happy summer, and many more. And when the hour shall come for you to cast anchor may you have lived long, dying young. When Sir Beerbohm Tree responded to a toast at a dinner given him at Harvard University shortly before his death he said: "Whom the gods love die young, because whom the gods love never grow old." Good-bye.

NON PILATUS SOLUS

BY RICHARD JAMES

OH Pilate, for your weakness we condemn you;
You yielded up the Christ when hard beset;
You found no fault, yet feared the mob's displeasure.
We loathe your sin and shame—and yet—and yet

I wonder if my guilt is not the greater
When in temptation I the Master fail,
And by my sins inflict wounds far more grievous
Than those of piercing thorn, and spear, and nail.

A DIOCESE WITH A PROGRAM

BY PAUL J. BRINDEL

A FEW years ago jokes about Kansas were quite the vogue. Whether they were about John Brown, prohibition, woman's suffrage, cyclones or sunflowers, they were sure to get a laugh.

The Church in Kansas, however, never shared in the fun making. Wealthy churchmen in the East grew hardened to appeals for Prayer Books, hymnals, altars, money and everything needed to establish a little known Church in a strange country just emerging from primitive frontier life. A diocese Kansas finally became but a missionary district it remained in actuality.

Then just as in 1916 when Kansas women helped to upset the nation's calculations by disobeying their husbands and voting for Mr. Wilson, the Diocese of Kansas surprised the Church. "Kansas had a larger percentage of communicants in attendance at its diocesan convention than any other diocese," was the news that came out of Topeka last May following the fifty-ninth annual convention, at which over 500 communicants registered, two-thirds of them from out of town.

"That's all right, but they won't come back next year," said many, especially bishops.

But they were wrong, for the attendance at the sixtieth annual convention in Grace Cathedral, Topeka, May 18-21, was as great as the total number of communicants in the diocese. Of course they were not all churchmen, two-thirds of them were not, but that is just another item to the credit of Bishop Wise, who in addition to sending a personal invitation to 1,000 communicants in the diocese, also invited by letter every Topeka minister, and on the Sunday morning the convention opened had a quarter of a page invitation in the Topeka *Capitol* headed: "Get Acquainted with the Episcopal Church."

For a week before the convention opened advance stories in the Topeka and Kansas City newspapers and throughout Kansas called attention to the choice program of speakers Bishop Wise had arranged. No wonder then that 2,700 persons attended the four Sunday services to hear the Rev. Francis S. White explain the Nation-Wide Campaign and to hear the Rev. Bernard Iddings Bell, the Rev. Dr. Gardner, of the Board of Religious Education, and the Rev. H. Percy Silver, rector of the Church of the Incarnation, New York. Or that 500 of them returned twice for two special evening services to hear the same speakers and Chaplain Evan Alexander Edwards of the ill-fated 35th Division explain the Argonne slaughter and to learn how to sing from the new church hymnal from Dr. Lutkin, dean of the School of Music, Northwestern University.

Daily convention addresses that were well attended by outsiders were Mr. Frank Shelby's talks on the



THE RT. REV. JAMES WISE, D.D.

Bishop Wise has been singularly successful in making his diocesan convention popular and useful

Brotherhood of St. Andrew and the church publicity talks by Paul J. Brindel, Charles Haynes, the Rev. Joseph H. Harvey, the Rev. Carl W. Nau, and the Rev. Chester Wood of the diocesan publicity committee.

The best part of it is that these large conventions in just two years have made Kansas really a diocese—one that the entire Church can well be proud of. For while the Church nationally was losing over ten thousand communicants in 1918, Kansas in the ten months the churches were open gave Bishop Wise a six per cent increase to report in his annual message.

But the laymen of the diocese were not satisfied. In his convention address Bishop Wise asked for individual pledges towards \$6,000 to give the diocese the services of Senior Chaplain Otis E. Gray, of the 89th Division, as diocesan missionary espe-

cially for work among the returning soldiers; a business administrator; an educational secretary; and a \$500 advertising and social fund for the use of the rectors in the towns where our state schools are located. Half of the sum was subscribed during the convention, and then V. H. Branch of Wichita, chairman of the committee, announced that the total is to be \$10,000 instead of \$6,000. This sum will be available for church extension work besides the annual assessment for diocesan missions, which has been more than tripled during the last two years.

Kansas did not stop with providing for herself, however. The convention voted to extend the operations of the bureau of diocesan publicity and advertising created last year, so that the clergy of the entire Church may have some expert on church publicity and advertising to consult until the General Convention can create a national bureau. Because the Rev. Carl W. Nau by systematic advertising was able to report a communicant increase of 26 per cent in "The Little Red Church on the Corner," as he trademarked St. Andrew's Church in Emporia, the new Kansas advertising bureau which is called the Diocesan Publicity League adopted an eight-point program which half of the Kansas clergy have agreed to follow during the coming year. 1—Sale of church periodicals in every parish; an annual tag day for yearly subscriptions; the placing on file in every public library and public reading room at least one current church publication. 2—Weekly newspaper advertisements of a propaganda nature, explaining and featuring the Church and not an individual, copy to be furnished by the Publicity League and to be paid for by the profits from the weekly sale of periodicals and the annual tag day. 3—Display of church art posters in prominent windows, hotel lobbies, etc., and a prize poster contest among high school students. 4—An annual high school essay contest on Henry VIII and the Church, the winning essay to be

published in local newspapers. 5—Exhibition and sale of etchings of famous Anglican cathedrals and the gift of several to the local public library and high school. 6—Gift of several popular books explaining the history, doctrine and teachings of the Anglican Church. 7—An

annual mission with aggressive advertising and thorough parish organization. 8—A church attendance campaign with weekly check of attendance and utmost care to see that tracts and other church literature is handed each stranger who attends the services.

MY SUMMER CHRISTMAS TREE

BY EMMA PLAYTER SEABURY

A WONDERFUL tree for my Christmas I've found,
I am sure it is eighty feet high,
Its roots reach down under my ferns in the ground,
And its top like a plume in the sky.
Its branches are hung with the daintiest nests,
And tiny eggs speckled and blue,
And robins are there with the reddest of breasts,
And meadow larks sing, and orioles swing.
Would you like me to send it to you?

The marvelous thing are the glorious lights
That shine on my beautiful tree,
Its candles are stars, through the long summer nights
They glimmer and twinkle at me.
When the sun goes to sleep in the lake's foamy bed,

And the moon boat swings up to my view,
Then the night hangs its candles all glowing and red,
They flash out for me on my wonderful tree.
Would you like me to send it to you?

My hammock sways under this evergreen tree,
With its soft lacy branches and bars,
And the nests and the birds and the sparkle I see
Of its circles of radiant stars.
The baby birds stir in the riot of song
And the eggs are so speckled and blue.
And the waters shine through as the lake lirts along,
And jenny wrens chase with the chipmunks a race
By my Christmas tree. What shall I do?
Would you like me to send it to you?

FISHING: WHAT A BOY THINKS

BY HENRY BRADFORD WASHBURN, JR.

FISHING is a very bad habit when out of season. You should not fish to much because the fish are disturbed and move from place to place; they get scared and won't bite. I have fished to eat. It is not good to fish for fun and after you have got a great many fish to throw them away or give them to the cat. God never intended them to be thrown away, he expects them to swim around and chase their tails.

I think the law that specifies a special time of the year for fishing is very good. I have never liked to take the hook out of the fish's mouth, it makes me feel bad and I know that the fish don't like it. They make a little grone and are off to the happy hunting ground.

Big brook trout are usually found under stones in brooks deep in the forest. They vary in size from about six inches to two feet, they are white and black on the bottom and black with red spots on the top. The best time to catch trout is in the early morning around seven or eight. I caught a thirteen incher at eight one morning. Another time is in the evening about an hour after the sun has gone down. At these times the fish

are awake and moving around and make a side spring for the first fly they see on the water.

To bait trout it is all ways best to use an imitation fly. For early morning and night use white miller. If you want to fish in the late morning or afternoon, use brown hackle or parmachene bell.

It is all ways best to stand at least ten feet from the water. I have always had good luck with a steel rod. The best store to get them at is Abacrombi and Fich, Madison Ave. and 45th St. Most people think that children living in a city have no chance to fish. That is not true because I have caught a lot of tommy cod off the 79th St. dock, New York. If you want to do this, solder a bell onto the end of a strong piece of wire, on the other end a screw. Fasten this on the dock by means of the screw. Have about a hundred feet of line with about three hooks on the end of the line with a sinker. Tie the loose end of the line to the wire and throw the line into the water. When the fish bite the bell will ring. Give the line a quick jerk and pull the fish off and rebait. Use sand worms for bait. If you don't want to trouble to make this outfit you can buy it for about two dollars.

DR. PARKS' TRIBUTE TO BISHOP GREER

It is a deep regret to me that I am not permitted to join with you in the services of this day and speak a few words concerning one who was the dear friend of many of us and the beloved bishop of us all.

Of Bishop Greer's activities when rector of this parish, I have had the privilege of speaking more than once. Of his administration of the diocese others better fitted than I will doubtless speak at length in due time.

It is of the man that I would say a few words. Bishop Greer was an unusual character inasmuch as he combined harmoniously apparently irreconcilable contrarieties. He was a practical idealist, a brilliant preacher and a wise and far-seeing administrator. He was a mystic and a rationalist. He was a man of indefatigable industry and of a gentle and affectionate nature. We have all known men who possessed some of these qualities to a high degree, but I know of no man in my generation who has combined so many dissimilar qualities. But apart from his natural gifts there was the gift of grace. He had what the Romans called genuine piety, that is love and reverence for his father and mother, the influence of which continued to the end of his life. He was a simple and devout Christian. However far modern opinion and discoveries of the laws of the universe affected his mode of thought, there always remained the simple faith of the disciple of Jesus Christ. Almost from the beginning of his ministry he was called upon to minister to men and women of wealth and he appreciated both the responsibility and opportunity of the right use of the goods of this world.

He had a most profound and loving sympathy with the poor. It is not improbable that advantage was taken of his kindness by unworthy people, but that is a small matter when we remember what he did for the sick and the unfortunate. It may be said of him, almost more than of any one we have known, that "He never turned his face away from any poor man," and yet he avoided the snare which has been made the reproach of the Church, of pauperizing the poor and relieving their immediate necessities without regard to the ultimate effect upon their character. St. Bartholomew's Parish House

Dr. Parks, who is confined to his room while recovering from an operation, sent the following letter to be read to his parishioners in St. Bartholomew's Church in the City of New York on the Sunday following Bishop Greer's death. The Churchman asked permission of Dr. Parks to publish the letter in this issue.

is the monument to his conception of Christian charity. It is a home where opportunity is offered for the development of character without regard to racial or sectarian divisions. He was more than the president of the various organizations, he was the friend not only of the workers but of the members of the various clubs.

His relation with his brethren of the clergy was ideal. While the

rector of Grace Church, Providence, he was the right-hand man of the bishop and was consulted by the younger clergy as perhaps no bishop has ever been consulted. In all my long friendship with him, which extends over forty years, I can recall no word ever spoken by him of a brother clergyman except in praise and admiration. Where this was not possible he studiously kept silent and what was true of his relation to the clergy was true also of his relation to the laity. He was a Christian man. He avoided as far as possible all ecclesiastical phraseology and was entirely free from affectation. He won the hearts of those who knew him by his genuine and sympathetic manhood. Loyal and devoted to his own Church, he had a just appreciation of the divers ways in which God is speaking to mankind through His Son. He indulged in no fantastic dreams of church unity but entered into practical fellowship with our sister Churches. His true catholicity of spirit was recognized by the Roman Catholic Church when, on the death of Archbishop Corrigan, he was asked to act as one of the pallbearers. There is perhaps no other instance in history where the Protestant minister has been asked to take part in the burial of a Roman Catholic priest. One of his last official acts was to invite to the pulpit of the cathedral brethren of many names.

His has been a long and prosperous career; he sought no office and declined no responsibility, he labored more abundantly than us all and died as he would have wished, working to the very last. In the midst of our sorrow we are glad to know that he enjoyed that which should accompany old age: "Honor, love, obedience, troops of friends." All our lives have been enriched by his influence and we thank God for his good example.

THE BROOKLYN BRIDGE AT NIGHT

BY UNA HUNT

LIKE skeleton mountains eaten by frost
Etched on the sky with fantastic line,
Lawful and varied as crystallized forms,
Splendid with towers stand allied towns;
Airy as cobweb the bridge flung between,
Remote as a cloud spanning the river;
The meteor path of the tramway's flight
As shining like jacinth across the sky
Vibrant and eager they flash on their way,
With trails of flame on the waters below
Star splashed by the lights of the cities.

THE CHURCH'S TASK IN THE NEW AGE

BY THE VERY REV. WILLIAM PALMER LADD

WE are living today at the beginning, perhaps, of another great age in the life of the Church. How shall we relate our hopes for this new age to the Christian tradition of the centuries past?

From the early period we can and must revive something of that passion for brotherhood and fellowship which characterized the first Christian communities. We must recover, too, the unity of organization which was the necessary embodiment of that spirit of brotherhood and fellowship. We must conquer our unchristian sectarian rivalries and divisions and exemplify in ourselves the Christian principle of neighborly love before we can ever advance to large conquests against the powers of evil in the world without.

We shall not underestimate our inheritance from the modern period. We shall hope to retain its respect for conscience, its appreciation of the worth of the individual and of the subjective elements in religion, its zeal for truth.

But today are we not looking for some larger conception of religion than that which has prevailed so widely since the days of Luther and Calvin? In the Church as in the nation the need is for something more uplifting and compelling than even the best form of individualism. We seek the conversion of individuals, yes; but how impotent is the converted individual in an unconverted society! Individual penitence, yes; but a collection of penitent individuals will never make a regenerate society and what we really need is whole nations, cities, communities, churches, penitent, and doing works meet for repentance.

And so we are brought back, are we not? to face the task which confronted the mediaeval Church, and to desire nothing less than the redemption of society itself. Recognizing that individual redemption can become effective only in a redeemed social order, our ambition must be to win acceptance of the Gospel by society no less than by the individual. We shall desire to bring our religion to bear on all the social activities of the modern world, and to labor for a new politics, a new trade, a new industry, a new art, literature, and science, permeated through and through with the Christian ideal. The mediaeval Church grievously failed; and this was in part, certainly, for the reason that it never frankly faced its task. We, too, may fail; but at least we can frankly avow our purpose, and can set ourselves consciously, and, if we will, with devotion and hope, to the task of building up here on this earth in our own time a veritable Kingdom of God.

If we turn our mind to the political sphere, we must need see in the present international situation an inspiring challenge to Christian effort. Our country has come to a moment of extraordinary opportunity. The thoughtful Christian believer cannot doubt that God has chosen our people as truly as he chose the Israelites of old for a work of peculiar service to the nations of the world. "We fight," says President Wilson, "without rancor and without selfish object, seeking nothing for ourselves but

what we shall wish to share with all free peoples." We know this to be true; our motives are pure. We are free from many of the age-long prejudices which afflict peoples less young than ourselves. Our resources in money and in other sorts of wealth are immeasurable, and for the most part untouched by the war. We are, in fact, in a position to work effectively for a peace settlement on the principles of charity no less than justice, and for an era of good-will following peace. National animosities and rivalries have been beyond measure sharpened and embittered by the war; they will not quickly subside. On the other hand, friendships have been formed and tested and deepened. We face a day of decision. Are we to build our new national and international politics on the friendship and go on to greater friendships, or on the rivalries and go on to a round of unending rivalry? It is a question. But there ought to be no question as to the Church's mind, and as to the side on which the whole impact of its influence should be brought to bear. Nor can there be any doubt that the influence which the Christian Church could exert would be decisive, and fruitful of enormous good.

Our people have made sacrifices during the war for our allies. We have done it in order to win the war. But when the danger is past, and enthusiasm dies down, what shall we do? How about the restoration of shattered towns and devastated provinces? How about the feeding of hungry friends and enemies? How about the war debts of the nations which fought for our liberties long before we entered the war? Shall our rich fortunate country come to the rescue as a Christian brother and bear all it can of the common burden, or shall we hug our wealth and draw back into a selfish national indifference to the misfortunes of the old world? What shall the Church do to inspire the nation to great adventures in helpfulness, to a chivalrous spirit adequate to the needs of humanity? This is our day of decision. It is a time, certainly, for the Church to revive all its traditions, and they are many and glorious, which identify it with works of friendliness and reconciliation and unification, a time to cultivate that pure religion which is so potent a force in destroying the barriers between nations which ignorance and indifference, sloth, pride, and prejudice so readily and effectively build.

Again, consider what it might mean to win the acceptance of Christian principles in trade. It is a truism to say that trade as carried on now is war. Conducted under rules, to be sure, and with some regard to public opinion, as all warfare is, with a certain mercy to the non-combatant and to those who are put *hors de combat*, but in general ruled only by expediency, essentially unfeeling, giving its rewards now to the strongest, now to the possessing and privileged.

In the present crisis all governments have in an unprecedented way undertaken the supervision of trade and finances, and regulated them for the common good. But after the war what? The world will be poorer by many billions. There will be a demand for capitalistic effort, and a rush for trade advantage. There will be a temptation to foster monopolies, to favor the few at the ex-

pense of the many, and to indulge in new forms of corporate selfishness. It must be the part of the Church to help in the creation of a new standard of business ethics superior to the old. The Church must press home Plato's question "What is justice?" And it must not be put off with an answer which conforms to existing convention, but does not satisfy conscience, nor fit the realities of life. Business can doubtless be so organized that its rewards shall go less generally than now to the shrewd and merciless, and more often to the generous and public-spirited, and conditions can be secured that will make of a business career an opportunity for altruistic service as promising as the Christian ministry itself. The time may even come when there will be many like St. Francis to love poverty more than wealth, and to feel that in having nothing they are yet possessing all things.

Time fails for an exercise of the imagination on the application in detail of Christian principles to the many realms of social activity, to industry and art, literature, philosophy, and education. Industrial problems will cer-

tainly press for solution after the war. The situation will not be met by improvement of conditions merely. There must be a new order. The desire of the worker for a self-respecting freedom, for a fair financial return for his labor, for the opportunity to exercise individuality and the creative impulse in his work, is likely to grow more urgent. The clergy, if they are ever to make this Church a Church of the whole people and not the Church of a class, simply must become the champions of other interests than those of the wealthy and privileged. They must give the Church some worthy share in the furtherance of the coming industrial democracy. Art to be Christian must cease to be merely the plaything of the rich; it must be, as it was in the Middle Ages, of the people and for the people; the Church has no more honorable tradition than that it has been the patron of the arts and the promoter of civilization and culture. Literature, philosophy, and education can under the touch of the Gospel receive an access of life, and gain a new dignity and usefulness as they take their place in the new order, the Kingdom of God.

DO WE MEAN BUSINESS?

BY THE REV. BERNARD IDDINGS BELL

IN this last of three articles in which we seek to set forth some of the greatest needs of the Episcopal Church in the days that are upon us, at least as they have appeared to us in our observation of and work among over 4,000 church young men and 80,000 odd other young men at Great Lakes, the intention is to speak of the greatest lack of all. If all the things which we have mentioned—and others, too,—in the previous articles were accomplished; if we had determined to create church unity within our own communion, on broad, inclusive lines, that we might without shame summon others to attempted reunion; if we had set about a rational training for the ministry, designed to make priests and pastors instead of scholars; if the Lord's Supper had become again what the Master intended it to be, our chief act of comradeship with one another and comradeship with Him, and our Prayer Book had been reasonably changed according to the suggestions of the revision commission; if we had assumed in earnest the great burden of missionary extension in our own country, which has so long been overlooked by us in our admirable endeavor to save all the rest of the planet; and if our fathers in convention had furnished us with a clarion cry to duty in substituting the golden rule for the rule of gold in industry and politics and business; and if all the other similar needs, seen by others from their angles more clearly than they have been seen by us, had been met; there would still remain one thing needful to be done without which all these others would be but superficial and insufficient.

Of all the reasons given here by men for not becoming affiliated with organized Christianity the most common seems to be the impression that we Christians are playing at religion, that we do not mean what we say, that our devotion to our Lord is sentimental and of the surface merely, that our ways are no different from those

of the no-church and semi-pagan peoples round about us—that our business ethics is no higher, our feeling of industrial brotherhood no more vital, our kindness and helpfulness hardly more manifest, our tendencies to pettiness, vanity, ostentation no less apparent, our worry and mental distress just as great, our lives no more inspiring, and our sense of service without hope of reward no more impressive.

In other words, the ordinary "gob" is of the opinion that church religion means little or nothing more than a conventional attachment to respectable sentimentality. He faults us not for having standards too high for him to reach but for having standards too miserably low, lower than the common standards of the free brotherhood of the service itself. He cannot for the life of him see why he should tie up with an influence which is therefore not merely of no inspiration to him but also a positively disintegrating and deteriorating spiritual force. Often when I have finished talking to him, I repeat an old story and say, "Look here, Jack. Is this what you mean? There was once a little bunch of boys in a Sunday School class. Their teacher, a dear young thing, told them all the joys of heaven one morning and wound up by asking those who wished to go to heaven to stand up. All of them did but Jimmy. The teacher was grieved and she asked him if he didn't really want to go. He looked at the rest of the boys and said, 'No, thank you. Not with that crowd.' Is that the way you feel?" And they usually grinned and said that was about it.

These were not, either, the boys who were flippant and no good and vicious in life and anxious to make excuses. They were real men, sometimes old Brotherhood boys, a couple of ex-vestrymen, a shrewd young attorney with a positive spiritual genius, and any number of honest searchers for God and the truth.

Of course, one may become indignant and deny the

righteousness of their indictment. One may point to innumerable brilliantly spiritual men and women who quietly, with the Church's inspiration, are living and thinking nobly and self-sacrificingly. This most of the fellows are willing to acknowledge; but they maintain that these men are what they are despite the Church, and that the whole body is composed overwhelmingly of people who do not count religiously and do not wish to count, people who go to Church to have their ears tickled and their prejudices catered to by "popular preachers," or to show themselves in the spiritual halls of the wealthy and respectable, or to sooth their consciences and cover up their selfishness, or to buy their way to heaven, as they have bought their way to this world's happiness, with wealth and patronage; people who will not tolerate any real preaching of Christ's stern law of sacrifice, who do not wish to be made to feel uncomfortable, who love to hear of hell on earth in China but not of hell on earth in their own town's slums, who admire stained glass windows with etherealized pictures of saints who would have shocked them dead if they had ever met them in real life, lovers of the respectable, the conventional, the easy, and the comfortable. That is the Church as an organization, that is the majority of us church members as they appear to most of the men we have met in camp.

It is absolutely imperative that this general impression be dealt with. It cannot be argued with or successfully denounced. The boys just smile and go on believing it. It must be dissipated. This can be done in only one way, namely by admitting that it is so, crying *Miserere nobis, Domine*, with real meaning in our hearts, and cleaning house in our own souls. When we do that, the boys will say, "These birds aren't the goofs we thought they were," and they will admire us and help us cleanse the Church of its terrible "matter-of-factness."

Let it be further understood that we are not being faulted for any petty lapses from old fashioned morality. There is no feeling in the breasts of the men from service that we ought to conform ourselves to any petty Puritanism, to deny ourselves enjoyment of the beautiful universe that God has made. It is not for the petty things we do which we ought not that we are faulted. It is for the great things we leave undone which we should do. We live, or pretend to in Holy Church, close to Jesus. We pray to Him. We receive His touches in baptism, in confirmation, in marriage, in absolution, and most of all in the Supper of His foundation. Then we should be trying to be like Him, trying to manifest certain characteristics which appeal to the man in service as he thinks about Jesus,—and I have found he does so think quite more than one might suppose. It is these qualities which the service man looks for in us. It is these qualities he says he does not find in us. What are they?

FIRST, simplicity and directness. These fellows have found themselves stripped of much that we deem necessary in life, and have found freedom in that lack. Our civilian life looks cluttered-up to them. Jesus never was cluttered-up with things that didn't matter. Surely, they say, His followers ought to be like that. But look at them. See how complicated are their lives, what slaves they are to troublesome little conventionalities. See their foolishly great houses, their unnecessarily complicated homes, their fussiness. Jesus is sublime in His simplicity.

SECOND, His forgetfulness of Himself. He did not

seem to care whether folks followed Him or not. He went right on. He was bigger than life around Him. He was serene because He never thought of Himself. But look at these Christians, yelling because they aren't appreciated, silly before applause, sore before denunciation, trimming for popular approval, even judging their own churches by the sized crowds they get or the much money they collect, thinking of themselves all the time.

THIRD, His kindliness. The only people He ever denounced were hypocrites. Bad people, prostitutes and drunks and such, He liked and gave them a lift. But look at church people. Who ever heard of their denouncing hypocrites, especially if well-heeled? No, indeed; but just hear them yell at the bums, the down and outs, the women of the streets, the folks that need a friendly boost more than a kick in the ribs. Why, even His enemies He loved. That's more than the usual soldier or sailor can do, but He does admire Christ for being big enough to do it. He reads in his papers, however, how prominent clergy bid us love our allies and hate the Germans, and he says, "Well, what's the use of a Church then? Do not even we publicans and sinners the same?"

FOURTH, His poverty. He had not where to lay His head. He gave up heaven just to help folks along. He deserved a lot. He was worth a lot. But He would not take anything. These church people, they are different. They grab all they can, the same as other folks. They take all that they are worth from society, and if they can get some more they raise no objections. There is not the least doubt that the sensual, luxurious lives of many Christian people, and those often the ones most prominent in the Church's councils, have alienated multitudes of our men. It would help a good deal if we regarded men occasionally as "leading laymen" who rode in street cars and day coaches and whose wives did their own work. "A fat chance for that," says the sailorman.

Let us not judge the young fellow who says the sort of thing we have put down here too harshly. Let us lay the root of judgment at our own hearts. In some respects our critics exaggerate. But in the essence of the thing they are right. Two things are wrong with us in this matter of sincerity. We have not seen Jesus vividly enough. We have not realized that discipleship means trying *till it hurts* to be like Him, to rise with His help, to something approaching His own sublime humanity.

We need a great mission of repentance and dedication. To start consideration we suggest that there be, first of all, retreats in every diocese the coming summer, for the clergy, to which they shall be summoned by their bishops so strongly that they will neither dare nor care to stay away. There, in conference, after a couple of days of silent prayer and meditation upon our Lord's sublime humanity, let counsel be taken as to how to initiate similar conferences in every parish. And let the cry at the bottom of it all be, not an appeal to our wonderful historic episcopate or anything of that sort,—which should be assumed more and talked about less,—not a rejoicing in our wonderful Church—but a cry, "We have sinned against heaven and in Thy sight and are no more worthy to be called Thy sons."

In this fundamental respect the less that General Convention does by making commissions and resolutions and such like things, the better. This reform must come from the hearts of the people with spontaneity and reality.

NEWS OF THE CHURCH

PRESIDENT WILSON CABLES TRIBUTE TO BISHOP GREER

Memorial Services Held in Many Churches for Late Diocesan

On Sunday tribute was paid to the work and character of Bishop Greer not only in the churches of Greater New York but in many other dioceses. There has been a remarkable outpouring of affection and expressions of esteem for the dead bishop.

The bishop's family received telegrams of sympathy from all over the world.

President Wilson cabled from Paris: "Please accept Mrs. Wilson's and my assurance of heartfelt sympathy in the death of your distinguished husband who will be sadly missed both by the community and the nation."

Bishop Lawrence telegraphed: "Love and deepest sympathy for you all. Of all the bishops he was my best and very closest friend, always loyal, simple and true."

Premier Venizelos of Greece cabled: "Please accept my sympathy in which the whole Greek nation joins for the great loss suffered by your Church and all Christianity by the death of Bishop Greer."

Judge Mulqueen in opening court the day after the bishop's death paid the following tribute to the bishop: "Before we call the calendar today I think the court should take notice of the funeral of the late Bishop Greer, of this city."

"Bishop Greer was not only a good churchman and a good American but a loyal worker and a good friend of this court. He cooperated with us on many occasions in our efforts to improve the conditions for those who were unfortunate enough to be brought here and was kind enough to express publicly his approval of the work done here. We could always look to him for help in proper directions."

Mrs. Greer Very Weak

Mrs. Greer continues in an exceedingly weak condition. Her family feared to tell her of the bishop's death until the afternoon following the funeral. She was quite conscious and bore the news with her usual fortitude.

Archdeacon Stuck Honored

FORT YUKON, ALASKA.—In recognition of his ascent of Denali (Mt. McKinley), the Ven. Hudson Stuck, Archdeacon of the Yukon, has been awarded the Back Grant by the Royal Geographic Society of England. The Back Grant is an honorary membership in the society, and is granted only to Arctic explorers who have achieved some noteworthy accomplishments. Sir George Back, a noted English explorer, during the early years of the eighteenth century made extensive explorations in the Arctic regions and on his return to England gave the benefit of his discoveries to the newly organized Royal Geographic Society. The award of the Back Grant and

medal to Archdeacon Stuck follows the plan for which Sir George Back endowed the society.

FORD CARS SHOULD SOLVE PROBLEM OF LOW STIPENDS

HARTFORD, CONNECTICUT. How the shortage of clergy could be materially aided by a judicious use of Ford cars was the theme of the address made by the Rev. L. I. Belden, rector of St. Thomas's Church at the Easter meeting of the Hartford archdeaconry held at St. Monica's Church here recently. It is notorious, he said, that two or three contiguous parishes unblushingly look for the services of a man for each separately when one man with an automobile could perfectly well handle them all. Such an arrangement, he continued, would also be a godsend to the clergy themselves. Not one small parish in fifty today is able to pay a living stipend. Three of them together can. Few small parishes offer sufficient scope to tax a man's normal efforts. Three combined would be as much as a man should attempt. A strong plea was made that such a step might be adopted as a diocesan policy.

Presbyterians Plan Central Council

According to a dispatch from St. Louis dated May 22, the proposal of William Jennings Bryan at the Presbyterian Assembly that a council of five clergymen to serve as a mouthpiece of the Presbyterian Church during the time between assemblies, was referred to the commission to report at the 1920 assembly of the Presbyterians. This assembly will meet in Philadelphia in May 1920. Commissioners have declared that this step would be a move toward the creation of bishops. It resembles in some ways the proposal that is to be made to General Convention next October that an executive committee of General Convention be created to carry forward the work of the Church between conventions.

Truck Knocks Down Bishop Osborne

SAVANNAH, GEORGIA.—Bishop Osborne, now resident in this city, was the subject of a very uncomfortable accident on the evening of May 16. Leaving St. John's Hall on his way home from a lecture given by Mr. Gardner Tucker of the G. B. R. E., he was knocked down by a commercial auto truck, driven rapidly in the dark. Being picked up unconscious, he was taken to the Savannah Hospital, where he remained some days. He is at present not able to walk or stand through the bruises and strain he received.

Dean Hodges Stronger

HOLDERNESSE, NEW HAMPSHIRE, May 26.—Dean Hodges has rallied and is stronger today than he was a week ago. The dean seems to have wonderful recuperative powers.

BISHOP'S BODY BURIED IN CATHEDRAL CRYPT

Ministers of Many Communions Follow Bishop Greer's Bier

For twenty-four hours preceding the funeral the body of Bishop Greer lay in state between two of the great gray stone pillars in the ambulatory in the Cathedral of St. John the Divine behind the high altar. Four tall funeral lights illuminated the bronze coffin which faced the Chapel of St. Martin of Tours. On the coffin lay a large clump of violets and the academic hoods with which the bishop had been honored by American universities. The guard of honor was composed of members of the Laymen's Club of the cathedral. On Friday morning the casket was taken into the cathedral, where it was placed in the choir to await the service. The great church was packed to the doors and crowds stood outside long before the service; men and women from every walk in life were there to pay respect to New York's greatly beloved bishop. The service was simple, as Bishop Greer would have had it; but it was stately and impressive. Hundreds of clergymen marched in procession from old Synod Hall and took their places in the chancel. Bishops from neighboring dioceses, the Standing Committee, trustees of the cathedral and representatives from nearly every communion in New York were in the procession.

Conspicuous in the procession were the most Rev. Alexander Nemolovsky, new Archbishop of America for the Holy Russian Orthodox Church, and the Rt. Rev. Alexander, new bishop of the Greek Church for America. In their strikingly brilliant robes they marched together. Their vestments were of white satin, wrought with gold, but on their heads they wore the sombre black bonnet-shaped head gear of the priest of the Eastern Orthodox Church. Four priests of the Eastern Orthodox Church, also in striking vestments, marched just ahead of the clergy of the Episcopal Church. They were Archpriests Turkevich, Popoff and Snegirell, of the Russian Church, and the Rev. Father Lazarus, of the Greek Church. In the procession was Rabbi Joseph Silverman, of Temple-Emmanuel representing Jewry.

The hymns were Bishop Greer's favorite ones, "The strife is o'er" and "My faith looks up to Thee" and "For all the Saints." Noble's anthem "Souls of the Righteous" was sung. Bishop Francis read the sentences. Dean Robbins read the lesson. The creed and prayers were recited by Bishop Lines. The committal was shared by Bishop Lloyd, Bishop Brent and Bishop Burch.

After the committal the casket was borne to the crypt accompanied by the cathedral clergy, the honorary pall bearers and the attending bishops. The tomb of the late bishop is at the right of that of the late Dean Grosvenor.

HEALING MISSION HELD BY ENGLISH LAYMAN

James Moore Hickson Revived Ministry of Healing in English Church

Very quietly, without publicity, but with results that would make eagerly sought copy if the newspapermen once got hold of it, a mission of healing is being conducted in some of the cities of the East by James Moore Hickson, a layman of the Church of England.

Dr. Manning has arranged for Mr. Hickson to be at Trinity Chapel, Twenty-Fifth Street just west of Broadway, every morning for three weeks beginning May 26 from ten o'clock until twelve. On Monday Mr. Hickson spoke at a meeting at Trinity Chapel and on Tuesday at a meeting at Grace Church.

Shortly before Easter Mr. Hickson landed in Boston. He came without definite plan to spend some months in the United States, impelled to undertake this mission by a strong sense of direction from the Holy Spirit. Having landed in Boston, he went to service at the cathedral and there to his surprise he found his friend, the Archdeacon of Worcester, preaching. Mr. Grieg introduced Mr. Hickson to Dean Rousmaniere.

For a month Mr. Hickson has been in Boston where he has spoken at many gatherings, and explained the purpose of his mission, to restore in the Anglican Church the ministry of healing. During this time considerably over a hundred people have sought out Mr. Hickson, people with physical, mental and spiritual ills, and he has healed them. Mr. Hickson is now in New York City where he is speaking to small groups of people in the various parishes and ministering to those who come to him for healing.

Mr. Hickson's method of healing is sacramental. Kneeling beside the sufferer, he brings to his mind the great fact of our Lord's presence. Then he lays his hands upon the sufferer and heals him. He uses neither psycho-therapy nor suggestion. These tools, he says, like physic or the surgeon's knife, have their proper uses in the hands of the psycho-analysts and physicians. The gift of sacramental healing, on the other hand, he contends, is the birth-right of the Church. This ministry, he feels, has been neglected since the fifth century. Its renewal will go far, in his estimation, towards revivifying the Church and increasing its influence.

Two heresies Mr. Hickson and his fellow-healers aim to counteract. The first is within the Church, the heresy to quote Mr. Hickson, of considering sickness a good thing sent to us from God to develop our spiritual life. The second heresy is that at the root of Christian Science and other isms, of denying evil. The material body is to be neither ignored nor wilfully neglected.

But the healing of the body is only the first step, in Mr. Hickson's teaching, towards the release of spiritual power. The great truth he emphasizes is the primary necessity of realizing the potent presence of Christ in our daily lives. "If we know that He is right here with us, no ill

and no fear can stay with us," says Mr. Hickson.

Christ stands ready to heal if we will only keep the door open for Him to enter. The Church must unbar the door and keep it wide.

For this reason the most marked effect of Mr. Hickson's ministry is a revival of the prayer life, a deepening of spiritual consciousness and a deep calm and joy. There are remarkable cures recorded, from organic diseases, but the characteristic heritage of the mission of healing seems to be a release of spiritual power.

Mr. Hickson is not unknown to the American Church—some years ago the Rev. Henry Wilson of the Society of the Nazarene visited him in England. The members of this society have since then been familiar with his work. Born in Australia some fifty years ago, Mr. Hickson has practised the ministry of healing from the time he was fourteen years of age. For the past eighteen years he has devoted himself exclusively to this ministry.

Mr. Hickson expects to visit several other cities in the East after he leaves New York. He has promised to return to Boston before sailing. He hopes to spend several months in Belgium and France ministering to the inhabitants of the devastated regions and in mid-winter to go to India. In 1921 he hopes to conduct a great healing mission in the Holy Land.

"My purpose," Mr. Hickson said to THE CHURCHMAN representative, "is to establish a chain of healing missions around the world. I wish to establish prayer groups who, together with the prayer groups already established in England, will daily pray for the sick on our prayer lists."

Several prayer groups have already been formed in this country. Members of a group make their communion on the second Sunday of the month with special intention and pray daily for the people on the list assigned to them. Where the members of a group are not members of the Anglican Church, the first provision is modified to suit their church customs.

Death of Connecticut Layman

HARTFORD, CONNECTICUT—Henry E. Rees died at his home here on May 8. The funeral services were held at Trinity Church on May 10. For twenty-two years Mr. Rees was the head of Trinity Sunday School. Not less than 2000 boys and girls have come under his direct care. Mr. Rees possessed all the fine qualities that make for abiding friendship. People of every rank and walk in life recognized the sincerity and disinterestedness of his affection.

Northfield Celebrates Fortieth Anniversary

Northfield will celebrate the fortieth anniversary of its founding during the commencement period, May 31 to June 3. It was in 1879 that D. L. Moody first established a school where girls without means could receive a good education under strong Christian influence. During the twenty years that William R. Moody, son of the founder, has been in charge of the school, the school has trebled its influence and equipment.

AT ANNUAL DINNER, C. A. I. L. HEARS OF BISHOP'S DEATH

Encouraging Reports Presented to Church Labor Association

On Monday, May 19, when the Church Association for the Advancement of the Interests of Labor assembled in Synod House, New York, for the annual meeting and dinner, the members did not know that Bishop Greer was dying. But half an hour after the meeting was called to order, a messenger brought word of the bishop's death. Bishop Burch and Dean Robbins accordingly left.

The Rev. Floyd M. Leach took the chair vacated by the suffragan bishop. The officers of the society were all reelected. Before leaving, Dean Robbins, scheduled as the first speaker, spoke briefly on the Church and the new age. He said that although the damage to the organism of society due to the war could not be measured, yet in our new found unity great hope lay. "There is one body in Church and in labor, and instead of competition governing life, cooperation is to be established," he said. "The old philosophy of the Church, as well as of labor, expressed in the doctrine of acquisition, has given way during the war to a new philosophy."

Miss Mary Frank of the city public library urged C. A. I. L. to champion the improvement of the library situation. Hugh Frayne of the A. F. of L. spoke on the economic remedy for Bolshevism and Colonel McIntyre had some interesting statistics to present upon the influence of drunkenness on labor.

Resolutions were passed on Christianity and Bolshevism, the labor war, equal pay for equal work, employees' share in industry and the library situation.

Interspersed among the addresses, the annual reports were made by the committee chairmen. The legislative committee, according to the report of Miss Lily F. Foster of Saint Agnes' Chapel, did some strenuous work during the last session of the legislature. Excelsior Council No. 90 appealed to C. A. I. L. to help pass the Lockwood-Fearon bill to increase by ten per cent the salaries of state civil service employees receiving less than \$1400 a year. The legislative committee investigated the matter thoroughly and found that 8,198 men and women in the state service received less than \$700 a year. Believing that the public is best served when its employees are not underpaid, and that the reasonable increase requested was in the interest of the general good, C. A. I. L. bent its energies to the end that the bill should become a law. In spite of considerable opposition the bill finally passed both houses without a dissenting vote, and was signed by the governor.

Dr. Annie S. Daniel, chairman of the tenement house committee, reported that conditions seemed worse than last year. The streets dirty due to lack of labor and the harbor strike. Houses and rooms overcrowded; practically no new houses built for two years, and the old ones dirty and out of repair. Rents have been raised, wages are higher, but not as high as the cost of living.

The meeting was closed by Miss Keyser.

VISIT TO EAST A SUCCESS, WRITES BISHOP ANDERSON

Head of Commission Describes Experiences in Letter

Under date of April 11, Bishop Anderson writes to Bishop Griswold from Athens the following account of the experiences of the members of the Commission on Faith and Order in Greece:

"I dropped you a hurried line at Geneva and now for another which must be written also at galloping speed. Arriving at Rome we learned that arrangements had been made to take us from Italy to Greece on a French armoured cruiser. This was through the kindness of our ambassador in Paris and Rome. It took two days in Rome for the formalities of having our passports viséd, etc., and then to Taranto, just inside the heel of Italy. The road goes through miles and miles of olive and fig orchards. The olive trees are twisted, gnarled and knotted into every conceivable shape, but are all fruit bearing.

"We reached Taranto Friday and went on board the *d'Entrecarteau* Sunday afternoon. This boat had been doing war duty for over two years, had narrowly escaped being torpedoed and looked the worse for its gallant service. The captain received us with great courtesy and showed us many kindnesses en route.

"On Monday we went up the Gulf of Corinth under a glorious blue sky, with snow capped mountains on both sides. One could recognize Parnassus, Olympia, Algea. It was the land of Homer's Odyssey and brought back to my mind things which I supposed I had forgotten. Reached Itra about 6:30 p. m. It is a little village of sun-baked mud brick houses, some of them covered with white stucco. It has been a French and English military base.

"Next morning we were driven, through the kindness of the French commandant, over the mountains to the railway station at Bralo. The distance is thirty-four miles. Rising from the gulf the road ascends through miles of olive groves, succeeded by vineyards terraced up the mountain sides, until the scrub pine and the region of snow are reached. The road represents the triumph of engineering. The scenery is equal to the Rockies in Montana. We lunched with the French officers at the military camp in Bralo and took train to Athens, one hundred and ten miles away, which occupied ten hours.

"The week at Athens has been very busy. We called on the metropolitan, who inquired about you, and he was kind enough to map out a program for us while in Athens. He escorted us personally to Mars Hill where he read us St. Paul's speech in Greek. Then to the stadium, then to a litany service in the cathedral at which he preached, and made generous reference to our presence. The cathedral was crowded, all standing, and the service was an hour and a half long.

"On Saturday morning we met the Holy Synod. I made an address and presented our formal invitation. He replied in a very hopeful and complimentary speech. This is only a gossip letter and I reserve to a later time a full account of all that happened. I need only say here that our

invitation has been formally accepted by the synod. Saturday afternoon we were escorted to the Acropolis by a professor of archaeology. Sunday morning I celebrated the Holy Communion in the English Church while the rest of our party attended the Holy Mysteries at the Greek cathedral.

"Monday was the festival of the Annunciation in the Greek calendar and also Independence Day. There was a great function in the cathedral; the king was present; officers of state, members of diplomatic corps, and ourselves. We wore cope and mitre. The metropolitan had a gorgeous cloth of gold cope and a crown shaped mitre. Everybody appeared clothed in the symbol of his rank and office. It was a great affair. Monday night we dined with the metropolitan in company with several bishops, and several men of position and affairs. It was a fine gathering. At the close of the dinner the metropolitan read a statement, and proposed health and success to our mission, and it fell to me to reply.

"This concluded our special work, but we have been obliged to wait four days for a boat. We cannot get a boat to Egypt, so we are going to Constantinople tomorrow on a little Italian boat, stopping at Smyrna four days. It is slow traveling, but is the best that can be done.

"I am greatly impressed with the great interest which is taken in our mission by the press and the people, and we are constantly being urged to spend weeks in Siberia, Roumania and Bulgaria. We hope to take in Serbia at least. It all depends on whether lines of communication either by land or by water are available."

From Constantinople, dated April 19, the following was written:

"I can only put a few words in this note for reasons which I shall explain later. From Athens we took Italian steamer *Montenegro* to Samaria. There two and a half days. Called on the metropolitan and breakfasted with him the following day. Then on to Constantinople, through the Aegean, in sight of the Iliad, through the Dardanelles, past Gallipoli, and through the Sea of Marmora; called on the patriarch yesterday. We meet the synod of Constantinople on Tuesday a. m., and the Armenian Tuesday p. m. Attended Good Friday services at English Church. Go there 8 a. m. Easter and then at 10:30 a. m. to Greek cathedral. Our visit a success so far."

Bishop Anderson is expected home early in June.

An Error Corrected

In the issue of May 24, the deputies to General Convention and the Standing Committee elected by the diocesan convention of EAST CAROLINA by a clerical error were credited to EASTERN OKLAHOMA. The EAST CAROLINA elections are: clerical deputies to General Convention: The Rev. Drs. R. B. Drane, W. H. Milton, the Rev. J. H. Gibboney, the Rev. Dr. D. G. MacKinnon. Alternates: the Rev. Messrs. M. C. Daughtrey, W. R. Noe, A. Boogher, D. L. Gwathmey. Lay deputies: Messrs. J. G. Bragaw, Jr., G. B. Elliott, Major B. R. Huske, Dr. R. W. Smith. Alternates: Messrs. G. V. Cowper, F. J. Cox, W. D. MacMillan, E. R. Conger.

TURKS DESTROY FOOD, ARMENIANS STARVING

Relief Committee's Agents Report Terrible Conditions in Caucasus

Continuing their persecution of the Armenian refugees in the Caucasus, even after the signing of the armistice, it is reported that the Turks have destroyed large quantities of food, with the deliberate intention of creating a famine. As a result, at least 330,000 of the refugees in that region are starving.

In a letter to the American Committee for Armenian and Syrian Relief, Harrison A. Maynard, who is in charge of the administration of its relief funds in the Caucasus, says:

"The Caucasus is a devastated land, the people in misery. On their withdrawal from this region, following the armistice—mark that, following the armistice—the Turks destroyed property and carried away great quantities of food stuffs. Other quantities, which they could not carry away, they destroyed, with the stated purpose of creating a famine in Armenia.

"Previous harsh government, anarchy and the devastation caused by the war have left the people found here, especially the refugees, in a truly awful state. With my own eyes I have seen people eating the flesh of a horse's corpse, the entrails of sheep, the clotted blood from a slaughterhouse and other things. The city of Alexandropol is trying to feed 26,000. Once a day it gives them a soup composed as follows: eight pounds of wheat and twenty seven pounds of meat and bones cooked in plenty of water. This amount is divided amongst 200 people. Each person receives less than three ounces of solid food in about half a teacup of water. They are slowly starving to death. Would that you could visit our orphanages in which we keep 2,500 orphans, and see their rosy cheeks and hear their noise, and then visit the orphanages which the native people try to support. The children are dull and lifeless because of underfeeding. There are some five or six thousand of them whom we must take over if they are to be saved.

"The conservative estimate of the British Intelligence department, with which we are in closest touch, estimates that there are 330,000 people here in great need."

Thirty-eight Dioceses Commend Campaign

It is announced that to date, thirty-eight dioceses through their conventions have commended and endorsed the Nation-Wide Campaign. Plans for the conference in Chicago from June 4 to June 7 are being actively carried forward. It is expected that as a result a strong national committee will be ready to conduct the campaign in all parts of the country.

Negro Mission Work in Need

CHARLESTON, SOUTH CAROLINA.—Archdeacon Baskerville has issued a statement that funds are needed for urgent mission work among the negroes. Lack of money has hampered the industrial work in the mission schools. It is absolutely necessary to have sufficient funds at the end of the school year, May 31, to meet the payroll.

NEW HOBART PRESIDENT IS MAN OF VIGOR AND ENERGY

After Establishing Manila University,
He Served with Army in France

Editorial Correspondence By
Guy Emery Shipley

LOS ANGELES, CALIFORNIA.—Already I can hear the short, snappy Hobart yell sending its staccato greetings of welcome along the shores of Seneca Lake when Dr. Murray Bartlett, who has just accepted the presidency of the college sets foot on the campus. And I predict that those yells will increase in joyous enthusiasm as the boys come to know the man who is to guide the destiny of the old college for what one may well hope will be many years.

Yesterday when I heard that Murray Bartlett had just sent along his acceptance of the election, I hurried over to Pasadena to see him. As we drove along through the roads and streets, between the great splashes of color which have a tendency to intoxicate an easterner in California at this season, I was not at all sure that I was in a fit mood to interview the new president. The street curbs of Pasadena and the lawns of the magnificent places were spread thick with roses and giant geraniums and millions of other innumerable varieties of flowers. In the midst of all this fragrant beauty I found Dr. Bartlett's home, where he came two years ago for a rest, and to regain his health impaired by years in the Philippines.

My first impression on seeing Dr. Bartlett, as he showed me into his sunny study and a comfortable chair, was one of distinct shock, combined with a delightful sense of his gracious welcome.

I had had in my memory a vivid picture of Murray Bartlett. Back in 1900 when I was first learning the mysteries of a newspaper office as a cub reporter in Rochester, New York, Dr. Bartlett was rector of St. Paul's Church in that city. I saw him many times in his church, but more often on the street, and it was in this latter setting that I remembered him. Everyone who saw him in those days was impressed by the speed with which his tall, straight figure moved along the thoroughfares of Rochester, marking him with the spirit of youth and tremendous energy.

True to the instinct of not taking into account the passage of the years when one thinks of those one has known in the past, I had quite forgotten the meaning of the nineteen years which had intervened since I last saw Dr. Bartlett. As he reached out his hand in warm welcome I am sure that my words faltered a bit as I said, "Dr. Bartlett?" For I was looking at a man whose hair was perfectly white and who was old.

It was only after a few minutes that I became conscious of an illusion. Murray Bartlett not only is not old; he is filled with the same vigor which was so characteristic of his work in Rochester and rich in the same gift for enthusiasm. It speaks in his genial, restless eyes, in the vibrant tones of his voice, in his every motion. There are lines in his face which were not there when I saw him last, but there is also youth. I do not know what turned

his hair so white, but I am sure that it was something other than the passage of time.

One gets the impression that it is difficult for Dr. Bartlett to be idle. I smiled a bit when he said that he had been here in California two years resting, for he has just returned from France, after thirteen months as an honorary chaplain with the Eighteenth Regiment, U. S. Infantry, and later, after the armistice, as assistant to the chaplain of the First Division in charge of educational work.

"Don't say that I was decorated," he urged, "for I wasn't. The paper was mistaken in saying that."

But he admitted that he had been cited twice. He was in the thick of the fighting at St. Mihiel, the Argonne and the second battle of the Marne, and while near Soissons he was wounded in the head, and spent ten weeks in a hospital. All this has been during these two years while he has been "resting"!

I came to the conclusion that, counting out the white hair, my picture formed nineteen years ago was still quite exact.

Altogether Dr. Bartlett was in the Philippines for eleven years. After several years' service as dean of the cathedral in Manila, he became the first president and the real founder of the University of the Philippines, a government institution similar in many ways to our state universities in the United States. The development of our high school system in the Philippines naturally led to the need of institutions of higher learning, and Dr. Bartlett was chosen by the Government as the man best fitted to undertake the building up of the first modern university in the Islands. His success is a matter of record. When he left at the end of five years the University of the Philippines had a list of twelve hundred students.

I asked Dr. Bartlett whether there were any particular problems which he would face in taking up his work at Hobart.

"It goes without saying," he replied, "that there is always a plentiful supply of problems connected with the administration of any educational institution. But I shall hope to help solve the problem of an increased endowment for Hobart for the payment of better salaries to the faculty. It is very much better for an institution like Hobart to have a plentiful number of professorships than one professor to four or five instructors."

It will be no part of the new president's policy to attempt to make Hobart into a large college. "Two hundred students would be the ideal number it seems to me," he said. "But there are two very definite things which I shall hope to undertake. I shall want to do some teaching myself. I think the president of a college keeps in more intimate touch with his students if they know him in the classroom, and he naturally has a keener understanding of the work of the faculty if he is a part of that body, as well as an administrator. Perhaps I shall have only an elective course for seniors, but I shall want at least that."

I gathered that such a course would probably be in Dr. Bartlett's chosen field of teaching, some phase of social philosophy. The reference to this led to a discussion of what the new president consid-

FAMOUS SCOTCH PREACHER VISITS UNITED STATES

Dr. Kelman of Edinburgh Sees Un-
suspected Spiritual Reserves

Admiral Sims and the four thousand American soldiers whom the *Mauretania* recently landed in New York City were not the only ones to receive the glad hand of many friendly Americans, according to *The Congregationalist*. It has been extended frequently during the last three weeks to Dr. John Kelman, pastor of St. George's Church in Edinburgh. It was stretched out to him first at Harvard University where he preached for several Sundays, while two weeks before it was the turn of Yale University to welcome one who has crossed the Atlantic to give the Lyman Beecher lectures on preaching—an honor conferred upon men from overseas only occasionally during the long history of this famous lectureship.

Dr. Kelman has just completed twenty-two years of pastoral labors in Edinburgh, the larger fraction of which has been given to St. George's Church. He carries the entire responsibility for the large parish. Out of it went during the four years of the war no less than 300 of its sturdiest men. Dr. Kelman himself was with the army on the firing lines for six months.

Asked with regard to spiritual gains accruing from the war, Dr. Kelman expressed himself hopefully, for he is confident that the unsuspected reserves of idealism and heroism brought to the surface in multitudes of soldiers during the war will not vanish into thin air. It is for the Church and the ministry to conserve this fund of idealism, to interpret it aright and to put it at work in helping to solve the tremendous problems of the modern world.

Dr. Kelman went from New Haven to fulfil lecturing appointments at Delaware University, Ohio, and De Pauw University, Indiana, and sails on his return journey this month.

ers a special need at Hobart. Picking up the latest catalogue of the college, Dr. Bartlett read from the prospectus a sentence which has long expressed the purpose of Hobart College, "to do its part in creating a well-rounded capacity for citizenship."

"The small college, it seems to me, has a special opportunity in these days. The purpose of Hobart emphasized in the statement I have just read, is to create effective citizenship. Probably the sentence has been there for a good many years, but it takes on a new meaning now, and it has to be interpreted in a new way. I shall want to do all that is possible to give to Hobart students an understanding of the social problems of our time. I am convinced that the real menace to our American ideals of citizenship is Bolshevism in one form or another."

The new president will probably be inaugurated at commencement in June, and in common with many a Hobart alumnus I shall envy the students who are to have a part in the life of the campus, the classroom and the old house on South Main street under the new regime.

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CLERGY ARE URGED TO UPHOLD PENSION STANDARD

Trustees Explain Reasons for Making No Exceptions in Fund Rules

The following statement has been sent to the clergy throughout the country. It is signed by Bishop Lawrence, Bishop Greer, Dr. Stires, Samuel Mather, J. P. Morgan, Wm. Fellowes Morgan, Charles A. Peabody, Monell Sayre and William H. Truesdale as members of the executive committee of the Church Pension Fund. The statement follows:

Many life insurance companies report to their policyholders from time to time on matters of common and vital interest. The Church Pension Fund is in essence a mutual life insurance company. You are a policyholder and we are the trustees of your property.

We are sure, therefore, that you will be interested in the first annual report which goes to you under another cover. You will note the total assets; you will note also the heavy liabilities and the various accounts. Of great interest, too, is the fact that during the first fiscal year of twenty-two months 98.6 per cent. of the total assessments have been paid. You will be gratified to see the long list of those who are already receiving pensions.

These results have come largely, we believe, because the laymen as well as the clergy of the Church have confidence in and are glad to support a pension system which, by its trusts and the insistence of its rules, protects those for whom the money has been paid in.

The great wreckage of pension systems has been due largely to the fact that the administrators have in the kindness of their hearts yielded to the demand for exceptions and have thereby created precedents which have gradually broken down the systems and have used up the money upon those for whom the money was not paid in. You will, we are sure, insist that your trustees administer the fund with such faithfulness that the system will be firmly upheld and that the monies which have been paid in for the parochial and missionary clergy, their widows and orphans, be in the treasury when the time comes that they rightly call for it.

Men of even the clearest head and best judgment are sometimes moved to ask or even demand that an exception be made for a certain case, without realizing (as they would if they were administrators of the fund) that the making of that exception would create a precedent which, if recognized, might cost millions of dollars. We trustees are moved by a similar sympathy, but as trustees we must be honest and see that the funds go to the persons for whom we hold them in trust. The principles and rules, the actuarial figures, and the 7½ per cent. assessments are all bound up together and no one of them can be safely altered except after some years of experience and further study. A sudden change would either weaken the security of your pension or compel your parish to pay a higher rate of assessment than 7½ per cent.

We assume, therefore, that you will con-

tinue to support your trustees in adhering inflexibly to the rules, and we suggest that if at any time, especially in your diocesan convention, action in connection with the Church Pension Fund be proposed, you make sure that it will not weaken the security of your pension and that of the other parochial and missionary clergy, their widows and orphans, for whom the fund is receiving and holding the monies paid in. This done, the Church can best carry out her work of assuring support for her clergy in old age, their widows and orphans.

Mission Releases Diocesan Appropriation

ATLANTA, GEORGIA.—At the recent meeting of the diocesan board of missions a most encouraging thing happened. Milledgeville is a town with two schools and a hospital for the insane. The Church there reported last year only thirty-eight members. A number of these are non-contributors. Nevertheless, a representative from that parish stated to the Board of Missions that they would undertake to raise \$1000 and furnish a rectory, if the board could give them a suitable man and pay the rest of his salary. The board immediately arranged to furnish them \$700 this year; and they agreed to release \$100 of that appropriation next year and still another hundred the next year.

Bewails Loss of Chaplain

The following has been received from a Columbus newspaper: "On Saturday the Columbus Barracks lost one of its most popular officers—a man whose esteem has extended from the post commander to the rawest recruit—when Chaplain Holt of Niles, Michigan, received his discharge, after eight months service at the post. On two days notice Chaplain Holt left his parish and reported to the chaplain's school at Camp Zachary Taylor on July 12, 1918. He was commissioned late in August and came at once to Columbus Barracks where he has since remained.

"He was instrumental in getting the company commanders together and instituting a series of company dances, which Captain Manseau, morale officer, says, 'have done more to raise the morale of the men than any one thing.' It was Holt who originated the letter which is now accompanying every man's discharge and which is mailed to the pastor of his church, after passing through the personnel office and receiving the addresses of the boy's home church and pastor. The idea was at once taken up at Washington and nationalized. Chaplain Holt, with Mrs. Holt, will return to his parish in Niles."

Sendai Mission Saved from Fire

On March 2 part of Sendai, Japan, was swept by fire. The wind was blowing a gale and a thousand houses were destroyed before the conflagration could be checked. The fence and gate of our compound were burned, but the buildings, training school, kindergarten and missionaries' residence were saved. In sending word of the calamity, Deaconess Newbold writes, "We are pretty limp after what we have been through, but the students—bless them—are beginning their exams today."

WOMEN ON MISSIONS BOARD FAVORED IN 40 DIOCESES

Conference Committee Proposes to Set United Offering Minimum Salary

The conference committee of the Woman's Auxiliary has issued a report of the action taken by the diocesan branches in regard to the provision in the proposed national constitution for the Auxiliary to have eight women elected as members of the Board of Missions. It will be recalled that the board in February, 1917, directed this conference committee to ascertain the opinion in regard to this matter. A very large majority of the replies are strongly in favor of having women on the board. Forty dioceses approve, ten disapprove, three are divided, two uncertain, one wishes postponement and thirty have not been heard from.

The conference committee is also recommending the standardization of training and of salary for women appointed to the domestic field under the United Offering—special training, a health certificate, a salary of not less than \$600 a year. (This may be paid in part by the bishop and in part from the United Offering, but the United Offering is not to contribute toward any salary that falls below the minimum.) The resolution states that those who are supported by the United Offering should set a standard and develop in the Church a body of workers who are distinctive on account of their excellence.

Rector Chosen Baseball Umpire

SYRACUSE, NEW YORK. The Rev. Dr. Karl Schwartz, rector of the Church of the Saviour, is to act as umpire at the opening game played by the Syracuse team on Memorial Day. Dr. Schwartz was a baseball star in his Syracuse college days, and in his letter of acceptance says, "Because of my real love for a clean game of baseball, I am willing to accept the honor as umpire on Memorial Day. I am one of many in Syracuse who decry the fact that the city must do without a big brand of ball this summer, but like all good sportsmen I accept the half loaf and will do everything possible to aid in the promotion of clean sport for Syracuse."

Bishop Huntington Memorial Fund

It is proposed in connection with the centennial observance of the one hundredth anniversary of the birth of the late Bishop Huntington of Central New York to establish a memorial fund. The income of this fund will be paid to the Misses Huntington during their lives, afterward it will be used for missionary or other diocesan work under the direction of the bishop. Mr. J. Francis Day, president of the Utica Trust and Deposit Co., has been designated as treasurer and contributions are to be forwarded to him.

Summer Conference for Texas

A summer conference is being planned to meet at Port Lavaca, Diocese of West Texas, during the month of July when the general topics of missions, social service, religious education and church music will be discussed.

DIOCESAN CONVENTIONS MANIFEST INTEREST IN VARIETY OF PROBLEMS

Twenty-two Conventions Are Held, Los Angeles to Have Coadjutor, Clerical Salaries Are Improved in Many Dioceses, Bishops Discuss the Responsibilities of New Era

Twenty-two Conventions—Last week the diocesan conventions were as follows: Erie in the city of Erie, Long Island at the cathedral in Garden City, Salina in the city of Salina, Virginia in Winchester, Iowa in Davenport, Newark in the city of Newark, Connecticut in New Haven, Rhode Island in Edgewood, Bethlehem in Wilkes-Barre, Missouri in St. Louis, Kansas in Topeka, Maine in Portland, Michigan City in Marion, North Carolina in Raleigh, Florida in Jacksonville; while the week before Dallas met in the city of Dallas, Sacramento in the city of Sacramento, Springfield in Champaign, Arkansas in Little Rock, North Texas in Abilene, Utah in Salt Lake City and Los Angeles in the city of Los Angeles. The full report of the Los Angeles convention has not yet reached the office of THE CHURCHMAN, nor have the reports of the Spokane, Oregon, Western Colorado and San Joaquin conventions come in, although these conventions have been held. It is interesting to note in the reports of the conventions both this week and last week that a number of the dioceses are taking steps toward changing the date of the diocesan convention to January to conform with the fiscal year. Washington, North Texas, Rhode Island and Arkansas are among these.

Women's Simultaneous Meetings—As is usual in many dioceses, the Woman's Auxiliary held its annual meeting synchronously with the diocesan convention in Springfield, Arkansas, North Texas, Iowa, and Michigan City. Girls' Friendly and Daughters of the King conferences were held in some of these dioceses in conjunction with the Woman's Auxiliary meeting.

Coadjutors—Los Angeles is to have a coadjutor. Bishop Johnson made this request in his address to the convention on the ground of the expansion of the work in the diocese. It is the purpose of the bishop to retain jurisdiction over the various diocesan institutions for philanthropic and educational purposes and also over the education of postulants and candidates for holy orders and to commit the rest of the work to the bishop coadjutor. In accordance with his request the Standing Committee was authorized to obtain the consent of the bishops and Standing Committees.

Bishop Talbot repeated his request of two years ago at the Bethlehem convention and asked for a coadjutor. The population of the diocese, he said, was increasing by leaps and bounds. Although he is in his seventy-first year, he is still blessed with sound health, but, he said, "I cannot be unmindful of the fact that both for the more efficient development and enlargement of the work and for the continuation of my health and strength, the time has come to provide me, as soon as practicable, with some form of episcopal assistance."

The bishop said he had not pressed his request because of the war. He suggested that the salary for a second bishop be included in the needs presented in the budget for the Nation-Wide Campaign.

Bishop Cheshire Offers His Resignation—Bishop Cheshire surprised his convention (North Carolina) by offering to retire. It is his wish, he said, to continue his service as long as possible, but, he continued, "I have observed that as men grow old, they often fail to realize their infirmities and cases have been known when eminent clergymen, bishops, as well as presbyters, unconscious of what has been plain to all others, have held on to positions whose duties they were no longer able adequately to perform." The bishop is entering upon his seventieth year. He asked the convention to discuss the matter sitting as a committee of the whole. The convention acceded to his request, and passed an enthusiastic resolution of confidence and loyalty asking the bishop to continue in his work.

It will be recalled that Bishop Cheshire was to have celebrated the twenty-fifth anniversary of his consecration last October, but the celebration was prevented by the influenza. On the last night of the convention, accordingly, a special service of thanksgiving was held at which time the bishop read the address he had prepared for the autumn.

Twenty-five Years a Bishop—When the bishop was consecrated to the diocese, which then included the District of Asheville, there were 64 clergymen in the diocese; 125 parishes and missions; 5,180 communicants; and that year (1893) the sum of \$52,727 was contributed for all church purposes. At the time of his consecration there were within the territory of the present diocese 48 clergymen, 78 parishes and missions, and 3,750 communicants. There are now 64 clergymen, 116 parishes and missions, and 8,564 communicants, an increase of 33½ per cent. in the clergy, 50 per cent. in the number of parishes and missions, and 140 per cent. in communicants. During his episcopate the bishop has ordained 54 deacons and 42 priests; he has confirmed 12,071 persons, and has consecrated 54 churches. Surely, he is "a workman that needeth not to be ashamed."

At the conclusion of the bishop's address the convention passed a resolution congratulating him upon the completion of twenty-five years in the episcopate, and at the same time expressing the gratitude of the diocese for his faithful and devoted service to it as bishop for a quarter of a century and pledged to him continued loyalty.

Resolutions in Regard to Bishop Greer—Several of the dioceses heard of the death of the Bishop of New York while they were in session. Virginia had expected Bishop Lloyd to be present to explain the

Nation-Wide Campaign; but he was detained in order to take part in the late bishop's funeral. Long Island had expected Bishop Greer himself to be one of the speakers at the anniversary celebration which marked this year's convention. Missouri, Newark, Virginia and Long Island all passed resolutions of sympathy and of appreciation of the bishop's beautiful life and splendid service to the Church. In speaking of him, Bishop Lines, whose consecration preceded that of Bishop Greer's by only a few months, said: "He was always kind and considerate and brotherly, and I have a very deep sense of sorrow in learning that he has gone. His death is a very great loss to the Church."

Plans for Houses of Churchwomen—Kansas women who have been eager for a voice in church government for some time were given a house of churchwomen which has power to originate legislation. (The impression of the writer is that this is the only house of churchwomen with such power, although other houses of churchwomen may make recommendations to diocesan conventions.) Bishop Stearly proposed a house of churchwomen to the Newark convention, and Bishop Lines heartily concurred in the plan. Bishop Lines then announced that a conference of women would be held in Newark in the autumn to take action in this matter. The Newark women are also planning a diocesan house. The women, meeting as the Woman's Auxiliary, in Michigan City, are planning to organize a house of churchwomen after the election of Woman's Auxiliary officers at the next annual meeting, and have instructed the delegates to come prepared for action in this matter.

Women Delegates in Conventions—Two dioceses report women delegates in their conventions, Rhode Island and Kansas. Unfortunately the Kansas delegate forgot her credentials, and so Bishop Wise was unable to rule in her behalf. Impetus was given to ecclesiastical equal suffrage at the Kansas convention by the presence of Miss Elizabeth Dyer and Mrs. E. L. McMillian, members of the vestry of the Church of the Holy Communion in St. Louis, Bishop Wise's former parish. In Rhode Island women sat in convention for the second time, four delegates this year. A memorial was adopted by the convention asking General Convention to interpret the word "laymen" in the constitution of the Church to mean women as well as men.

Tag Day in Kansas—Tag day at the Kansas convention meant that every one must subscribe to a church paper. Altogether sixty subscriptions were secured by the Cathedral Girls' Friendly Society, and a profit of \$16.70 was made. Cardboard tags in the form of a cross, with the letters "I. T. C. P. (I take a church publication)—Do you?" were used. (Next week THE CHURCHMAN hopes to publish a picture of this novel tag.)

Ecclesiastical Comity—The Presbyterian General Assembly was in session in St. Louis during the meeting of the Missouri convention. Bishop Johnson and two other clergymen were appointed to carry the greetings of the convention to the Presbyterian assembly. Later in the same day

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a delegation from the assembly visited the convention. In response to their greeting, Bishop Tuttle said: "We not only welcome you, but we thank you, and we bow to you, and we invoke God's blessing and guidance and grace on you as you return to your deliberations and as you return to your homes."

Diocese Wants to Change Its Name—The convention of Michigan City passed a motion that the name of the diocese be changed to the Diocese of Northern Indiana.

Clerical Salaries—The question of clerical salaries was to the fore in the discussion in many dioceses. In Rhode Island the report of the committee on inadequate salaries brought out the fact that thirteen parishes have increased their salaries during the past year, and that only eight are paying less than \$1,500 and none less than \$1,000. Bishop Johnson of Missouri asked that the convention would express their support of his desire that no missionary's salary should fall below \$1,500 and a house. The convention subsequently went on record as sharing this desire. Bishop Sage urged the responsibility of adequate salaries upon his convention. Bishop Brewster (Connecticut), after saying that he appreciated the action of certain parishes in increasing the rector's salary, continued: "I hope there will be more examples. It is not always remembered that in view of the present prices a certain figure really equals only half of that figure two years ago. There ought to be increases all along the line. Naturally, my own efforts have been first exerted where the salary was less than twelve hundred dollars." In Dallas, Bishop Moore announced that nearly every clergyman was receiving at least \$1,500 and rectory.

Bishop Morrison, speaking at the Iowa convention, said: "Many of the clergy now could make a better living in our cities, and their salaries would be better than they are now."

Three Pathetic Letters—"I have three extremely pathetic letters," said Bishop Israel in his convention address to the Diocese of Erie, "from clergymen who desire to exercise their priesthood, but who have been compelled to engage in secular work because they cannot find a living wage in the Church. I would read them to you, but I cannot without violating confidences. One is working all day and performing priestly offices in the evenings and on Sundays."

Two Splendid Gifts for Springfield—Bishop Sherwood announced two gifts of ten thousand dollars each for the endowment of the episcopate in Springfield. One is from Mrs. Jessie Taylor Brown of St. Paul's Church, Springfield, as a memorial to her mother. This is the first large gift ever made to the Diocese of Springfield. The second gift, to be made, like the first, in five yearly installments of \$2,000 each, recorded simply as an intention because of complications due to an entailed estate, is also from a woman, a communicant of another city in the diocese. Bishop Sherwood in announcing these gifts brought

out the financial situation in the diocese in an interesting way. He said:

"So far as I know there has never been a large gift to the diocese in the forty-two years of its history. There has never been what you may call an outburst of liberality on the part of our people. Knowing as we have known that the building of a large endowment fund for the support of the episcopate would release more money for missions than anything else we could do, enabling us to pay our apportionment in full to the general Church and maintain that self-respect which can come only from the payment of our just debts, the fact remains that the history of this diocese has been one of sordid struggle. The episcopate has never been properly supported, the clergy have never been properly supported, the work of the church extension would have come to naught had we relied upon our own gifts for our own mission work.

"You may perhaps be forgiven for not supporting the episcopate. Bishop Seymour was for his day a wealthy man, but had it not been for his personal fortune he would have starved to death. Bishop Osborne came to you from a life of utter self-denial which I fear was not mitigated during his tenure of the office of Bishop of Springfield. When you elected your present diocesan the greatest question you faced—and you faced it and answered it bravely—was, Can we afford to elect a poor man as our bishop?

"When I came to you I came expecting to find not only diocesan poverty but individual poverty. I had known of you for years and pitied you. Most of the letters of congratulation which came to me were really letters of pity, sympathy, assurance of prayers for my new and desperate condition. But, brethren, some one had seen this diocese through blue glasses. I knew the bishop had no home and I was surprised to find that our people owned their homes. I was in one of our country places and learned that one of our communicants was a farmer. I thought of course he must be a tenant. But he really owned that farm, and that farm comprised an even 1,000 acres of the richest soil in America, and the stipend of that man's clergyman was \$300 a year and last year they paid all but \$50 of it! Then I found there were many farmers with many thousands of acres and many business men with large interests and these farmers and these business men belonged to the Episcopal Church, and I looked at the salaries of the clergy and the large sum of money given to us by generous church people outside of the diocese, and the niggardly amount we gave for the work elsewhere and the work at home, and never in forty-two years a single large gift to the Diocese of Springfield! And I prayed to God to give vision to my people, to touch their hearts and open them and let them see the splendid opportunity they had for service, the noble uses that there are for wealth, and the possibility of a diocese that has been weak and dependent of growing strong and vigorous and becoming at last a power for good in God's Church."

Financial Affairs—Last week the excellent financial condition of the dioceses was

noted and the fact that several dioceses were seeking to improve their financial methods. The same situation is apparent from the convention reports this week. Dallas reports \$60,000 towards the diocesan endowment fund. Bishop Moreland in his convention address asked the diocese for a financial agent. Bishop Wise asked for a business administrator, saying that the financial work of the diocese was keeping Canon Hawkins from his pastoral work and that a consecrated layman, desirous of working for the Church, had offered his services to the diocese for a very low salary. In Virginia a general fiscal agent for all diocesan funds was elected, the Rev. G. McLaren Brydon of Richmond, to receive and disburse such funds and inform parish treasurers about apportionments and dues. Newark passed a resolution to memorialize General Convention to use, as need may arise, for clergymen not beneficiaries of the fund, the interest and principal of \$400,000 raised by authority of the General Convention of 1907. Florida hereafter will count all missionary funds from the Woman's Auxiliary, Sunday Schools and Men's Missionary Society as separate and additional. The effort will be made to raise \$10,000. Virginia and Springfield raised the bishop's salary to \$5,000. Arkansas adopted the parish treasurer's cashbook. It also pledged its support to an endowment fund for the episcopate to be raised in Liberty Bonds.

Free Pews—In Rhode Island all but sixteen of the seventy-six parishes and missions in the diocese are now free churches. In Connecticut Bishop Brewster had this to say about free pews:

"Putting prices upon seats of the house of God or any commercialized method of church support would be bad enough had it worked successfully. The pew rent system, however, as an adequate means of support has practically broken down. When and where it has seemed to be really a question of private pews versus people, surely there can be no hesitation as to which shall be abandoned. It is, I am convinced, a time to beware of putting overmuch dependence upon financial resources and worldly methods. Today the Church's work in the world is not so much money that we are to depend upon, it is the power of profound conviction. We need more of faith and of prayer."

The Laity Take Hold—An instance of how the laymen are taking hold of diocesan problems was found in North Carolina when the Thompson Orphanage and St. Mary's School were made the special order for the day and laymen were the speakers. When the special representative of the trustees of St. Mary's School, engaged to raise the sum of \$250,000 for improvements and endowment, made his report, and stated that the diocese lacked about \$14,000 of its quota of \$75,000, at once \$5,000 was subscribed towards the \$14,000, and a resolution was passed requesting the local committees in the various parishes to raise at once their respective parts of the remaining \$9,000. In Salina the district board of missions established by canon at the convention will consist entirely of laymen, representing every parish and mission in the diocese.

Matters of Interest in Many Dioceses—

Of course all of the conventions heard of the Nation-Wide Campaign from specially appointed speakers, and so far as the reports from the dioceses show, all voted in approval of the campaign. A number of dioceses spent some time discussing the responsibilities of the diocese for students in college towns. Erie and Bethlehem discussed the necessity for student work at State College, Pennsylvania, and Bishop Brown urged upon Virginia the importance of building a student church for the University of Virginia. As was the case last week, a number of the southern dioceses heard of the plan for the Sewanee endowment and appointed committees of cooperation. The new hymnal, religious education, the work of the Brotherhood of St. Andrew were other subjects presented at a number of conventions by specially appointed speakers. Arkansas passed a resolution commending prohibition and Bethlehem found time to discuss possible substitutes for the saloon. Virginia, Sacramento, Iowa, Maine, passed resolutions in favor of the League of Nations. Connecticut approved "an effective organization for the maintenance of peace." In Kansas there was unanimous endorsement of the League of Nations—a statement that last autumn defeated every Democratic congressman but one.

Diocesan Missions—Rural and diocesan missions again came in for a good deal of attention from the conventions. In Utah a paper read by Archdeacon Reese caused a good deal of interest. The archdeacon favored the farmer-parson, living on a church farm. The farm would be a bond of contact between the leader and his parishioners. The diocesan social service committee reported lending aid to cooperative movements among the farming people of the state. Bethlehem voted an increase of 22 per cent. for diocesan missions.

Other Matters—Bethlehem went on record as approving cooperation of social agencies for the reemployment of soldiers, the censoring of motion pictures, juvenile courts, Americanization and substitutes for the saloon. In Long Island expression was given by a unanimous vote to the opposition felt towards Sunday baseball. In Rhode Island a committee was created to protest against the law permitting Sunday baseball. A memorial was sent to the congressmen representing the state opposing the lifting of the ban on wine and beer.

Iowa and Utah voted the resumption of their diocesan monthly magazines.

Maine is planning the celebration of its diocesan centennial next year and has accepted the invitation of Mr. Robert Gardiner to meet at Gardiner, Maine. Connecticut is planning the celebration of the centennial of Bishop Brownell, St. Louis the cathedral centennial and Michigan City Bishop White's silver jubilee in May, 1920.

The Bishops' Addresses—To give even the topics of the addresses of twenty-two bishops—more than that, in fact, for in many dioceses with two or three bishops, all of the bishops spoke—is manifestly impossible. After paying tribute to Bishop Gibson, Bishop Brown of Virginia spoke at length of the importance of subscrip-

tions to church papers in church families and urged better attendance at vestry meetings. Bishop Wise asked for many things: for interest in the student pastor conference, for an educational secretary, a business administrator, a forward movement fund, a parochial prayer league. Bishop Sage described the associate mission plan. Bishop Touret, in temporary charge of Utah, deplored the lack of men for the district, and urged that eastern rectors take their vacations in the western mission fields and that they secure leaves of absence for such work. Social service in the life of the Church was the subject of Bishop Brewster of Maine's address. Arkansas has the distinction of having three bishops, Winchester, Saphore and Demby, each of whom made an encouraging address.

The Demand—In regard to our post-war responsibility, Bishop Cheshire said: "For the diocese, for my own work as your bishop, I make now only one demand. Our country two years ago called for our sons and brothers. We sent them ungrudgingly. We sent them knowingly and consciously 'into the gates of death and into the jaws of hell.' And they faltered not, neither did we. I ask now for those same sons and brothers, that they may serve as soldiers and as officers in the army of Christ, in His company of preachers and heralds of the Cross. I appoint each clergyman of this diocese a recruiting officer to enlist men for our church training camps. And I specially want men whose fiber has been hardened and whose spirit has been refined in the fires of battle. We, who had no such experience, may hope and believe that God will bless our poor work, when we strive and do our best. But with how much more power can he speak the word of truth who has daily looked death in the face, and blanched not! Can we be satisfied not to enlist in the ranks of our clergy these young lives who have learned that first lesson which our Lord taught those whom He sent out: 'He that findeth his life shall lose it; and he that loseth his life for My sake shall find it.'"

The Church in the Balance—Bishop Burgess of Long Island called upon the parishes to justify their existence. He said:

"The time is fast approaching when the Church is to be weighed in the balance by the new age. Stop thinking about fifty years ago and bemoaning the changed conditions! The old period is forever gone; it will not come back any more than the age of the apostles and the miracles. We must go forward, ever forward, and meet the era, the new aeon in the history of the world. The Church is to be tried.

"If these buildings which our predecessors built for the worship of God are left unused and neglected save by a few old women and children, then the Socialist will order them taxed as an incumbrance to the city's growth, and the Socialist will be right. If our fat endowments are used as an excuse for the vestries' not giving to the cause of missions or paying a laborer's wage to the ministers of Christ, then I hope an indignant public will order them to be confiscated for the care of the sick

and the orphan. If our Church no longer preaches the faith of Christ in all its power, His atoning love, His Resurrection as foreshadowing man's personal immortality; if our people do not value the sacraments as the very source of their spiritual power, if they do not bring their children to baptism and lead them to confirmation; if the Lord's Day passes without loving commemoration of His Passion by His faithful people, then indeed the new civilization will move onward and pass the churches by.

"The Church must accept the challenge, pick up the steel gauntlet as it falls rattling on the pavement before its door. The Church must show that it has a part to play, and an essential part, in the national development. Mighty changes have come in men's estimate of religion through the exigencies of a war which, with its lurid light, brought out in bold relief the stern realities of life. The world does not wish to hear vague glittering generalities about humanity and divine benevolence. It wants to hear the Gospel of love and power. And the Church which will prevail at last will be the Church which has a gospel to preach, definite, clear, founded on truth and appealing to the mind and the heart, and upheld by its united voice. We can sacrifice too much for mere outward machine unity. What the Church must have is the unity of a man, i.e., the unity of a vertebrate, not of a jellyfish."

Bishop Talbot's Address—Bishop Talbot in his address declared that "unless the new spiritual war, for the conquest of the world for Christ at home and abroad is fought and won, the great sacrifices which we have recently made to set the world free from military despotism and brute force, will have been in vain. The only power by which we as a nation can permanently hold what we have won by the force of arms is the power of the Resurrection manifested in bringing the world under the glad and loyal obedience to the will of Christ. Through an over-ruling providence God has brought us the promise of a new and better day for all mankind. A new consecration is needed to the greater tasks of bringing the gospel of peace home to the greatest of men."

The Missouri Addresses—Bishop Tuttle spoke first in Missouri, going back to the beginnings of the Missionary Host which celebrates its jubilee this month. He also urged the celebration of the cathedral centennial.

Bishop Johnson had this to say about church unity:

"In almost every quarter of the globe, sometimes by efforts to reunite parts of one communion, sometimes by attempting to bring together entire communions not differing much in discipline or worship, the desire is demonstrated for an alliance of Christian forces in some sort similar to the alliance of fighting forces that strangled Germany. Have we, really, sympathy with that desire? Who are these Christian brethren from whom we are separated and they from us?

"When the fate of the world hung upon the question whether Haig and Pershing would put their forces side by side, no one cared a button about who was responsible

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for spilling the tea in Boston Harbor a century and a half ago.

"Who are these brethren who approach us with the wish that we would join with them in whatever ways we can in fellowship and service? Baptized with water in the Triune name, have they not as effectually as we been received into the congregation of Christ's flock and made members of His body? Are not the beliefs which they hold as absolutely essential the beliefs which Paul insists upon in his epistles.

No Time to Defend Differences—"Are we right in thinking that one lesson that the Holy Spirit would teach us by the war is that this is not a time for the strengthening of agencies whose chief purpose is the defence of differences; that this is not a time for Churches to elaborate plans to shut members of Christ off from other members of Christ by a still higher fence, with barbed wire stretched across the top and knotholes all plugged up; that this is not a time for us of this communion to continue to reiterate our 'grief for our aloofness in the past, and to treat too often with scant courtesy those who eagerly approach us with the anxious hope that they and we together, by the Holy Spirit's aid, may find a way by which the middle walls of partition may be broken down!

Unity at the Altar—"Not many summers ago I was preaching in a village where there was no worship of the Congregational sort, and one of the worshipers with us was a distinguished minister of Christ, president of a Congregational theological school which is classed among the best in this country. The rector gave notice that there would be a celebration of the Holy Communion on the following Sunday. Said my Congregational friend to me as we exchanged greetings at the door, 'Do you think that Rector So and So would permit me to come to the Holy Communion next Sunday, with my wife?' (The wife, by the way, had been raised in the Church of England.) And that night I fell to thinking how Bishop McCormick, home from France, having jurisdiction of our chaplains at the front, had told us at a meeting of the clergy here in St. Louis that the chaplains over there were 'instructed to invite to the Holy Communion Christian men of all Churches.' And I fell to wondering whether we truly have the mind of Christ when we retain in our Prayer Book a rubric which does not, *ex amino*, encourage us to fetch along to 'the Lord's own service' Christian men who are fully going over the top against spiritual wickedness, that they may strengthen and refresh their souls as comrades in arms with us at one Holy Table of the Lord!

"I fell to wondering whether we truly have the mind of Christ when it has come to pass that a fellow member of Christ, of sublime faith, whose credentials of having been 'admitted into the fellowship of Christ's religion' in the sacrament of baptism are not doubted, who finds himself in a village where there is no church but ours, must stop at the door of our church and ask whether he would be 'permitted' to 'draw near with faith' to the Holy Table and take with us the other of the two

sacraments which Christ hath ordained in His Church and put himself in touch with this special channel of the grace which assists us to 'continue in that holy fellowship and to do all such good works as He hath prepared for us to walk in!'

"Dear people, I am not presuming to suggest any platform of Christian unity. I am expressing my earnest belief that these are days in which we have a more compelling duty than simply to hold our membership against possible dangers of centrifugence. Is it necessary for us or good for the world that we should 'dig in' any more securely?"

Bishop Perry's Address—In his address Bishop Perry reviewed the response of the diocese to the call of the war, and also his eight months' service in France as representative of the War Commission. He pointed to the long rectorships of many of the clergy of the diocese as an assurance of continuity in diocesan life. Emphasizing the need of great care in arranging for war memorials in churches he requested that the diocesan architectural commission be called upon to lend advice. He outlined the encouraging condition of the diocese as evidenced by its support of war work, of missions, and of diocesan enterprises, and by its new vitality in public worship. In deprecating idle generalizations on our present national status, he believed there was need before all else of searching examination of our social, industrial, and religious institutions. "For us the present is a time, not yet of reconstruction, but of self-revelation." "With the passing of the old order the heralds of the new come to us in strange and startling guise, and woe to the state that refuses to take full account of them. The terror of Bolshevism, the strictures of prohibition, the widening outlook of internationalism, will work more harm if treated with obstinate intolerance even than if proclaimed as the solution of existing evils. They are not solutions. They are symptoms of social disorders, protests against intolerable conditions, which in our blindness and complacency we had refused to acknowledge."

It was therefore, the bishop believed, the duty of the Church to make careful study of the present social order and to bring all her spiritual resources to bear upon it. "With the spiritual enlightenment offered by the Christian Church lies the hope of the future." And to meet the present situation he advocated and explained the Nation-wide Campaign for the Church's mission. The address concluded with an appeal for the unity of all Christendom; not by compromise, but by an ideal of union discovered in the war: the pursuit of high purposes under differences of administration and diversities of gifts. "Let our own Church, with all courage and with humility, extend to our brethren on the right hand and on the left (Catholic and Protestant), the spirit that is ready to teach and to be taught, to give and to receive."

The Church and the New Order—Bishop Lines in a notable address to the Newark convention spoke of the Church's place in the new order, as follows:

"No age lived through ever comes back. Most systems and many institutions live out their time and pass, and they are passing fast in these days. Just now, about three hundred princes of one or another degree are said to have been taken out of their places by the war for the great good of the world, upon which they have preyed while they lived their useless lives, facing the possibility now of earning their living. There are a great many other old and accepted things in our social, industrial and political order which must go and it is useless to fight for them. The Church must not bind itself to an old and unchanging order for it belongs to Him who brought a new revelation and established a new order and gave us the hope of a new heaven and a new earth, and is making all things new by the power of His Holy Spirit as truly now as when He conquered death and gave to all who would receive it the inheritance of eternal life."

The Church's Real Resources—Bishop Lines continued:

"We are taught that if a man would save his life he must lose it, and if the Church would save itself it must forget itself and lose its life in the service of the world. No Church which has the Master's consuming zeal for service and the love of souls need have any anxiety about its future. If its Master lived in poverty, it can do the same, and the times when great material resources and wealth have come to the Church have been the times of its poverty in spiritual power.

"The Church has a new responsibility, the meeting of which determines whether it shall be strong or weak. It has the spiritual resources to use in this new contention for the making of a better world, and the question is of its ability to use them."

The Causes of the Church's Slow Growth—"Some of the causes which have prevented the greater growth of the Church in this country are creditable to it," continued Bishop Lines. "The maintenance of dignity and reverence in the worship of the Almighty God, the holding of the Christian faith expressed in the early creeds in a distinct and definite way, the emphasis put upon the sacraments of baptism and the Holy Communion, the disinclination to adopt sensational ways and practices, the conservative position as regards Holy Scripture, the careful maintenance of a ministry of the ancient order, our attitude as regards marriage and divorce, stand in the way of great popular appeal in this country where many of these characteristics of the Church are not greatly regarded. We must appear, if we maintain the sober and serious traditions of the past, a somewhat exclusive kind of people, and I think we often make ourselves appear worse than we are. We are credited with an aloofness and an exclusiveness and lack of charity which we do not feel.

"I do not see why this Church should not continue to emphasize the place of reverent worship, and the sacraments, positive teaching out of and in accordance with the Holy Scriptures, an historic ministry, without being exclusive or taking an attitude of aloofness from other Churches.

The teaching of anything positive is likely to bring the criticism of being narrow and exclusive, but much depends upon the spirit in which a position is taken and held. We would do a great deal better if we were more gracious and generous in the way in which we hold our position and stake what we believe. Hardly anything creates more prejudice now than the affectation of superiority, talking about one's ancestry and the disposition to make claims."

The Christian Creed—"The tide runs strongly," concluded the bishop, "towards the careless thinking that men are to make their own creeds and make them over from generation to generation as the feeling of the time may be. Thoughtless people speak of creeds as if they were chains and bonds for the suppression of thinking, and the creeds have been through all the ages the protection of Christian liberty, of simplicity in faith. They have barred the way against the binding of hard systems of theology and human speculations upon the Church. Their great office of maintaining simplicity in religion has been nobly performed. Give God thanks that you have been trained to stand, in your day and generation in the house of God and say 'I believe in God, the Father Almighty.'"

Interesting Convention Events—It is very difficult to give any idea of the interesting convention features—meetings, dinners, special services and so on—when twenty-two conventions have to be covered in a single issue of THE CHURCHMAN. Last week, for example, the account of the celebration of the two hundredth anniversary of Rock Creek Church as part of the Washington convention, as well as the account of the consecration of St. Paul's Church, Augusta, rebuilt and free from debt after the fire in 1916, were both crowded out at the last minute. Suffice it to say that both Connecticut and Bethlehem had interesting pre-convention meetings with speeches in Connecticut on Brotherhood work, Daughters of the King, G.F.S., child welfare, etc., and in Bethlehem in various reconstruction problems. In Sacramento Major Sanborn, of whom a graphic account may be found in the California letter this week, spoke to the convention. The Erie Churchmen's Club gave a dinner at which the chaplains spoke. In Rhode Island a new stone tower and chime of bells in the churchyard at Edgewood was consecrated during the convention. Newark had a service of recognition and thanksgiving in honor of the 4,400 members of the diocese who have been in the national service. The names of the hundred and fifty men who were killed or died in the service, were read by the diocesan historian. From the galleries hung the parish service flags.

Long Island's Anniversary—The chief feature of the Long Island convention was the service at the cathedral when the fiftieth anniversary of the diocese was celebrated, and the half million dollar fund for the Church Charity Foundation was presented at the altar. The procession around the cathedral was made vivid by the parish banners and the hoods and stoles of the clergy. The lay delegates from each parish marched together, carrying the par-

ish banner made for the occasion. The procession stopped at the steps for a short service and address of welcome from Bishop Burgess, and then passed into the cathedral for the main service and sermon. Afterwards three hundred delegates had luncheon at the Garden City Hotel. Bishop Darlington, Senator Tully, Mr. W. M. Baldwin and Dr. Delatour were the speakers. It was on this occasion that Bishop Greer had been scheduled to speak.

Personals—At the Newark convention the delegates marked their appreciation of the twenty years of service as secretary performed by the Rev. John Kellar, by a rising vote. Since his first convention in 1887 he has never missed a session of any convention. Connecticut marked the forty-first year of the services of the Rev. Francis Goodwin, D.D., as president of the trustees for receiving donations for the support of the bishop, by a vote of felicitation. General W. W. Skiddy, for more than forty years a member of the diocese and for twenty years a member and chairman of the diocesan finance committee, was tendered a vote of thanks for all his services on his removal from the diocese. Bishop Tuttle presided at all sessions of his convention in the *fifty-third* year of his episcopate.

The Following is a Summary of the Diocesan Elections—

In ARKANSAS the clerical deputies to General Convention: The Rev. Messrs. H. A. Stowell, C. F. Blaisdell, C. C. Burke, C. F. Collins. Alternates: The Rev. Messrs. R. W. Emerson, M. W. Lockhart, Verne R. Stover, A. E. Lyman-Wheaton. Lay deputies: Judge Falconer, Messrs. R. B. Bancroft, J. W. Ferrill, R. E. Wait. Alternates: Messrs. J. E. Rosebrough, M. M. Hankins, Drew, W. P. Gorman. The Standing Committee: The Rev. Messrs. J. W. Thompson, C. F. Blaisdell, H. A. Stowell, C. C. Burke and Judge Falconer, Messrs. R. B. Bancroft, R. E. Wait.

In BETHLEHEM the clerical deputies to General Convention: The Rev. Messrs. H. W. Diller, R. P. Kreidler, F. A. MacMillen, F. W. Sterrett. Lay deputies: Messrs. A. N. Cleaver, D. J. Pearsall, S. Peckitt, A. A. Mercur. The Standing Committee: The Rev. Dr. W. B. Beach, the Rev. Messrs. W. C. Roberts, J. P. Ware, J. H. Griffiths, S. U. Mitman and Messrs. F. M. Kirby, A. N. Cleaver, E. G. Mercur, J. N. Welch, R. H. Patterson.

In CONNECTICUT the clerical deputies to General Convention: The Rev. Messrs. J. C. Linsley, S. R. Colladay, J. N. Lewis, C. O. Scoville. Alternates: The Rev. Messrs. W. D. Humphrey, J. E. Brown, F. F. German, E. B. Schmitt. Lay deputies: Judge Greene, Messrs. H. M. Hemmingsway, B. Mansfield, C. A. Pease. Alternates: Messrs. E. C. Johnson, F. D. Cramdall, A. N. Wheeler, F. H. Chase. The Standing Committee: The Rev. Messrs. W. A. Beardsley, J. C. Linsley, G. T. Linsley, M. G. Thompson, J. E. Brown.

In DALLAS the clerical deputies to General Convention: Dean Ray, the Rev. Messrs. H. G. Hennessy, H. J. Ellis, E. H. Eckel. Alternates: Dean Carrington, the Rev. Messrs. E. R. Allman, F. T. Datsou, E. Weary, Lay deputies: Messrs. E. A. Belsterling, F. W. Offenhauser, R. Had-

doway, Judge J. L. Terrell. Alternates: Messrs. R. Simpson, G. Farris, W. M. Lingo, G. D. Tarlton. The Standing Committee: The Rev. Messrs. J. C. Black, H. G. Hennessy, C. Clingman, and Messrs. C. L. Kribs, E. A. Belsterling, Judge J. L. Terrell.

In ERIE the clerical deputies to General Convention: The Rev. Dr. M. Aigner, the Very Rev. A. R. Van Meter, the Rev. Dr. W. H. Overs, the Rev. W. E. Van Dyke. Alternates: The Ven. E. J. Owen, the Rev. W. H. Jones, the Rev. Dr. J. E. Reilly, the Rev. E. H. Edson. Lay deputies: The Rev. Messrs. S. P. Ker, T. W. Shacklett, Col. E. V. D. Selden, the Hon. A. W. Mitchell. Alternates: Major J. W. Reynolds, the Hon. J. Howard, Messrs. M. Gillett, E. Sargent. The Standing Committee: The Rev. Drs. M. Aigner, J. E. Reilly, the Rev. G. F. Potter, the Ven. R. S. Radcliffe, D.D., and Messrs. S. P. Ker, T. W. Shacklett, E. R. Shepherd, C. E. Martin.

In FLORIDA the clerical deputies to General Convention: The Rev. Dr. V. W. Shields, the Rev. Messrs. L. F. Hindry, J. H. Brown, M. R. Worcham. Alternates: the Rev. Messrs. B. Campbell, M. E. Johnson, J. W. Foster, F. Yarnall. Lay deputies: Messrs. W. W. Hampton, F. D. Dearing, G. W. Thames, J. H. Aikins. Alternates: Messrs. W. M. Corey, J. S. Bond, W. A. Bowes, J. S. Clark.

In IOWA the clerical deputies to General Convention: The Rev. Messrs. M. Hare, W. P. James, W. C. Hengen, F. H. Pickworth. Alternates: The Rev. Messrs. R. J. Campbell, W. E. Mann, C. E. Byram, J. S. Cole. Lay deputies: Messrs. J. K. Deming, G. F. Henry, C. D. Jones, G. C. Silzer. Alternates: Messrs. H. H. Parmenter, I. R. Tabor, C. H. McNider, R. Swire. The Standing Committee: The Rev. Dr. J. Dysart, the Rev. Messrs. W. Hakes, W. C. Hengen, and Messrs. J. K. Deming, I. R. Tabor, C. M. Cochrane.

In KANSAS the clerical deputies to General Convention: Dean Kaye, the Rev. Messrs. P. T. Fenn, R. H. Mize, R. K. Pooley. Alternates: Chaplain Gray, Chaplain Edwards, the Rev. Messrs. Nau, F. Busch. Lay deputies: Messrs. H. Diegel, A. C. Magill, O. B. Hardcastle, J. M. Ames. Alternates: Messrs. V. H. Branch, C. A. Rockwell, Dr. E. H. Holland, Professor Crawford.

In LONG ISLAND the clerical deputies to General Convention: The Rev. Drs. Alsop, Rogers, Wrigley, the Rev. H. D. Waller. Lay deputies: Mr. L. A. Marsh, Col. W. A. Cogswell, Mr. W. M. Baldwin, the Hon. W. J. Tully. The Standing Committee: The Rev. Dr. F. W. Norris, and Messrs. G. L. Fowler, W. H. Ford.

In MAINE the clerical deputies to General Convention: The Rev. R. W. Plant, Very Rev. F. L. Vernon, D.D., Rev. Messrs. A. T. Stray, E. A. Pressey. Alternates: Rev. Messrs. C. F. Lee, C. McGay, P. Schuyler, J. E. Hand. Lay deputies: Messrs. K. C. M. Sills, R. H. Gardiner, the Hon. C. B. Clark, Mr. J. B. Coleman. Alternates: Messrs. I. A. Avery, F. S. Vaill, J. B. Scott, H. Lewis.

In MICHIGAN CITY the clerical deputies to General Convention: The Rev. Messrs. J. H. McKenzie, E. W. Averill, L. C. Rogers, W. J. Hawthorne. Alternates: the Ven.

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R. J. Long, the Rev. Messrs. J. H. Plummer, J. A. Miller, W. D. Elliott. Lay deputies: J. A. Scott, W. B. Conkey, E. B. Gaston, D. M. Shively. Alternates: Messrs. M. B. Starr, A. Price, A. L. Randall, L. B. Saughter. The Standing Committee: The Rev. Messrs. J. H. McKenzie, J. H. Plummer, J. A. Miller, L. C. Rogers, D. Weeks.

IN MISSOURI the clerical deputies to General Convention: the Rev. Messrs. Phillips, Milkins, Barnes, Mizner. Lay deputies: Messrs. Judson, Scovern, Mackay, Stith. The Standing Committee: the Rev. Messrs. Davis, Phillips, Jones, and Messrs. Bull, Jennings, Ford.

IN NORTH CAROLINA the clerical deputies to General Convention: Rev. Messrs. M. A. Barber, I. W. Hughes, A. B. Hunter, S. S. Bost. Alternates: Rev. Messrs. R. B. Owens, J. L. Jackson, G. A. Ashby, B. E. Brown. Lay deputies: Messrs. W. A. Erwin, F. P. Haywood, J. A. Moore, T. H. Battle. Alternates: Messrs. J. B. Cheshire, Jr., T. H. Webb, F. S. Sprull, J. H. Pratt. The Standing Committee: The Rev. Messrs. A. B. Hunter, M. A. Barber, S. S. Bost, and Messrs. R. H. Lewis, M. D., J. B. Cheshire, Jr.

IN NEWARK the clerical deputies to General Convention: the Rev. Messrs. C. M. Douglas, D. S. Hamilton, E. A. White, C. L. Gomph. Alternates: the Rev. Messrs. W. L. Rogers, A. Dumper, A. Elmendorf, F. B. Reazor. Lay deputies: Messrs. J. Barber, W. R. Howe, D. M. Sawyer, J. R. Strong. Alternates: Messrs. C. A. Burhorn, J. E. Bathgate, Jr., H. J. Russell, P. C. H. Papps. The Standing Committee: the Rev. Messrs. F. B. Carter, C. T. Walkley, H. M. Ladd, and Messrs. W. R. Howe, G. W. Thorne.

IN NORTH TEXAS the clerical deputy to General Convention: The Rev. E. C. Seaman. Alternates The Rev. G. C. Rafter. Lay deputy: Mr. J. C. Prude. Alternate: Mr. C. J. E. Lowndes. Council of Advice: The Rev. Messrs. W. A. Williams, W. T. Allan and Messrs. J. C. Prude, W. Stith.

IN RHODE ISLAND the clerical deputies to General Convention: The Rev. A. M. Hilliker, the Rev. Dr. A. M. Aucock, the Rev. S. C. Hughes, the Rev. Dr. F. J. Bassett. Alternates: The Rev. Messrs. P. F. Sturges, F. Appleton, W. Pressey, A. E. Carpenter. Lay deputies: Messrs. C. T. Dorrance, G. G. King, H. A. Dyer, J. P. Farnsworth. Alternates: Messrs. R. Gardner, J. A. Pirce, C. A. Tompkins, L. D. Learned. The Standing Committee: The Rev. Drs. A. M. Aucock, G. M. Fiske, F. J. Bassett, E. H. Porter and Messrs. H. A. Dyer, R. Gardner, J. P. Farnsworth, J. A. Pirce.

IN SACRAMENTO the clerical deputies to General Convention: The Rev. Messrs. M. Rifenburg, W. D. Short, J. T. MacGovern, C. W. Baker. Alternates: The Rev. Messrs. E. A. Osborn, W. A. Rimer, J. Barrett, W. L. Clark. Lay deputies: Messrs. W. W. Lyman, E. D. Seaton, W. B. Lardner, W. K. Gedge. Alternates: Messrs. R. O. King, R. D. Dunlop, C. W. Bush, D. Barnicott. The Standing Committee: The Rev. Messrs. J. T. MacGovern, M. Rifenburg, W. S. Short, E. S. Bartlem and W. W. Lyman, N. P. Chipman, C. W. Bush, W. B. Lardner.

IN SALINA the clerical deputy to General Convention: The Rev. R. M. Botting. Al-

ternate: The Rev. W. D. Morrow. Lay deputy: Mr. A. B. Adamson. Alternate: Dr. J. H. Winterbotham. Council of Advice: The Rev. Drs. Rudd, Johnson, Morrow, the Rev. R. M. Botting, and Messrs. C. J. Botsford, J. Schumacher, C. Seitz, T. M. Gerow.

IN SPRINGFIELD the clerical deputies to General Convention: The Ven. J. C. White, the Rev. Dr. G. P. Hoster, the Ven. E. J. Haughton, the Rev. F. D. Butler, Alternates: the Rev. Messrs. A. G. Wilson, J. F. Langton, J. M. Page, P. Langendorff. Lay deputies: Mr. D. G. Swannell, the Hon. M. F. Gilbert, the Hon. B. Wilson, Mr. H. M. Andre. Alternates: Messrs. C. C. Carroll, B. W. Zimmerman, B. W. Cooper, A. Clark. The Standing Committee was relected.

Our Weekly News Letters

NEW YORK

Letter Carriers at the Cathedral—Last Sunday fifteen hundred letter carriers attended the memorial service held for them at the cathedral. With their band of sixty pieces they marched from Broadway into the cathedral. Postmaster Patton and other officials attended. Dr. Manning was the preacher.

Bishop Brent Dinner Given Up—When the Church Club heard of the death of Bishop Greer, they had just completed all arrangements for the dinner of welcome to Bishop Brent planned for the following day. Of course the dinner was immediately given up.

Bronze Tablet to Soldiers—Last Sunday Holyrood Church unveiled a bronze tablet in memory of three parishioners killed in the war. Canon Nelson delivered the principal address. The rector, the Rev. Dr. Carstenson, who was a chaplain in the Spanish War, also spoke.

Archdeaconry Meeting—The archdeaconry of Richmond held its spring session at St. Andrew's Church, Richmond, on May 22. Dr. Dodd, Dr. Browne and Dr. Frost, who have recently returned from serving with the A. E. F. told of their experiences at the front. The Richmond branch of the Woman's Auxiliary met at the same time.

G. F. S. Elects New President—The diocesan council meeting of the G. F. S. was held on May 12. As was announced last week, the president, Miss Edith Hadley has resigned, as has Miss Satterlee, diocesan secretary for thirteen years. Mrs. G. C. Lowreys succeeds Miss Hadley and Miss M. C. Courtney succeeds Miss Satterlee. A vote taken by branches in regard to the proposed change in the third central rule resulted in a decision against the change.

MARGARETTA MILLER.

SPRINGFIELD

Centralia—St. John's Church under the present care of the Rev. J. G. Wright, rural dean of Litchfield, is about to enter upon a new era, which promises great things for the future of this old parish. The church building had become very de-

lapidated and the lots on which it stood very valuable for business purposes; these were recently sold for \$7,000. The church was deconsecrated by the Rev. J. G. Wright, acting on the authority of the bishop. A new lot in a very much better location has been purchased and the parish has received a legacy of \$5,000 from an old parishioner. This with subscriptions and gifts in hand and in sight will give them a fund to start a new building.

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Diocesan Funds—The members of St. Mark's, Carmi, an unorganized mission in the Diocese of Springfield, have contributed \$750 to the endowment fund of the diocese during the year.

Easter—Lenten services throughout the diocese seem to have been fairly well attended. Easter was beautiful and large congregations were the order of the day. Alton, St. Paul's, 164 communions, \$528 offerings; Cairo, Redemer, 118 communions, \$666, offerings; Danville 122 communions, \$380 offerings and nine baptisms on Easter Eve; East St. Louis, 140 communions, \$750 offerings; Jacksonville, 106 communions, \$718 offerings. Springfield, St. Paul's, 240 communions and about \$1,500 offerings. Springfield, Christ Church, 150 communions.

Mite Box Offerings—The diocesan banner presented by the bishop to the Sunday School having the largest mite box lentin offering seems to have been won by the Sunday School of Trinity Church, Jacksonville, which takes it from the Granite City Sunday School. Up to this time the amount of this offering reported is \$715. We hoped that it would reach \$1,000. There are still a number of Sunday Schools to hear from. It is, however, the largest ever made in the diocese.

Colored Mission—The entire indebtedness on St. Luke's Mission (colored), Springfield, has been paid and the mission, free of debt, has a beautiful little church and rectory. The priest-in-charge, the Rev. E. A. Craig, has gone on a trip to his old home in British Guiana, expecting to return in September.

Bishop's Anniversary Present—The bishop observed the second anniversary of

his consecration on St. Mark's Day with a celebration of the Holy Communion in Trinity Church, Rock Island, his former parish, where he had been called to officiate at the funeral of a friend. On his return home he found on his desk a beautiful gold watch, of the latest design made in Springfield, and called "Illinois."

JOHN C. WHITE.

ALBANY

Church Pays off Indebtedness.—Members and friends of Bethesda Parish, Saratoga Springs, have united in an Eastertide offering of \$5,800. This is the generous response made to the appeal of rector and vestry for a suitable expression of thanksgiving for victory and peace. Included in the offering were some Liberty Bonds, War Savings Certificates and Thrift Stamps.

The Rev. Irving G. Rouillard became rector last June. Under his administration, the debt on the church has been paid, the every member envelope system extended, and the maintenance of the beautiful parish house, the gift of Mr. and Mrs. Spencer Trask, has been secured through one hundred monthly contributors. A mission chapel is included within the parish, and the clergy are chaplains of the Home of the Good Shepherd.

It will be of interest to the clergy to know that there is at Saratoga Springs in the Parish of Bethesda Church, a clergy rest-house, where they may have rooms during the summer months free of charge, board not being furnished however. Engagements of not over two weeks can be made by any clergyman through correspondence with Mr. Rouillard.

Parish Plan Discussed.—On Tuesday and Wednesday in Easter week Trinity Parish, Plattsburgh, enjoyed a visit from Mr. E. J. Walenta, representing the War Commission and the Brotherhood of St. Andrew. Mr. Walenta addressed a meeting of women on Tuesday afternoon, explaining methods of work in the camps and recommending means of reaching the men after their discharge from service. Next morning Mr. Walenta visited General Hospital No. 30. In the evening the usual Easter supper was served by the ladies of parish and Mr. Walenta addressed the large gathering present, presenting the "Parish Plan" for welcoming returned soldiers. A parish committee was organized. The War Commission is particularly fortunate in its representative, he is a most effective speaker, possessing a fund of humor and at the same time taking a most sane view of both men and conditions.

EAST CAROLINA

Standing Committee.—At a recent meeting of the Standing Committee of the Diocese of East Carolina, the Rev. John S. Moody of Fayetteville, and Judge Rountree of Wilmington, were elected as members to fill vacancies caused by the removal from the diocese of the Rev. C. H. Jordan and Mr. F. R. Rose. Rev. John S. Moody was elected secretary and all communications for the committee should now be addressed to him at Fayetteville, North Carolina.

Easter Gifts.—In Greenville memorial gifts consisting of eucharistic candlesticks, white veil and burse, a Bible and cruets were received and dedicated at the six o'clock Communion service on Easter. Large offerings were made. An Easter purse was presented to the rector, the Rev. C. H. Bascom, by the men of the parish. In Christ Church, New Bern, the largest Easter offering in the history of the parish was presented this year, \$1,515.

Unique Easter Service.—At the evening service on Easter the rector and congregation of St. Luke's, Roper, found the church thronged to the doors as the Baptist and Methodist ministers had cancelled their services and together with their congregations had come to St. Luke's for the special Easter service. The Rev. J. N. Bynum is rector of the parish.

Offerings for Missions.—St. Peter's, Washington, the Rev. M. C. Daughtrey, rector, on Easter presented an offering of over \$400 for missions. One of the largest congregations ever gathered in the church was present on this occasion. The council of the diocese met in this parish on May 13. The Sunday School of St. Stephen's, Goldsboro, using a special lenten plan of encircling a cross with stars each star representing a dollar placed in the mite box, presented this year the largest offering in the history of the Sunday School.

J. H. GIBBONEY.

LONG ISLAND

Two Hundredth Anniversary.—The two hundredth anniversary of St. George's Church, Flushing, was observed Sunday, May 4. There were two Communion services; the sermon was preached by the Rev. M. L. Griffith; in the evening an historic address was delivered by the Rev. Dr. Van de Water of Manhattan.

In 1761 St. George's received its charter from King George III. The Rev. Samuel Seabury, rector, later became the first bishop of the American church. The corner stone of the present edifice was laid May 1, 1853. The present rector is the Rev. H. D. Waller. MARY E. SMYTH.

SOUTHERN VIRGINIA

Graham.—The Ven. E. A. Rich, Archdeacon of the Southwest, asked the congregation of St. Mary's Church, Graham, to make an Easter offering sufficient to cancel the debt on the church, which amounted to \$500. The response of the congregation was \$750. This leaves the beautiful village church free of encumbrance and the bishop has set July 11 as the day for its consecration.

Lynchburg.—A beautiful new chapel, built at the Virginia Episcopal School, Lynchburg, was consecrated on Sunday, May 11. Bishop Tucker officiated, and Dr. McKim of Washington, was the preacher.

Norfolk.—Mid-day lenten services conducted in the American Theatre, under the auspices of the Church Federation of Norfolk were most successful, the attendance and interest greater than in previous years. All communions were interested and participated. The work done by vol-

unteer Brotherhood of St. Andrew men in and around Norfolk among the men in the service has been singularly successful. Among these was Mr. H. H. Cowan, a layman of Philadelphia who has just completed his term of service. With the assistance of the rectors of Old St. Paul's, St. Luke's and Galilee Chapel (Virginia Beach) he prepared and brought to confirmation about fifty men in the service during his three months work.

New Missions.—The Rev. Herbert N. Tucker rector of the churches in Mecklenburg County has opened a mission at South Hill. He ministers to five points besides the parish church at Boynton, and the work is flourishing.

G. OTIS MEAD.

OREGON

Burial Service of the Rev. J. E. H. Simpson.—The funeral and requiem celebration of the Holy Communion of the Rev. J. E. H. Simpson was held at St. Mark's on April 29. Mr. Simpson died at his summer home at Estacada and the body was brought to Portland and placed in the choir of the church, where some of the clergy kept watch. Several celebrations of the Holy Communion were held, one in the crypt chapel for the family. The city clergy and Bishop Sumner conducted the funeral service.

Mr. Simpson was born in Ireland in 1860. His father, grandfather and great-grandfather were priests of the Church of Ireland. He was educated at home and in England, and graduated at Seabury Hall, Faribault, in 1890. Ordered both deacon and priest by Bishop Worthington, he had charges in Nebraska and Iowa. In 1896 he came to Portland, where he was rector of St. Mark's nearly twenty-three years. Last September owing to failing health he resigned the parish and was made rector emeritus.

From The Telegram of April 30.—It may be truthfully said of the Rev. John E. H. Simpson that he was "the salt of the earth" as defined by the Master. During his long and faithful service as rector of St. Mark's Episcopal Church he devoted his best energies to ministering to the poor and the unfortunate and the down-hearted. He was one of the rare men who, wearing the cloth, would bend over the gutter and extend a helping hand to him who felt himself outside the pale of humanity. He put hope and strength into the heart of the down-and-outer, and in reality he did what he could to save men's souls and bodies.

Out of his great heart he gave freely to make the world better. He hated wrong in every form, and with hot Irish blood surging in his veins he fought injustice wherever he came into contact with it. One of his distinctly Christian ministrings was man-to-man talks with prisoners in jail. He could not deny brotherhood even to law-breakers. By all who ever got near him, he will be remembered with respect and deep affection. E. H. CLARK.

ERIE

A New Altar.—On Easter Day Bishop Israel consecrated the beautiful marble altar lately installed in St. John's Church,

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Sharon (the Rev. E. J. Owen, rector). The altar and reredos are among the most ornate in this section of the country. The altar is elaborated with three great squares of conventionalized rose trees; and the grape-vine and the wheat symbolical of the Sacrament.

Three Debts Cleared Away.—Through the energy of its rector, the Rev. Bruce V. Reddish, Trinity Church, New Castle, has at last been cleared of its indebtedness. A campaign to raise funds for this purpose was successful, and the \$7,000 on the church property has been paid. Thus a long wished for result has been accomplished, and the bishop has set Memorial Day as the date of the consecration of the church. It is hoped that the clergy of the diocese and all other friends of the parish will be present on this joyous occasion. Ascension Parish, Bradford, the Rev. W. H. Overs, Ph.D., rector, has also been made very happy by the action of a generous donor, Mr. Thomas R. Kennedy, paying the entire parish debt of \$4,500. This gift was made in memory of his mother. Dr. Overs has not only cared for the work of his parish, but ever since he has come to Bradford he has taken an important place in the civic life of the city. St. Mark's, Erie, under its active rector, the Rev. Harold Jenkin, likewise reports freedom from all indebtedness this year.

Woman's Auxiliary Meeting.—The annual meeting of the Woman's Auxiliary was held at St. Mark's, Erie, on May 8 and 9. Bishop Israel was celebrant at the service which all the delegates attended. At the business meeting there were encouraging reports from all the parishes.

Some criticism was offered to the proposed constitution for the Woman's Auxiliary, and to the resolutions in regard to the United Offering Workers. It was considered by some that salaries of only \$600 for women workers put the Church in the position of certain much criticized corporations that are paying "starvation wages."

Bishop Hulse, of Cuba, held every one's attention as he spoke of his work and the claims of Latin America. From the Jamaica Negro who asks the bishop's help because "We are Englishmen, Sir," to the poorest peasant the bishop is caring for all.

The Bishop's Activities.—The bishop has spent a most strenuous Lent. He has visited nearly every parish and mission in the diocese, beside making numerous speeches in the City of Erie and elsewhere, and has confirmed 250 persons in the diocese besides a class in his former parish in Scranton for Bishop Talbot. In most cities of the diocese the church buildings were too small for those who desired to hear him and high schools or other public buildings were used. At Port Allegheny he was introduced to an audience of 500 by the Roman priest. At Franklin and Oil City the high school buildings were packed to capacity, and the Venango Herald says of the bishop's address:

"We do not know how widely Bishop Israel, of the Erie Diocese, is telling of his observation of the spirit and purpose of our boys in France, but we do know that, whenever he tells it, he writes in the minds of his hearers a chapter of American history that is almost matchless."

CHICAGO

New Church for the Deaf Consecrated—

On May 11 Bishop Griswold consecrated All Angel's Church for the Deaf. The Rev. George F. Flick is the missionary-in-charge. The mission has ninety communicants, all of them deaf; the services are all carried on by means of the sign language.

New Rector at St. Simon's.—The Rev. J. B. Haslam has been elected rector of St. Simon's Church and was installed by Bishop Griswold on May 16. The Rev. J. D. McLaughlan was the preacher. Mr. Haslam has for several years been the secretary of the social service commission of the diocese and has been active on the State Council of Defence, the Moving Picture Censorship Commission and other civic matters. He was at one time dean of the cathedral, and for a number of years was professor at Nashotah House. He follows at St. Simon's Church the Rev. Leslie F. Potter, who is now dean of the cathedral at Grand Rapids. CHARLES L. STREET.

BALTIMORE

Tribute to Poe.—Young America paid tribute at the grave of Edgar Allan Poe in old Westminster churchyard on Arbor Day. The students of Edgar Allan Poe School planted lilacs and roses upon the spot where rest the bodies of Poe and his child-wife. They were of all nationalities, brought together in the melting-pot of the public school, who are learning to be good Americans. During the planting they recited some of his poems and listened to a sketch of his life which did justice to his memory.

A Victory Cross.—The Cathedral League is about to erect a "Victory Cross" upon the cathedral grounds. It will be nineteen feet in height and will be made by Maryland workmen from Maryland marble. Upon its base will be carved the inscription: "Thanks be to God, who gave us the victory through Jesus Christ, our Lord." It is intended to commemorate the victory of our armies in Europe, to serve as a memorial to the sons of Maryland who sealed that victory with their lives, and as a thanksgiving for the safe return of those who survived the conflict.

A Memorial Altar.—A beautiful altar is being erected in St. Luke's Church as a memorial to the soldiers, sailors and marines from Maryland who fell in the war. It was designed by Gordon Beecher and is flanked by a reredos containing a painting of our Saviour carrying a dying soldier in His arms, executed by Captain R. Magill Mackall of Baltimore. This altar is believed to be the first memorial of the war to be erected in any church in the diocese. It will be used for weekly celebrations of the Holy Eucharist, at which the names of Maryland men will be commemorated.

A New Rector.—The Rev. Roger A. Walke, formerly of Kyoto, Japan, has accepted a call to the rectorship of the Church of St. Mark-on-the-Hill at Pikesville in succession to the Rev. Edward T. Lawrence, who has resigned after a long rectorship on account of ill health.

Free Seats.—Since the close of the war there has been a growing feeling among

the Baltimore churches that pew rents should be abolished, and several of them have determined to make all seats free hereafter. The Church of the Ascension, the Rev. John D. LaMothe, rector, is the latest addition to the honor roll of those which have taken this important step.

WYLLYS REDE.

SOUTH CAROLINA

Bishop Guerry in Demand.—Bishop Guerry delivered the oration at the Memorial Day service held in Magnolia Cemetery, Charleston, on May 10. The bishop has been in great demand as a speaker since his return from duty overseas. He has delivered addresses in almost all of the cities and towns of importance of the State of South Carolina on subjects connected with the war and the problems of reconstruction now to follow. WILLIAM WAY.

NEW JERSEY

Reduction of Debt at Christ Church, Woodbury.—At the above named place a large and convenient parish house was erected in 1915 during the rectorship of the Rev. Howard M. Stuckert, at a cost of fifteen thousand dollars. A debt of six thousand dollars remained upon the building, which recently, under the present rector, the Rev. Robert G. W. Williams, has been reduced to \$1400.

The Clergy School.—The New Jersey Summer School for the Clergy will hold its second annual session at Ruth Hall, Asbury Park, during the week, June 16-20. The prospect is good for an increase in attendance over last year. Among those who have consented to be members of the faculty are Bishop Hall, Professor Jenks, Professor Tyson and Dr. Gardner. The Rev. Hamilton Schuyler, rector of Trinity Church, Trenton, is the chairman of the committee of arrangements, and the Rev. Morgan Ashley, rector of Christ Church, Bordentown, is secretary and treasurer. The privileges of the school are open to the clergy of other dioceses.

H. E. THOMPSON.

RHODE ISLAND

Churchmen's Club Dinner.—At the annual meeting of the Churchmen's Club of Rhode Island the Rev. Bernard I. Bell made a striking address, in pungent phrase, on "How the Episcopal Church Can Attract Young Men to It." Bishop Perry made a deeply impressive address on "How the Laymen May Share in a Great Responsibility." Mr. Albert J. Thornley was elected president, Mr. Henry H. Field secretary and Mr. B. H. MacDougall treasurer.

Presentation Service.—The diocesan Sunday School service for the presentation of the Lenten offering for missions at Grace Church, Providence, on May 3, brought together a large gathering of children. The offering was \$5400, the largest ever given. One Sunday School (St. Paul's, Pawtucket), gave \$1000, and forty-five schools gave more than last year.

Military Service.—In connection with the civic Welcome Home Day for the returning soldiers on May 5, a special service was held in Grace Church, Providence, the previous evening. It was attended by many

officers and soldiers in the Yankee Division, and Bishop Perry preached the sermon.

St. Thomas' Church, Providence.—A church attendance campaign is under way in St. Thomas' Church, Providence, the Rev. Burdette Landsdowne, rector, with the purpose of gaining the promise of all parishioners to attend church every Sunday in May. At Easter a drive was completed to increase the fund for a parish house, with the result that the amount now raised is sufficient to warrant building operations.

Diocesan Victory Services.—Services of thanksgiving and commemoration were held in the parishes of the diocese on May 18, at the call of Bishop Perry. The purpose was to give the returning soldiers and sailors an opportunity to join in public thanksgiving and to commemorate their comrades who had died in the war. In some of the churches addresses were made by returned soldiers and sailors, and in others patriotic sermons were preached.

Church Attendance Campaign.—At St. Peter's Church, Manton, the Rev. Alva E. Carpenter, rector, a campaign was inaugurated on Sunday, May 18, to increase the attendance of men at church for five successive Sundays. An active committee is making a parish canvass and the results are gratifying.

Church of the Ascension, Auburn.—The Rev. Charles A. Meader has been seeking a deeper spiritual life in the parish by sending to his parishioners weekly messengers carrying circular letters urging private and family prayer and church attendance. Corporate Communion was arranged for each Sunday. Opportunity has also been provided for practice in congregational singing before and after service. There have been encouraging results. JOSEPH M. HOBBS.

LEXINGTON

Margaret College.—Commencement exercises at Margaret College, Versailles, will be held June 10 instead of May 28. The president, the Rev. George H. Harris, reports that already three-fourths of the rooms have been engaged for next year, while the enrolment of day pupils continues large. Some have already enrolled in this department for next year in order to secure desk room.

Intercession for Missions.—In accordance with the request of the Board of Missions, April 30, was observed as a day of special intercession at Trinity Church, Danville, and St. Philip's Church, Harrodsburg, the Rev. Henry P. Manning, in charge. Morning celebration of the Holy Communion and special evening service were held at the former; and, a special afternoon service at the latter.

The Every Name Canvass at the Cathedral.—Christ Church Cathedral, Lexington, recently made an Every Name Canvass which resulted in an increase of over \$4000 for current expenses and apportionments for general and diocesan missions. The annual budget and the apportionment plan were features of this campaign. At Easter the offering amounted to \$1600, of which \$1100 applied on pledges and \$500 outside of the pledges. One hundred dollars of this offering will be given to the rectory fund of St. Andrew's Colored Mission, this city.

The congregation of the cathedral has planned to spend some several thousand dollars redecorating the church building.

Several memorials were dedicated at St. Andrew's Colored Mission, Lexington, at a recent visit of the bishop of the diocese. These include a brass altar cross, the gift of Mr. Charles Wallace and a memorial to his wife; a pair of brass vases, given by Mrs. Robert Seales as memorial to her infant son; and, a pulpit and reredos, the gift and artful workmanship of Dr. W. T. Dinwiddie as a memorial to his wife. The handsome memorial stained glass window, "The Light of the World," was the gift of friends and of the family of the late Mrs. Kate Ryan, a former teacher of St. Andrew's primary circle.

HENRY P. MANNING.

VIRGINIA

The Churchmen's League of Henrico Parish was organized on April 28, at a supper given at the Business Men's Club, Richmond, to which all the clergy and vestrymen of all the congregations in the parish were invited. Over one hundred clergy and vestrymen were present. Bishop Brown presided and suggested the formation of such an organization. The league was then organized, and every clergyman holding cure in Henrico Parish and the members of all seventeen vestries will be ex-officio members; other members will be secured by the election of delegates from every congregation in the ratio of one delegate to every fifty communicants. The purpose of the league is to aid in the strengthening of weak churches; to establish new churches; provide for the city missionary, and in general to enlist the service of every churchman in the upbuilding of the Church in Henrico Parish.

Colored Convocation.—The tenth annual meeting of the colored convocation of the diocese was held at the John Moncure Memorial Church, Stafford County, April 30 and May 1. The bishop and archdeacon, all the colored clergy of the diocese and delegates from the Sunday Schools and the Woman's Auxiliaries, were present. Interesting reports were made from the congregations, showing the work to be in splendid condition and the lenter offerings larger than ever before. Convocation voted to join with the convocation of the Diocese of Southern Virginia in a joint celebration of the three hundredth anniversary of the first bringing of colored people to Virginia, to be held this summer.

Unusual Confirmation Class.—Bishop Brown confirmed a class of twenty-five in St. Philip's Church (colored), Richmond, on Wednesday evening, April 23. Of this number eight were deaf mutes, prepared for confirmation by the Rev. Herbert C. Merrill, missionary to the deaf mute in the diocese. FENTON WILLIAMSON.

WASHINGTON

A Proposed Approach to the Cathedral.—All Hallows Guild of Washington Cathedral on May 5 heard a very interesting discussion of the lay-out of the cathedral close, from Mr. Frederick Law Olmstead, the distinguished landscape architect. He pointed out the superb trees and their deco-

rative and artistic effect, a feature almost, if not quite, unique on a cathedral close. Mr. Olmstead is seriously considering a decided change in the main approach to the cathedral from the city, in order to carry the cathedral pilgrim for as long a distance as possible through the beautiful oak woods lying on the southeastern slopes of Mount St. Alban.

The Laymen's Service Association.—The notable item of this season's work in Washington has been the foundation and development of the Laymen's Service Association under the leadership of Mr. Byron S. Adams. More than a hundred leading laymen of the diocese, representing thirty-two congregations, have taken hold of the matter, and it is hoped to create a large and active body of men who in diocesan and parochial affairs will spare no effort to maintain and develop the work of the Church, relieving the clergy of many tasks properly belonging to the laymen's field, and endeavoring to transform church activities to such an extent that the whole work of the diocese and of its constituent congregations will be placed upon a basis of efficiency and achievement such as hitherto has rarely been known.

A Diocesan Church Drive.—Under authority of the bishop of the diocesan convention, an active and responsible committee of clergymen and laymen have instituted a diocesan church drive for the Chapel of the Good Shepherd, the prayers and the efforts to be continued during the month of May and the offerings to be taken in every church of the diocese on Sunday, June 1. The Church of the Good Shepherd is a notable case of a people possessed of small means, living mainly on small salaries and wages, giving great devotion and energy to the Church, but not possessed of the funds to build and pay for their own church building, though they have achieved far more on these lines than is usual.

Cathedral Illuminations.—The cathedral chapter has placed flood-lights in such position as to illuminate at night the whole exterior of the cathedral sanctuary, now completed. It is a marvelous thing to behold, in the eye of the whole city, visible from far down the Potomac, and in the suburban and rural regions to the north and east. Near at hand, amid the trees, with night lights and deep shadows, with pinnacles, buttresses and windows and great massive walls outlined against the sky, it is like a glimpse of the heavenly Jerusalem. The illumination, begun during the Victory Loan campaign as an addition on the part of the Church to the illuminations which have made the capitol and the city like fairyland every night, will be continued permanently for two hours after dark every evening. W. L. DE VRIES.

MISSOURI

Susan Mount Legacy for Grace-Holy Cross.—A good while ago it was announced that \$50,000 had been left to Bishop Tuttle by the will of the late Susan Mount of New York, for a church somewhere in the Diocese of Missouri. It could not be divided, but must all be used in one plant. The bishop appointed an advisory committee to consider the needs of the Church in the diocese and to make recom-

mendation to him. He has now announced that he has designated the Susan Mount legacy for the building of a new church at Grace-Holy Cross Mission, in downtown St. Louis. The Rev. Carl Reed Taylor came to this mission about a year and a half ago from a successful ministry of ten years in St. John's Church, Kansas City. The business management of Grace-Holy Cross is in the hands of a committee of laymen chosen from the several parishes in St. Louis of which Mr. F. Churchill Whittemore is the chairman. Connected with the mission is a kindergarten, milk station, cooking classes, library, gymnasium, baths, sewing school, summer school, store, pure milk station, etc. There is a dispensary which last year reported over 8,000 treatments and over 2,500 individual patients. There is a baby feeding clinic which last year reported 423 consultations. There is a communicant list of about 260.

HARRINGTON ROGERS.

ALASKA

Death of Mrs. Rodman—The Alaskan mission lost one of its best friends in the recent death of Mrs. William Barbour Rodman, Jr. Mrs. Rodman's home at Tanana was always open to the members of the mission staff on their way to their posts; from the bishop down to the humblest worker, all the Interior workers have enjoyed her gracious hospitality and loved her for her Christian character.

No Work in the Interior—From Nenana word comes that owing to the failure of the last Congress to pass the railroad appropriations, work in the Interior has stopped, which means a quiet summer here. Even if the coming session of Congress provides the money, the work will be greatly hampered. With wood becoming more scarce and haulage longer every year, it would seem that the Government ought to devote more thought to the crying need of the Interior for coal; with large deposits within a hundred miles of Fairbanks; within forty-five miles of Nenana, both towns are still burning great quantities of wood every year because the coal cannot be transported.

No Mails for a Month—No mail will be sent to the Interior of Alaska from May 30 to June 20. This surprising condition of affairs is one more instance of governmental neglect of Alaska. (No reason for this failure is given in the word to the correspondent. It may be just one more illustration of Mr. Burleson's economies.)

Back From the North—Mr. Drane has just returned to Nenana, from a long trip by dog-team, to St. John's-in-the-Wilderness, Allakaket, and up the Yukon from Tanana.

He writes as follows regarding this journey: "The trip worked out nicely. For the most part, fine weather and good trails prevailed and we were well received wherever we went. In most places my visit was the first in over a year. This was the case at Allakaket and at Rampart. At Rampart I read services and had the majority of the population of the town, with many from the creeks present. It hap-

pened there was a dance Saturday night and many of the pioneers who came in for the dance, learned that there was to be service on Sunday, and instead of returning to their homes, remained over Sunday. And there were more at the services than there were at the dance, which was highly gratifying. It is splendid to preach to a congregation where the majority is made up of men. I could wish that there were more women in this country to attend, but we are glad that the men do come. I felt all along the trip that these men, deprived of opportunity for more than an annual service, do appreciate the call to worship, and hearing the Gospel preached.

"When one spends day after day on the trail just to reach one isolated point and bring the services of the Church, one wonders if it be worth the time and expense involved. But when he considers that what we give is in most cases the only religious opportunity these hardy men get, then we feel it very much worth while. Especially where we have women workers stationed, a visit from a priest is sure to give cheer and encouragement, for he brings to them the greatly desired sacrament of the Holy Communion."

A New Ice House—At Nenana, Arthur Wright has built a new ice house to replace the small shelter built some years ago, and keeps busy continually. It is comforting to report all well and happy.

A Hazardous Journey—Mr. Drane writes that he finds it necessary to visit the mission at Tanana Crossing, and as the ice is now dangerous, was planning to make the trip over the land trail, which is no trail at all, and much harder than a trip over the ice. This trip is to visit Mr. Singleton, lay worker temporarily in charge of the mission, and to prepare the mission buildings for a possible re-opening in the summer. He planned to return after the break-up about May 10.

New Church at Cordova—The new St. George's Church at Cordova was consecrated on Easter Day. Everything went well. Of course, the church was packed. Bishop Rowe delivered a powerful and convincing sermon. In the evening a class of eight was confirmed. There is now a fine little plant with the Red Dragon as a club and parish-house, the rectory, and the new church.

The Rev. E. P. Ziegler, the present priest-in-charge, has recently completed his tenth year at Cordova and to him great credit is due for the construction of the church, the outgrowth of his ministry.

GUY H. MADARA.

LOS ANGELES

Pre-Convention Meetings—The annual Sunday School rally in St. Paul's Pro-Cathedral on Sunday May 11, brought together representatives from more than thirty schools from Los Angeles and vicinity. Comparative reports made for January 1 and April 1 showed that the schools have almost recovered from the depletion due to the influenza epidemic and that the total lenten offerings for missions were larger than ever before being—\$2,921.80 as compared with \$2,346.06 in 1918. The general subject at the conference of Sunday

School workers on Monday was the study of the Bible. The speaker at the conference luncheon was the Rev. Theodore R. Ludlow from the Diocese of Hankow who gave a most interesting picture of Christian practices in a parish church in China.

Annual Auxiliary Meeting—The annual meeting of the Woman's Auxiliary on Tuesday was attended by more than four hundred representatives from all parts of the diocese. The session began with the Holy Communion at 9:00, the bishop being the celebrant assisted by the Rev. Charles L. Barnes, rural dean of San Diego Convocation. The morning was occupied with the reports and pledges from the parish branches. The afternoon was largely devoted to a conference with the clergy in which many valuable suggestions were offered as to methods of stimulating missionary interest. An incident of the session was the raising of a fund of nearly nine hundred dollars to complete the endowment of a bed in the Hospital of the Good Samaritan, known as the Deaconess Grebe Bed, to be used for the free treatment of any patient nominated by the officers of the Woman's Auxiliary.

Large Offerings—Reports from the churches indicate that the Easter offerings throughout the diocese were unusually large, notwithstanding "high cost of living" and the many demands on the benevolence of the people, who evidently are learning that it is more blessed to give than to receive.

Church Moves—The Church of the Ascension property on Boyle Heights, Los Angeles, has been sold. This church, which ten years ago was a fairly promising parish, has undergone a steady decline owing largely to the occupancy of the neighborhood by a Jewish population. It is expected that new work will be begun at a point central to the whole of Boyle Heights, including the field now covered by the Mission of the Redeemer. There is every reason to think that a strong parish centre may be developed.

Forty Baptisms—At the service on Easter Even in St. Paul's Church, Ventura, forty persons were baptized by the Rev. Thomas P. Swift, priest-in-charge. Mr. Swift has been in charge of All Saints' Mission, Oxnard, with various other points in Ventura County and only a few months ago took the additional care of the parish at Ventura, which has had a varied and on the whole discouraging history. Already the stimulus of Mr. Swift's devoted and energetic ministry is felt here as it has been at Oxnard and wherever he has served.

In the Imperial Valley—Bishop Johnson spent the last week of April in the Imperial Valley, where there are five missions in towns varying from 1,000 to 8,000 inhabitants and all under the care of one missionary, the Rev. B. J. Darneille. Life in this valley is distinctive and interesting. Lying in a broad basin below the level of the sea, an artificial oasis fed by the waters of the Colorado River with its sources in the snows of the Rocky Mountains, walled

off from the rest of Southern California by some of the highest mountain ranges on the continent, this "Nile region" of America is a world in itself, California's frontier, a man's land where only a man can do the Church's work. Mr. Darneille is to have the help of a Maxwell car in which the bishop this time made the journey from San Diego over the mountains.

THOMAS C. MARSHALL.

CALIFORNIA

Convocation Meetings.—The three convocations of the diocese held their spring meetings on consecutive dates during the week ending May 10. In addition to the usual interesting programs of services, conferences and missionary meetings, each convocation had a men's rally dinner, the primary purpose of which was to welcome home again the Church's returned soldiers and sailors. On these occasions Bishop Nichols' forceful and deeply spiritual utterances profoundly impressed his hearers and Major Henry R. Sanborn, of the A. E. F., gripped every man present, judging from the rounds of applause which greeted his appeals for the practice of the higher life.

Major Sanborn's Message.—"Vital Conditions Confronting Christianity; Democracy's Challenge to the Church" was his subject. "Once a man is converted he will always be found talking about this thing. He becomes a crusader forthwith. This one thing he does. He is no longer ashamed to be a witness-bearer for Christ." With many sentences like these he sent the message home.

One speaker expressed the hope that the diocese might be able to arrange for the major to come to the Pacific coast to take up a special work among the men of the Church—a suggestion that was met by an impressive outburst of approval. All alike feel that a great new thing has happened in our midst, a new experience come into our lives, a new era opened fraught with splendid opportunities for men to join as never before in the work of "the Kingdom that must be Built."

Many Confirmations.—Noteworthy in the busy life of our bishop is the large number of confirmations which he has been holding since the beginning of Lent, with not a few still to be held. From reports received from many parishes the clergy have presented larger numbers than usual while the accessions from without the Church, including those from the Roman Church, have been very gratifying.

Bishop Coadjutor to Be Elected in July.—The special convention for the election of a bishop coadjutor has been called for July 2. A form of prayer for the guidance of the diocese in the choice of "a fit person to serve in this holy office" has been in use for several weeks. A pleasing feature of the conditions, as they now are, is the absence of concerted effort in favor of any particular candidate. Further than that a great outstanding and godly priest may be sent to us, one hears little about the possible selection of any individual clergyman.

Church Conference at Asilomar.—A

summer vacation conference under the auspices of the Church is to be held at Asilomar, Monterey County, August 19-26. An interesting program of inspirational addresses, instructive classes on the topics of the day, the whole interspersed with social and out-of-door pastimes, will be provided. It is expected that the church people will attend in goodly numbers this first effort of the kind undertaken on this coast.

St. Andrew's Inn.—The episcopate of Bishop Nichols has been rich in the number and usefulness of the institutions founded under his direction and as the results of his farseeing foresight. An instance of this is seen in the bishop's "Aid for Boys" known as St. Andrew's Inn, the Rev. George Maxwell, vicar, situated at Hampshire and Twenty-fifth Streets, San Francisco.

Established in 1913 with the hope of discovering if such a work were needed, it has had a successful career and its permanence is secure. Non-charitable and entirely self-supporting, the charge of \$22 per month for each boy, together with the method of self-help inaugurated by the vicar, meets all running expenses.

It is a home, not a school. A system of supervision has been installed that has contributed to the development of character as well as of study and industry. Primary, grammar and high schools are near at hand where the boys attend; but the study hours enforced at the inn and the assistance given to the backward lads make for results that are most gratifying.

Life at the Inn.—Around the large fire-places the boys are gathered for an evening hour after their studies are over. There the vicar gives Bible and Prayer Book talks or reads aloud some entertaining and instructive book. Monday evenings are anticipated for as a reward of merit for conduct, diligence and punctuality an opportunity is given to the happy boys of attending the best movie theatre in "the Mission."

The Church Influence Strong at the Inn.—The whole atmosphere is churchly. Each boy has his duplex envelope and therein he places an amount equal to what he spends every week on pleasure. The choir of the Mission of the Good Samaritan is largely composed of boys from the inn.

During the summer vacation St. Andrew's Camp at Tusealoma, Marin County, furnishes a delightful outing for these young fellows who make the most of the large swimming pool, walks in the woods, tramps over the hills and evenings spent round the campfire.

Thus St. Andrew's Inn is fulfilling well the high purpose of the wise bishop, always thoughtful of the lambs as well as the sheep, in whose soul was conceived this noble work for the upbuilding of Christian character in the young of his fold.

ROBERT MACFARLANE.

BOSTON

The Massachusetts Clerical Association.—The annual meeting of the Association was held on May 20 at Groton School. Dr. Peabody entertained the association at luncheon. The speakers were Chaplains

Rollins, Addison and Sherrard Billings. The following officers were elected: president, the Rev. John W. Suter, vice-president, the Rev. Ernest M. Paddock, secretary-treasurer, the Rev. Dr. Francis L. Beal.

The Westminster Conference.—The Westminster Conference held its annual meeting at the City Club last week Monday. Chaplain Rollins was the guest of honor and the speaker.

Mr. R. A. Woods on Substitutes for the Saloon.—In the April *Temperance Cause*, Mr. R. A. Woods, for several years license commissioner in Boston, wrote: "The saloon has its being in the craving for alcohol. The sociability of it is alcohol soaked, and proves little or nothing as to what the same men, alcohol-free, would want. When a man's whole nature is cleared of the degrading effect of the drug, and the possibility of a return to it dismissed from the mind, he will surprise himself by the new kindling of interest which he will feel in his home, in his neighbors, in his work, in wholesome recreation with his family, in his Church. If his home conditions are poor, he will begin to remedy them. The facts from prohibition cities make this clear. A great many present saloon patrons will not be inclined to get back into anything like the saloon group again. I look for the development of independent workingmen's clubs like those which flourish in England. There will, of course, be places conducted by men now in the liquor business, at which soft drinks will be sold. And there will be need for experiments in the way of model saloon substitutes. But the great substitute will be the home."

Fund for the Episcopal City Mission.—Bishop Lawrence has announced that \$22.00 has been secured in gifts and pledges towards the fund of \$30.00 which is being raised as a reserve fund for the City Mission. One third of this sum is needed to provide for the change in the financial year to January 1. \$20.00 will constitute the permanent reserve fund for the "lean months" in summer.

Dean Rousmaniere on the Twenty Weeks.—The dean writes "Like the Great War, the Twenty Weeks have come to an end, and like the Great War, they have disclosed the weakness and inadequacy of the lives of many of us so-called Christians, by compelling us to measure our daily living by the standards of Christ. They have also made those standards live anew by the call to justice and teachableness, to service and to worship. From day to day Christ has been lifted up, in Scripture passage, in simple and reverent prayers and in invitations to worship and unselfish living. We have learned afresh that wherever Christ is lifted up, men are drawn to Him in a more real discipleship."

Child Welfare Conference at the State House.—The opening session was held on Thursday with addresses by Governor Coolidge, Miss Julia Lathrop, chief of the federal Children's Bureau, and Sir Cyril Jackson and R. C. Davison of London. Sir Cyril Jackson former chairman of the

English Church News

London County Council said "The political power of the working classes in England is so great that education is needed to fit the workers for better citizenship. Though up to 1918 children had been allowed to leave school and go to work in some parts of England as young as twelve years, the official act of the Minister of Education was passed in 1918 without opposition. This act provides for compulsory part-time schooling for all children up to eighteen."

CHARLES CHASE WILSON.

OHIO

Church School Convention.—On the second day of convention the annual meeting of the Church Schools of the Diocese of Ohio was held. Meetings were at Emmanuel Church, Cleveland. Dr. Ferris of Rochester, New York, the Rev. E. G. Mapes of Cleveland, Mrs. E. S. Grauel of Painesville, and the Rev. E. Talmadge of Toledo, led the conference. Dr. Caley of Philadelphia, gave an illustrated lecture on the life of our Lord and a lecture on the Jewish temple was also given.

GERARD PATTERSON.

WESTERN MASSACHUSETTS

Gifts.—Among recent gifts presented to the Parish of St. Paul, Stockbridge, are the following: a pair of high standard lights surmounted by cherubs, the gift of the rector, the Rev. George Grenville Merrill, to mark the twenty-fifth anniversary of his ordination; a large bas-relief, representing the Good Shepherd, now in place in the Chapel of the Good Shepherd, South Lee; a handsome chalice and paten for use in the same chapel. The large Easter offering will be used toward paying for a much needed addition to the robing-room of St. Paul's, Stockbridge. The old union chapel at South Lee, (recently acquired by the parish) will be torn down and money will soon be collected for the erection of a curate's house on its site.

To Support Missionary.—All Saints' Church, Worcester, has undertaken to support a missionary in the foreign field. The Rev. Edmund J. Lee has been selected to represent this parish in Anking, China.

Entire Square Goes to Church.—Mr. Charles B. Smith, treasurer, presented to the parish of Christ Church, Fitchburg, the property known as the Reed estate. The gift places the ownership of the entire square in the Church.

Sends Books to Liberia.—The Christ Church Periodical Club of Springfield, sent a box of nearly three hundred text-books to Bishop Lloyd for the schools of Liberia. An interesting fact in the case being that the books, which were second hand and in very good condition, were secured through the co-operation of the Springfield public schools. Through the courtesy of the principal of the Technical High School, and the head master carpenter, a strong box was made, and the books all packed. The Springfield public library also was interested and contributed about fifty books for the cause.

JOHN H. ROSEBAUGH.

Justice and Generosity.—Speaking at a meeting on the danger of continuing a spirit of hatred towards Germany, the Bishop of Winchester ran the risk of becoming a target for abuse; which has indeed been the case. It was not the popular thing to say, which is perhaps good evidence that it was the Christian thing. But Dr. Talbot has been so assailed by people who misunderstood him that he has been compelled to write to the *Times*, enclosing a copy of a letter which he had written "in reply to a friendly enquiry." Germany, he says, ought to be dealt with on severe principles of justice, and to be made to pay for her cruelty and for the financial burdens which her acts have caused. He rejoices in her downfall, and in the shattering of her power. But is this the last word? Does the spectacle of a humiliated nation, feeling the pinch of real starvation, their children "withering for want of food," move no instinct in us but justice? Englishmen, he maintains, are ready, for good cause, to knock a man down; reluctant, when he is down, to kick him. And a higher spirit than English generosity and compassion says: "If thine enemy hunger, feed him."

Dr. Talbot is anxious for a change of spirit, for the sake of ourselves. Continued insistence on justice and punishment, and only on these, "may do us the infinite mischief of hardening our own hearts, and making us meet hate with more hate." Unless we have more than this in our hearts we shall be unthinkingly poisoning our own spirits, and making the name of justice cover disloyalty to the simple human Christian instincts of generosity and compassion. "Yet I hardly hear," he concludes, "a note of the latter kind in what is daily put before our people."

Women's Ministrations.—The Bishop of Coventry (Dr. Yeatman-Biggs) claims to have made history, in presiding over his diocesan "House of Women" for the first time. There had never been an assembly of this kind, so far as he knew, in Christendom. He declared that the bishops were in sympathy with the movement for the use of women in church ministrations, and he hoped soon to be able to say that in certain ways, not in the regular services, he could allow such ministrations; but he should insist on women being subject to the same rules of fitness and character as clergy and lay readers were, before they were licensed. An act of wilfulness like that of Miss Maude Royden in insisting on such ministrations against the wish of the Bishop of London, was likely to set back the idea rather than to advance it. (The bishop was of course speaking of Miss Royden's intention rather than her act. In the actual event, as already recorded, Miss Royden spoke in the parish hall, and not in church, so that, technically at least, ecclesiastical discipline was preserved.)

S. P. G. Anniversary.—The S. P. G. gets in its anniversary just before the rush of the "May Meetings," which promise to reach full tide this year. The society was

fortunate in securing as its preacher the man of the hour, the Bishop of Oxford. His sermon was a sample of what we can expect in full measure when he is relieved from the cares of his diocese. One great need of the day was that of greater religious imagination, which touches the commonest events with glory and awfulness. He illustrated the principle from the Old Testament and St. Paul's writings, and he even dared, as he said, to speak of our Lord's spiritual imagination. Christ insisted that His disciples should share it; they were to stand in a despairing world as the only exultant group. And here Dr. Gore made the point that as conscience needs enlightenment if it is to direct wisely, so too does imagination need to be deliberately furnished and enlightened. Coming to modern days, after a lengthy examination of examples from the Bible, he showed the great need of imagination. "Is not the world becoming compulsorily one, as never before? Is not this the outstanding fact? It is represented by the urgency of events which threw the United States out of the isolation which was their fixed and proud tradition into the whirlpool of European politics." German aggressiveness was not the only danger to Europe; nationalist demands in every quarter threaten mutual strife, and there was no hope for saving civilization unless we had a supernational league. The world must become one, in a quite new sense, or perish. And so "with mingled shame and penitence and with astonished joy" we present to ourselves afresh the vision of the Catholic Church, in which the barriers of nationality go down before the claims of a more inclusive fellowship. The Apocalypse gives us the vision of the new Jerusalem, the city of the whole redeemed humanity. The old mission appeal was indeed strong; to imitate the methods of St. Paul. But there was another motive which must kindle our imagination: "the determination that a world, driven by secular forces to find itself one, shall feel again the meaning of the divine purpose of a Catholic Church, and shall see the Church becoming in spirit and in fact catholic."

Bishop of Chichester's Farewell.—Very simply and quietly, on the Sunday after Easter, Dr. Ridgeway spoke to his people in his cathedral after Evensong. The people then knelt, while he offered prayer for his successor, and for those in whose hands lay the selection of that successor. Next day he spoke at a meeting at Brighton, regretting that the new bishop had not yet been appointed, though he had given notice of resignation four months before. But Mr. Lloyd George is one of the busiest men in the world in these days, and presumably many other domestic matters of equal importance are awaiting the signature of peace.

A New Bishop of Calcutta.—There is a certain thrill in the announcement that the new Bishop of Calcutta, in succession to Dr. Lefroy who died recently, is one bearing the honored name of Westcott. He is

(Continued on page 38)

The Open Forum

Theology and Education

TO THE EDITOR OF THE CHURCHMAN:

Of course we can get nowhere without criticism, and my paper on "Theology and Education" rather openly invited it. But it seems scarcely fair or creditable to criticize without reference to the text. Your editorial, which I have just read, seems to illustrate the kind of irresponsible comment on great questions which I am not alone in deploring in the current religious press. It could not I think have been written in its present form had you had, or cared to have, the actual substance before you of what I said.

PHILIP M. RHINELANDER,

Bishop of Pennsylvania.

Philadelphia, Pennsylvania.

(Note: THE CHURCHMAN did not think it necessary to send for Bishop Rhinelander's manuscript when two listeners, as intelligent and fair-minded ones as our American Church possesses, carried away from Bishop Rhinelander's address precisely the impression recorded in our editorial comment. EDITOR.)

Where Is It?

TO THE EDITOR OF THE CHURCHMAN:

The General Convention in both houses passed a resolution in 1916 requesting the joint commission on the revision of the Prayer Book to have their report "printed and circulated at least six months before the meeting of the next General Convention." (See journal pp. 368, 377.)

Why has not this been done?

RANDOLPH H. MCKIM.

Washington, D. C.

Advance in Theological Education

TO THE EDITOR OF THE CHURCHMAN:

That two different bodies working independently and with no knowledge of what the other was doing have arrived at very similar conclusions, is not only interesting but prophetic of the advance we are making in religious education. I refer to the general council and commission of our Church and the board of governors of Union Theological Seminary. At the close of the seminary year the president announced that hereafter the course would cover a period of four years. The necessity of taking Hebrew in order to secure the bachelor of divinity degree is dispensed. The B. D. will be given to those who take a general theological course. A vocational diploma will be given to those who specialize along a certain line: e. g. pastoral work; religious education; social service; or for the missionary field. During this course each student is required to do one year of work, giving part time, in some church, settlement or other institution, under the guidance of a newly appointed supervisor of field work.

The authorities have also found that many of the men who come to the seminary, even though they are all graduates

of colleges and universities, have no thorough knowledge of certain subjects which in the minds of the faculty are essential for a working background in the profession. For that reason students will be required to show proficiency in such subjects as: English literature; history of thought; psychology and psychology of religion; history of religion; history of modern social movements; modern science—or else take these courses during their years in the seminary.

The recommendations that will be submitted by the council of our Church to the General Convention in the autumn are similar in many points to the requirements that Union Seminary is now putting into effect.

GUY BEAVER KING.

Holy Trinity Church, Harlem, N. Y.

Irwin St. John Tucker's Sentence

TO THE EDITOR OF THE CHURCHMAN:

On January 8, 1919, five men, Victor L. Berger, Adolph Germer, J. L. Engdahl, William F. Kruse and Irwin St. John Tucker, were declared guilty of violation of the Espionage Act and on February 20 they were each sentenced to twenty years in the federal penitentiary at Fort Leavenworth by Judge Landis of Chicago.

One of them, Irwin St. John Tucker, is a priest of the Church. The Church therefore must take some action in the case.

The following facts should be of interest: Berger is on the national executive committee of the Socialist Party; Germer is national executive secretary; Engdahl is editor of the party publication; Kruse is secretary of the national Young People's Socialist League; Tucker was the head of the party's literature department and is still a member of the party.

They were accused of conspiring together to obstruct the draft. It was not shown in the trial that they had ever gathered together for any purpose, unless being under one roof, that of a Chicago office building, at the same time constitutes a gathering. Nor was it shown that any two or more of them had ever definitely talked together about obstructing the draft.

The judge's charge to the jury was: "The law is that if any one of the defendants had done any act in apparent pursuance of an agreement which you think there is reason to believe they might have reached, which act might have had a tendency to cause any person subject to military duty to refuse the same, they are guilty of conspiracy."

Two pamphlets written by Irwin St. John Tucker formed the main part of the evidence submitted against him. These were *The Price We Pay* and *Why You Should Fight*. These were both published before America's advent into the war. When the espionage law was passed these pamphlets were submitted to Judge Rose of Baltimore, who declared that in his opinion they did not conflict with the law. Opinions were also asked of the attorney general and the postmaster general of the

United States and no objection was raised by either. Publication—or rather circulation—was continued for awhile, but advice being given that these pamphlets might be considered against the law, they were withdrawn from publication, and circulation was ceased.

Certain extracts from Mr. Tucker's speeches were especially stressed: "The war began in rivalry between capitalist groups of England, France, Russia, Germany and Austria. Once started we could not keep out and we must go through with it." "The war should be paid for by taxation of war profits."

It was not shown that any person had been influenced by these pamphlets or by any other written or spoken word of any one of the defendants to refuse military duty.

There were several cases in which Mr. Tucker was consulted about the draft law and in each case he advised strict compliance with the law.

R. O. Handwerk, a government witness, testified that he was offered \$600 to testify against the accused.

Edna Peters testified that she had been threatened with indictment if she refused to testify as desired.

Thomas C. Nixon of Chicago, one of the jurors, testified that Bailiff Streeter repeatedly denounced the defendants in the presence of the jurors, stating on one occasion, "Every one of those fellows is guilty and if I had my way I would hang every one of them."

The jurors all testified that the bailiffs brought in booze to them every night.

ROYAL K. TUCKER.

The Official Hymnal

TO THE EDITOR OF THE CHURCHMAN:

I note that new and improved editions of the old hymnal are being advertised in our church papers.

In view of the fact that the new hymnal has been authorized for use by the General Convention, and bearing also in mind that all profits from its sale go to the Church Pension Fund, it seems to me that all parishes that feel able to supply themselves with fresh hymnals should buy this book in preference to any other. By so doing they will aid in carrying out the intent of the General Convention, that the new hymnal should take the place of the one previously in use and that all profits resulting from its sale should accrue to the benefit of the Church Pension Fund.

ALEXANDER MANN.

Early Days

TO THE EDITOR OF THE CHURCHMAN:

I am writing this on my 89th birthday, March 25, being the oldest clergyman in age and residence in the diocese of Central New York. Within twenty miles of my present home I have lived in the Diocese of New York, Western and Central New York, and have a fair chance of being in another, though the only surviving clergyman ordained by Bishop De Lancey. Here the French Jesuit missions flourished in the seventeenth century, and their relations have interested me much. From their point of view—not necessarily ours

—I am able to reply to an "Answer Desired," from a picturesque and historic incident. Fathers Chaumonot and Dablon were ascending the St. Lawrence, on their way to Onondaga in October, 1656. I quote from their words:

"The 10th, which was a Sunday, we had the consolation of saying Holy Mass. As our guides were waiting for the rest of their people, we had soon set up an altar and a living chapel, since it was built of foliage. We made some wine of the grapes of the country, which the wild vines bear in sufficient abundance. Our devotions ended, we embarked."

A monument was recently erected on Indian Hill, Pompey, the Onondaga of 1656, in memory of another event of that year occurring in November: "The 14th, which was a Sunday, could not commence better than by the Holy Sacrifice of the Mass, which we celebrated on a little altar, in an oratory used in the cabin of Teuton Narason, who was highly esteemed for her nobleness and wealth."

I forbear quoting more of these pleasant incidents and turn to one of a century later, when the Onondagas had reached the valley of that name. Between that and Indian Hill they had occupied another famous place for nearly forty years. The Jesuits had departed and the Moravians came. Their visits are sometimes called missions, but they held no public services, and neither preached nor baptized, for several years merely studying language and customs. I have recently collected, edited and published all their journals relating to this region, for the Onondaga Historical Association. I quote one incident at Onondaga, from Bishop Commerhoff's journal of 1750. David Zeisberger was with him. This was in June and the grand council welcomed them, after which they were much at home:

"We went directly toward the creek, into the thicket, and found a pleasant spot to rest. We sat down, and remembered in grateful words the Lord's goodness, in having watched over us so graciously thus far. Then we prostrated ourselves before God, and offered up fervent intercessions in behalf of the Six Nations. . . . Then, resting on the promise of the Lord's presence, where two or three are gathered together in His name, we celebrated the Holy Communion, and we fully experienced the blessings of the promise. We named the spot the Brethren's Chapel in Onondaga."

Of course, in a long life, I have seen religious incidents, once common but strange to the men of this day. I have here restricted myself to earlier matters, partly illustrated by two classes of missionaries, widely apart in opinions but actuated by the same love of souls.

W. M. BEAUCHAMP.

Syracuse, New York.

Prayer Book Revision

TO THE EDITOR OF THE CHURCHMAN:

Anent Prayer Book revision and enrichment, etc., to the subject of which all are doubtless looking forward again this year, perhaps the following quotations (from the article written soon after the St. Louis Convention by Dr. St. George) may be useful to bear in mind. At St. Louis there was some evidence of im-

patience and restlessness under the exceedingly careful explanation of each proposed change, by members of the commission; and yet, while this was at times not unnatural, surely we do not want any change adopted or rejected hastily. Perhaps the hard-seated camp-chairs on which deputies sit for hours may have something to do with the irksomeness of listening to some of the speakers!

"Two possibilities emerge: The first is that the House (of Deputies—of which one alone has knowledge and experience) may become impatient of meticulous criticism and prolonged debate on words or phrases (as, for instance, whether the correct expression should be, 'Whose law is the truth' or, 'Whose law is truth') and attempt to stifle debate by the use of the *closure*. The second is that a criticism with a distinctly 'party' animus is injected into the debate, and the House of Deputies may be stampeded by a snap vote. Hence, in both these contingencies the possibility arises of matter being endorsed or rejected without due and deliberate judgment."

Though the writer adds: "Such instances, however, are so few as to be practically negligible; at any rate, one may feel reasonably sure that anything that has been adopted in the House of Deputies through precipitancy will be remedied when it comes under the eyes of the bishops."

Which, of course, takes time and lays upon the upper house an added burden and responsibility.

In all due justice to the Prayer Book Commission, also, should we not also acknowledge the readiness with which the commission undertook to consider, not once, but twice and even again, its former judgment and reverse its decisions—thus recognizing the fact that its business was not simply to amend the Prayer Book (as liturgical experts) or add new forms and offices, but rather to put into liturgical form and expression the devotional needs and demands of the Church to-day in rite and ceremony?

"Welcoming from every direction and source suggestion and proposal, the commission bent its energies 'to feel after if haply it could find' what enrichments from outside the Prayer Book were gradually finding their way into the services of the Church, or what modifications or additions to present regulations the Church was demanding. That the work of the commission on the whole met these conditions and demands is evidenced by the general commendation which the report received both from the church press and the Church at large."

Considering the fact it was an assembly of 600 members who took up the scrutiny, and any or every man might have an idea, a word, or a phrase of his own, which he would like to see incorporated in a prayer, progress under such circumstances must be slow; and the wonder is that so much was accomplished at the St. Louis Convention.

Another thing: The distance of some of the deputies from the platform, and the periodical roar of sound which rushes in from the corridors whenever doors are opened, is not a small matter; at times

it was impossible to understand what was the question that was being voted on. It is a fact that a number of deputies left before close of convention because it was useless for them to stay. It is to be hoped that this will be remedied at Detroit.

G. D. CHRISTIAN.

Juneau, Alaska.

Some Minor Suggestions

TO THE EDITOR OF THE CHURCHMAN:

Many of us are interested in the revision of our Prayer Book, which gives promise of marked improvement. Aside from the large principles, I should like to call attention to a few points that have been much in my own mind. These touch words or phrases or their position, and are to be found in the Morning Prayer and the Litany.

Taking them in the order in which they stand, the first point is in the *Benedicite*. The last verse in this hymn should either be omitted as now redundant, because the verse to which it belonged in the original form has been dropped; or this verse and the one before it should be transposed. In either case, the call to praise would begin and end on an equally high plane, Heaven at its outset, paradise at its close.

Second: In the Apostles' creed the sentence, "He was crucified, dead, and buried," records three separate momentous phases in our Lord's Passion. Why not place a colon, ritual not grammatical, after each of these great words, which would induce a slower and more reverent utterance by the congregation? This would be more in accord with our reverent estimate of the great worth of this statement.

Third: In the second collect, "A Collect for Grace," in Morning Prayer, omit the words "Almighty and Everlasting God." These make a long introduction to a short prayer, which deals with the everyday affairs of our life, and not with any divine mystery or depth of human need.

Fourth, the Litany: In the third opening invocation, that addressed to the Holy Spirit, substitute for a theological statement—"Proceeding from the Father and the Son"—some expression which bears upon our human need, as for example, "O God the Holy Ghost our Advocate and Comforter." In the petition for the holy Church universal, substitute the word "guide" for the word "rule"—a substitution which would both widen the thought and avoid tautology. In the petition "to give to all nations unity, peace, and concord;" insert after "nations" the words "and to all branches of the Christian Church." This gives to the Litany a definite prayer for church unity which it now lacks. Again in the two petitions "O Lamb of God, who takest away the sins of the world," is not the true and more natural order to pray first for mercy, and then for peace? This is the order elsewhere, and would be an improvement here. And lastly, in the *Kyries* which follow this prayer, instead of having these in the form of versicles and responses, why should they not be said together by priest and people? This would be in the interest both of brevity and of a more reverent recitation.

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BOOK REVIEWS

This department of The Churchman
is maintained exclusively for the ben-
efit of our subscribers.

Our reviewers, in an attitude of
strict impartiality, are as quick to
condemn as to praise. They always
state their honest opinions.

The books reviewed are selected
without regard to the fact that the
publishers do or do not advertise in
The Churchman.

Honest criticism and freedom from
bias have rendered our review col-
umns worthy of consultation.

Outdoor Books and Others

"Old White"

THE WHITE SULPHUR SPRINGS. By Wil-
liam Alexander MacCorkle, LL.D., formerly
Governor of West Virginia. The Neale Pub-
lishing Company, New York. 1918.

To those who desire a pleasant reminder
of happy days at the famous resort or who
desire a keen appreciation of its historic
and romantic past, this book will prove a
welcome acquisition. Governor MacCorkle
has made a careful and judicious selection
of material, has told the story in an inter-
esting way, and the beautiful illustrations
can only be a constant delight.

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the great social meeting place for the
southern wealth and aristocracy. In a
land where large cities were few and far
between and even the well-to-do people
lived on large plantations or in isolated
communities, the famous resort played a
peculiar and important part in the pleasures,
the social amenities, and also in the forma-
tion of that community feeling among the
leading people of the South, which had such
important results both before and during
the days of our Civil War.

We have never had enough local history
preserved in America as yet. This book
is an attractive addition to this all too
scarce form of literature. W. S. M.

Rare Adventure

ADVENTURES IN ALASKA. By S. Hall
Young. Fleming H. Revell and Co. New
York. 1919.

When a man's actual experiences are
more interesting than ingenious invention,
he is wise if he avoids fiction and writes a
straight narrative of his adventures. This
is what Dr. Young has done in this illus-
trated account of some of his remarkable
experiences during over thirty years mis-
sionary work in Alaska.

Boys and girls can find few better stories
than "Old Snook and the Cow," "Nina
and the Bears" and "My Dogs." Adults
will be engrossed in the pictures of both
nature and man in such stories as "Bunch-
grass Bill" and "The Nome Stampede."

One feels the force of life's greater chal-
lenges in *Adventures in Alaska* and con-
cludes a story like "Louie Paul and the
Hootz" with the feeling that he has been
away where crystal snows and purifying
frosts have made his soul white.

A. L. M.

Florida

HIGHWAYS AND BYWAYS OF FLORIDA.
By Clifton Johnson. The Macmillan Com-
pany. New York. 1918.

This book is very interesting reading
about Florida, but not in any sense a guide
to the peninsula and its beauties. It is
mainly historical and filled with accounts
of things as they were in past days. Thus
the history of 350 years with the expedi-
tions of Ponce de Leon, De Soto, Ribaut
and Sir Francis Drake is compressed into
fifty pages followed by a summary of the
Civil War and its effects on Florida.

The descriptions of the efforts of the
Indians of the North and the Seminoles
further South to defend their country and
lands from Spanish, French and English

freebooters and the modern American land
grabber awakens one's sympathy for a
dauntless people, but one would look in
vain for them now, a few half-civilized
Seminoles being all that are left. The ex-
tracts of the diaries of early naturalists
while full of interest help also to show
how great the changes have been.

The description of the sea-going rail-
road and the wonderful Key West viaduct
is well done. So also are the word pic-
tures of rivers, lakes and forest life, the
fishing among remarkable variety of fish,
and the hunting and shooting of the almost
destroyed numbers of wild animals. The
railroad is modern, but for most other
things the reader is reminded that this
happened in 1513 or 1776 or perhaps as
late as 1860. Sometimes our author forgets
and describes the present in terms of the
past. Miami for instance appears rather as
a village of simple people near woods and
forests, while those who have been there re-
cently know it to be a town of 25,000 or
more with great hotels and a people who
have the one aim that no visitor or tour-
ist shall carry a cent away if they can
by any means get it out of his pocket. But
the reader will enjoy the book, and if he
takes it to Florida he will close it with a
sigh, "I wish I could have come a hundred
years ago."

There are many pictures well chosen and
beautifully executed. E. O.

American Shrines

HISTORIC SHRINES OF AMERICA. By
John T. Faris. George H. Doran Company.
1918.

Mr. Faris in his *Historic Shrines of
America* tells the story of one hundred
and twenty historic buildings and gives a
brief biography of the men who made them
notable. For the American who thinks
that our historic places are few in number
Mr. Faris' book will be a revelation. The
book is well supplied with excellent photo-
graphs. The descriptive portions of the
text are designedly brief in the hope that
the reader will be stimulated to wider re-
searches in this undeveloped field of his-
torical study. D. N. A.

The Catskills

THE CATSKILLS. By T. Morris Longstrech.
Century Company, New York. 1918.

Like the author's charming companion
book of last year, *The Adirondacks* it is
welcomed by those who know the country
and also by those who do not, as a deli-
cious travel book, a "glorified guidebook,"
both breezy and practical, with a large map
many pictures, and a bibliography.

G. W. B.

John Muir's Sketches

STEEP TRAILS. By John Muir. Houghton
Mifflin Company. 1918.

Steep Trails is a collection of sketches
written by John Muir at various times in
his life. They have appeared before only
in publications of limited and local circu-
lation. It is fortunate for all his admirer
that these delightful descriptions of scen-

ery and wild life in the West, such as only John Muir could write, are now preserved for us in permanent and easily accessible form. D. N. A.

Apples in the Northwest

THE APPLEWOMAN OF THE KLICKITAT. By Anna Van Rensselaer Morris. Duffield and Company. New York. 1918.

This is an account of the actual experiences of a newspaper woman, who goes to the Pacific Northwest and transforms a quarter-section of government land into an orchard. The story is as leisurely as the apple growing process itself, merely a day-to-day record of little happenings. There is a love motif, but the chief interest lies in the descriptions of the various types of settlers, and the information which the book contains about apple growing. M. L. B.

Recommended to Commuters

OLD FAMILIAR FACES. By Theodore Watts Dunton. E. P. Dutton Company, New York. 1919.

None too familiar are some of them even to people who read. A volume containing essays on George Borrow, Dr. Gordon Hake, John Leicester Warren, Francis Hindes Groome is worth an interested perusal by those who may think they know the Rossettis, Tennyson and William Morris. There are some charming illustrations which add value to the book. The essay on George Borrow is especially charming. Here is promise of some delightful hours for the commuter. S.

Nights in London

NIGHTS IN LONDON. By Thomas Burke. Henry Holt and Company. 1918.

It would seem as though everything had been written that could be written about London sights and sounds, but Mr. Burke has succeeded in treating a familiar subject in an unfamiliar way. It is the outcome of personal experiences which have proved sometimes pleasant and sometimes bitter. In the odd neighborhoods and foreign quarters to which he conducts us we do not stand on the outside and look down: we become a part of the place which we are visiting and feel for ourselves the charm, the mystery and the joy of London life.

Mr. Burke's strength lies in his vivid description of vicious things and unpleasant people. In this respect his facility is only equalled by that of Poe. D. N. A.

Literary Chatter

LITERARY CHAPTERS. By W. L. George. Little, Brown and Company. Boston. 1918.

Readers of the *Atlantic* know W. L. George as a delightful essayist and a gallant champion of the ladies. *Literary Chapters* shows the author as the champion of the novelist. There are good bits, racy criticism of the Philistines who set the low literary level and discourage the brave novelist who considers himself the missionary of truth; there is no denying that *Literary Chapters* is good reading. But all the time the reader feels that his time would be ever so much better spent in perusing the novels themselves instead of the plaintive reasons why they aren't appreciated. J. H.

Readers of The Churchman:

Among other things the summer issues of *The Churchman* will contain articles dealing with the General Convention, and special articles in the Outdoor Number, and the Book and School and College Numbers.

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English Church News

(Continued from page 33)

one of the sons of the famous Brooke Foss Westcott, Bishop of Durham, and he has spent nearly all his life in India. Dr. Foss Westcott has been Bishop of Chota Nagpur for the last fourteen years, so he will bring a rich experience to his new work as Metropolitan of India. And the people are asking Why not Archbishop of India? You may be more democratic without archbishops in America, but rightly or wrongly the Anglican Church has archbishops in Canada and South Africa, so why not in India?

JAMES CAIRNS.

BOOKS RECEIVED

Music

- SONGS OF LIBERTY. Compiled and edited by Hubert P. Main. 35c. (Biglow & Main Co., N. Y.)
- REST IN PEACE, YE FLANDERS DEAD. By Geo. B. Nevins. 10c. (Oliver Ditson Co., Boston.)
- THE BLESSINGS OF PEACE. By E. S. Homer. 16c. (Oliver Ditson Co., Boston.)
- IN FAIRYLAND. By R. Spaulding Stoughton. \$1.50. (Oliver Ditson Co., Boston.)

Juvenile

- THE ADVENTURES OF BOB WHITE. By Thornton W. Burgess. 50c. net. (Little, Brown & Co., Boston.)
- THE ADVENTURES OF OL' MISTAH BUZZARD. By Thornton W. Burgess. 50c. net. (Little, Brown & Co., Boston.)
- WHEN I WAS A GIRL IN MEXICO. By Mercedes Godoy. 75c. net. (Lothrop, Lee & Shepard Co., Boston.)
- DAVE PORTER'S WAR HONORS. By Edward Strathmeyer. \$1.25 net. (Lothrop, Lee & Shepard Co., Boston.)
- GOOD OLD STORIES FOR BOYS AND GIRLS. Selected by Elva S. Smith. \$1.50. (Lothrop, Lee & Shepard Co., Boston.)

Poetry and Drama

- WITHOUT THE WALLS. By Katrina Trask. \$1.40. (Macmillan Co., N. Y.)
- THE EARTH TURNS SOUTH. By Clement Wood. \$1.50 net. (E. P. Dutton & Co., N. Y.)
- THE VOICE OF THE NATION. By Frank M. Gregg. 75c. (Fleming H. Revell Co., N. Y.)
- HYMNS OF THE EASTERN CHURCH. By the Rev. J. M. Neale, D.D. 2s. 6d. net. (S. P. C. K., London.)
- MY CHILD. By Jean Berry. \$1.25 net. (E. P. Dutton & Co., N. Y.)
- GAUDEAMUS. Christmas and Other Verses. By Agnes Aubrey Hilton. (S. P. C. K., London.)

Biography

- REBELS AND REFORMERS. By Arthur and Dorothea Ponsonby. \$1.60 net. (Henry Holt & Co., N. Y.)
- GEORGES CLEMENCEAU, THE TIGER OF FRANCE. By Georges Lecomte. \$1.50. (D. Appleton & Co., N. Y.)

Essays

- EDUCATION BY VIOLENCE. By Henry Seidel Canby, Ph.D. \$1.50. (Macmillan Co., N. Y.)
- COURAGE. By Jeannette Marks. \$1.25 net. (The Woman's Press, N. Y.)

History and Economics

- THE EMPIRE OF THE AMORITES. By Albert T. Clay. (Yale University Press, New Haven.)
- THE I. W. W. By Paul Frederick Brissenden. \$4.00 net. (Longmans, Green & Co., N. Y.)
- POLITICAL LEADERS OF PROVINCIAL PENNSYLVANIA. By Isaac Sharpless. \$2.50. (Macmillan Co., N. Y.)
- PROBLEMS OF RECONSTRUCTION. By Isaac Lippincott, Ph.D. (Macmillan Co., N. Y.)
- THE PRELUDE TO BOLSHIEVISM. By A. F. Kerensky. \$2.25. (Dodd, Mead & Co., N. Y.)
- THE LEAGUE OF NATIONS. By Mathias Erzberger. \$2.25 net. (Henry Holt & Co., N. Y.)
- INDIA'S SILENT REVOLUTION. By Fred B. Fisher. \$1.50. (Macmillan Co., N. Y.)

THE SOCIETY OF FREE STATES. By Dwight W. Morrow. \$1.25 net. (Harper & Bros., N. Y.)

Religion and Philosophy

- THE MAKING OF THE CHURCH OF ENGLAND. (A. D. 597-1087). A Course of Historical Lectures. By the Rev. Thomas Allen Tidball, D.D. \$2.00. (The Stratford Co., Boston.)
- AN INTRODUCTION TO EARLY CHURCH HISTORY. By R. Martin Pope, M.A. \$1.25. (Macmillan Co., N. Y.)
- CHRISTIAN ASSURANCE. By H. L. C. V. DeCandole, M.A. \$1.25. (S. P. C. K., London.)
- HOW THE GOSPEL SPREAD THROUGH EUROPE. By C. H. Robinson, D.D. \$2.00. (S. P. C. K., London.)
- CHRISTIAN WORSHIP. ITS ORIGIN AND EVOLUTION. By Mgr. L. Duchesn. \$5.00. (S. P. C. K., London.)
- OUR IMMORTALITY. By D. P. Rhodes. \$2.00. (Macmillan Co., N. Y.)
- THE ADVENTURE OF LIFE. By Robert W. Mackenna, M.A., M.D. \$1.25. (Macmillan Co., N. Y.)
- FATHER STANTON'S SERMON OUTLINES. Second Series. By E. F. Russell. \$2.00 net. (Longmans, Green & Co., N. Y.)
- THE CHURCH AT WORK IN COLLEGE AND UNIVERSITY. By the Rev. Paul Micou, B.D. \$1.00. (Morehouse Publishing Co., Milwaukee.)
- THE NEO-PLATONISTS. By Thomas Whitaker. 12/- net. (Cambridge University Press, London.)
- THE SECRET OF PROGRESS. By W. Cunningham, F.B.A., E.S.A. (Cambridge University Press, London.)
- OUR LIFE FOR THE LIFE OF OTHERS. By E. Z. Smyth. \$1.00 net. (Longmans, Green & Co., N. Y.)
- SOLDIERS OF THE WOODEN CROSS. By Charles H. Brent. (Federal Council of the Churches of Christ in America, N. Y.)
- MORAL EDUCATION AS A RECONSTRUCTION PROBLEM. By Norman E. Richardson. 15c. (The Abingdon Press, N. Y.)

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for May

4. SECOND AFTER EASTER.
11. THIRD AFTER EASTER.
18. FOURTH AFTER EASTER.
25. FIFTH AFTER EASTER.
29. ASCENSION DAY.

Preachers for Next Sunday

- SUNDAY AFTER ASCENSION DAY
CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Dean Robbins.
GRACE CHURCH—Morning (11), The Rector; evening (8), Rev. Cedric Chas. Bentley.
ST. STEPHEN'S CHURCH—Morning (11), The Rector; afternoon (4), The Rector.

CHURCH SERVICES

St. Thomas's Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M., 4 and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON, daily

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week-day Services: 7.30 A.M. and 5 P.M. Daily.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

CHURCH SERVICES

St. Ann's Church, Brooklyn

Clinton and Livingston Sts., near Borough Hall
THE REV. G. ASHTON OLDHAM, Rector
Sunday Services: 8 and 11 A.M., 8 P.M.
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CONFERENCES

CONFERENCE for Church Work: A General Conference meets at Wellesley College, Wellesley, Mass., June 19th to 30th, 1919. Directors: Rt. Reverend E. M. Parker, D.D., Rt. Reverend J. DeW. Perry, D.D. For registration, programs, or other information, apply to the Secretary, Miss Marian DeC. Ward, 41 Beacon St., Boston. The Summer School for Church Music meets at the same time and place.

RETREAT

The Society of the Companions of the Holy Cross offers a week-end Retreat for Women to be conducted by the Rt. Rev. Benjamin Brewster at Adelynwood, South Byfield, Massachusetts, June 14th to 16th.

The Retreat will begin at 7.30 Saturday evening and close after breakfast on Monday. Guests will be welcome at any time Saturday afternoon to stay until after luncheon on Monday.

As the number must be limited, application should be made as soon as possible to Miss J. Mackintosh, Beaver Street, Waltham, who will give necessary details.

OBITUARY

MRS. MARY LIDDALL THURSTON

Mrs. Mary Liddall Thurston, mother of the Bishop of Eastern Oklahoma, died at Muskogee, Oklahoma, after a very brief illness of pneumonia, in the early morning of March 18th. Interment was in Minneapolis, Minn.

Mrs. Thurston had been the constant companion and great inspiration of her son during these twenty-five years of his ministry. Two other sons shared in her blessing, and join in sorrow at her departure.

Her sons indeed rise up, and called her blessed.

IN MEMORIAM

ELLIS—In memory of Grace C. Ellis, devoted wife and mother, who entered into eternal life June 1, 1917.

"Where your treasures are there shall your heart be also."

DIED

CUDDY—Entered into rest from her home in Pittsburgh on Saturday, May 17th, at 7.4 p. m., Frances Cuddy, daughter of the late James and Frances E. Cuddy, of Pittsburgh, for sixteen years Missionary teacher in Porto Rico having served at San Juan, Ponce, and Mayaguez. The funeral service was held in the Church of the Ascension, Pittsburgh, on Tuesday morning, May twentieth, the Rt. Rev. Cortlandt Whitehead, S.T.D., officiating, assisted by the Rev. Dr. Wyatt Brown, rector of the parish, and Messrs. L. F. Cole and R. L. Schulz, intimate friends of the family. Interment was in the family lot in the Allegheny Cemetery.

TILLINGHAST William Eldridge, son of the late William and Caroline Sperry Tillinghast of Albany, New York, at his home, Englewood, New Jersey, Friday, May 16, 1919, in his 81st year.

Classified Advertising

CHURCH AND PARISH

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HELP WANTED

WANTED—A matron for Protestant Home for Incurables in Pittsburgh, Pa. Must be good housekeeper, with some knowledge of nursing. For further information address Mrs. H. D. W. English, 7110 Thomas Blvd., Pittsburgh, Pa.

GOVERNMENT wants Railway Mail Clerks. Men-Women. \$1100 first year. List positions free. Franklin Institute, Dept. F 128, Rochester, N. Y.

WANTED—Assistant housekeeper for a Boys' Boarding School. Must be practical and efficient. Address L. C., CHURCHMAN Office.

BOOKS RECEIVED

WE WALK WITH GOD. By Julia Ward Howe. \$1.50. (E. P. Dutton & Co., N. Y.)

THE NEW OPPORTUNITY OF THE CHURCH. By Robert E. Speer. 60c. Macmillan Co., N. Y.)

FACTS OF THE FAITH. By H. S. Holland. \$2.50 net. (Longmans, Green & Co., N. Y.)

THE MYSTICAL COMPANIONSHIP OF JESUS. By a Layman. W. H. Jefferys, A.M., M.D. Per copy, 20c. Per dozen, \$2.00. Per hundred, \$15.00. (Ad-Service Printing Co., Philadelphia.)

GENTLE CYNIC. Being the Book of Ecclesiastes. By Morris Jastrow, Jr. \$2.00. (J. B. Lippincott Co., Philadelphia.)

DEALISM AND THE MODERN AGE. By Geo. Plimpton Adams, Ph.D. \$2.50. (Yale University Press, N. Y.)

HOW THE BIBLE GREW. By Frank G. Lewis. \$1.50 net. (University of Chicago Press.)

PROPHECY AND AUTHORITY. By Kemper Fullerton, M.A. \$1.50. (Macmillan Co., N. Y.)

HANDBOOK OF FRENCH AND BELGIAN PROTESTANTISM. Prepared by Louise Seymour Houghton. 75c. (Missionary Education Movement, N. Y.)

SONGS IN THE NIGHT. By Malcolm James McLeod. \$1.25 net. (Fleming H. Revell Co., N. Y.)

STUDIES IN MARK'S GOSPEL. By A. T. Robertson. \$1.25. (Macmillan Co., N. Y.)

KNOWLEDGE, LIFE AND REALITY. By George Trumbull Ladd, LL.D. (Yale University Press, New Haven.)

ON PRAYERS TO THE DEAD. By Rev. J. G. H. Barry, D.D. \$1.29. (Edwin S. Gorham, N. Y.)

THE KING'S SERVICE. By G. R. Oakley. (S. P. C. K., London.)

LIFE BY HIS DEATH. By Bernard M. Hancock. (S. P. C. K., London.)

LIFE LINES. A Book for Seamen. By the Rev. N. A. Lash, M.A. (S. P. C. K., London.)

AT THE KING'S TABLE. By A. J. Tait, D.D. (S. P. C. K., London.)

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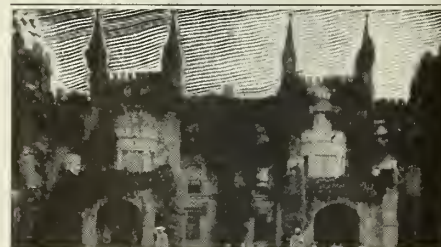
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Personals

THE REV. BYRLE J. OSBORN, lately returned from war service, has taken charge of St. Mark's Church, Riverside, Rhode Island.

THE REV. THOMAS SHOE SMITH is the new vicar of All Saints' Chapel, Leighton, Diocese of Bethlehem.

THE REV. PHILIP HULL and Miss Laura Wheaton were married on the Eve of the Ascension at Trinity Church, Columbus, Ohio. Mr. Hull is the assistant minister of Trinity Church and Mrs. Hull is the supervisor of the Associated Charities. After five weeks in the East, they will be at home at 311 Tenth Avenue, Columbus, Ohio.

THE REV. HARVEY B. MARKS, who went to Meadville, Pennsylvania, February 1 as locum tenens, has been invited to stay until June. Last month for the financial benefit of one of the parish societies, Mr. Marks gave a mandolin recital, assisted by able local talent from the local parish.

THE REV. D. WELLINGTON CURRAN has been invited to preach the commencement sermon to the graduates of Dent Chapel, Charlotte Hall Military School, Charlotte Hall, Maryland.

THE REV. ARTHUR S. PHELPS has been asked to become priest-in-charge of St. Stephen's Church, Plainfield, New Jersey. Mr. Phelps will begin his ministrations on Whitsunday.

THE REV. WM. J. WILLSON, of Clark Mills, New York, will be locum tenens at St. George's Church, Utica, New York, during the absence of the rector in July and August.

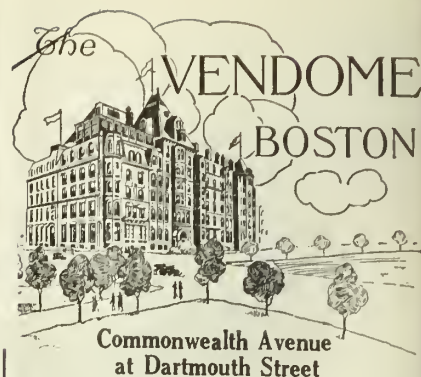
THE REV. CHRISTIAN A. ROTH is in charge of services at Calvary Church, Syracuse, New York, pending the election of a new rector to succeed the late Rev. Walter E. Jones.

THE REV. B. E. CHAPMAN, formerly rector of St. Andrew's Church, Chicago, has entered upon his duties as rector of Trinity Church, Aurora, Illinois.

THE REV. HOWARD B. ZIEGLER, rector of St. Barnabas' Church, Reading, Pennsylvania, has accepted a call to the Church of the Good Shepherd, Silver City, New Mexico, and will begin his services there on Whitsunday.

THE REV. FRANK DEVINNEY DEAN was advanced to the priesthood by the Rt. Rev. Thomas C. Darst, D. D. in the Church of the Good Shepherd, Wilmington, North Carolina, on May 8. The Rev. W. H. Milton, D. D., was the preacher and the Rev. Duvall Gwathmey presented the candidate. Mr. Dean who has been in charge of the Church of the Good Shepherd for some time past will continue as rector.

THE ADDRESS of the Rev. Joseph H. Earp has been changed from 2529 South Cleveland street, Philadelphia, to Immanuel Church Rectory, New Castle, Delaware. Mr. Earp resigned the rectorship of the Memorial Church of St. Paul last fall, to take effect December 31, and after assisting in St. Mary's Church during Lent became rector of Immanuel Church May 1.



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ALL MATTER INTENDED for the Diocese of Washington, should be sent to the secretary, elected at the recent convention, the Rev. C. T. Warner, St. Alban's Rectory, Mt. St. Alban, Washington, D. C.

TWO CHAPLAINS at Camp Grant, clergymen of the Episcopal Church, were promoted May 18 to the rank of captain. Chaplain Charles Breck Ackley is chief chaplain of the cantonment and Chaplain William Heilman is of the depot brigade, both are morale officers as well.

THE REV. H. H. LUMPKIN, for five years priest-in-charge of St. Matthew's Mission, and editor of the *Alaskan Churchman*, is preparing to leave for the United States on furlough about August 1. Mr. Lumpkin by his consistent Christian character, genial personality and broad outlook upon life has endeared himself to the community and kept up the high traditions of mission work in Alaska.

CAMILLE ESTORNELLE, candidate for holy orders in the District of Porto Rico, a member of this year's graduating class at the Philadelphia Divinity School, was ordered deacon in Trinity Church, Moorestown, New Jersey, by Bishop Garland, Suffragan Bishop of Pennsylvania. Dr. Foley of the Philadelphia Divinity School was the preacher. The rector of the parish, the Rev. F. A. Warden, presented the candidate. After the service a luncheon was served in the parish house by the ladies of the parish. Mr. Estornelle expects to return to Porto Rico early in June, where he will take work under Bishop Colmore. He will minister in both English and Spanish. During his years at the divinity school, Mr. Estornelle did good work in the Diocese of New Jersey as a lay reader.

DR. WILLIAM H. BENNETT, for forty-seven years the president and physician-in-charge of the Children's Seashore House at Atlantic City, died there on May 14.

THE REV. WILLIAM J. DATSON has accepted the rectorship of Emmanuel Church, Petoskey, Diocese of Western Michigan.

THE REV. WILFRED A. MUNDY has accepted a call to St. Paul's Church, Grand Rapids. He comes from Antony, Kansas.

OUR CONTRIBUTORS

NOT CHARITY, BUT JUSTICE is part of a sermon recently preached in England by Bishop Gore and published in the May 9 issue of the *Challenge*. Margaretta Byrde is an English churchwoman who frequently contributes to THE CHURCHMAN. The Rev. P. H. Ditchfield, M.A. Oxon., F.S.A., F.R.S.L., F.R.Hist. S., is rector of Barkham, Wokingham, a neighbor of Eversley. Mr. Ditchfield is an author widely known in England and America. He was one time editor of *Christian Art* for Great Britain and Ireland. Philip Little, artist and poet, is a citizen of Salem, Massachusetts. H. W. D. English, as churchmen know, is a distinguished communicant of Calvary Church, Pittsburgh. The Rev. Richmond Herbert Gesner, S.T.D., is the rector of Christ Church, Oswego, New York.

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The Churchman

Saturday - June 7 - 1919

GEORGE HODGES

THE day before word of Dean Hodges' death was published in the daily papers, a message came from Holderness, sent at the request of the dean, that he could not write the article on Charles Kingsley which he had promised for the present number of *THE CHURCHMAN*. The founder of Kingsley House in Pittsburgh, the interpreter by his own loving ministry of Kingsley's spirit, had probably up to the last hoped that he might write one more word for *CHURCHMAN* readers in behalf of the ministry of reasonable, holy and living sacrifice, for Kingsley's Master and his. On the day *THE CHURCHMAN* records its debt of love and gratitude to George Hodges, we also tell the story of that other saint of God who was born a hundred years ago next Thursday.

The loss of Dean Hodges will be very personal among myriad groups of Christians all over our land, for with a wealth of sympathy, a versatility of talent and a prodigious capacity for toil, the dean of the Cambridge School has been cheerfully saying "Yes" for more than a quarter of a century to the multitudinous appeals that have come to his desk for his written or spoken word. It was easy to ask of Dean Hodges a favor, for his response was so gracious, he made it appear so unaffectedly the natural one for him to make, that the suppliant forgot to count the cost of the favor or to sense his obligation to the overworked man who always said "Yes" to those who sought what with such rich grace he was accustomed to give.

We shall all be telling over in these coming days, when the sharp pain of missing him will be keenest, in how many ways and for how many graces we loved him. It is hard quite to say precisely what was the wealth of it all, but we felt it—sometimes in a short letter about some personal or business matter, sometimes in an interview when with rapier

thrust he pinioned some bit of cheapness or by the kindly turn of a phrase he left us smiling over somebody's foibles, no sharp or bitter word having been said. We felt it oftenest, perhaps, in the versatility of his common sense so uncommon with mother wit and sympathy. The surface thing which he often said plumbed depths which the pretentious complexities of men who groaned over their thinking and knotted their problems in our presence never touched. We have heard men speak of the obviousness of Dean Hodges' writings. Some of those who made this reflection have never written anything which their fellowmen would read. All sorts and kinds of people read Dean Hodges gladly.

It has been told by one who knew him in his early life in Rome, New York, that George Hodges was always a peacemaker from the time he was a little boy. It was his part to smooth out difficulties and get discordant groups "together." Various temperaments have shown that talent and with varying motives, but the dean's gift of conciliation sprang from the soil of a real Christian fellowship. The quick intuition which sought and found agreement was the fruit of his spirit of love. In all his religious contacts there was the preventive grace of humor. If there were more of such men among us we should more rarely need to make the sacrifice of compromise.

Others will tell of what Dean Hodges has done for the great school for which he labored until they carried him wearied and broken to Holderness. *THE CHURCHMAN* to which he has been a contributor for more than thirty years, has the desire only to bear witness to the privilege it has been to a generation of editors to be the medium between the great-hearted, self-effacing dean and the hundreds of thousands of churchmen in America who have read in these columns the dean's message of good cheer, good fellowship and man's duty to neighbor and to God.

CHARLES KINGSLEY

ENGLAND will celebrate during the coming week the centenary of the birth of the rector of Eversley, who was one of the group, all too small for the honor of the Church, that tried to awaken the English nation to a sense of its social responsibility in the day when the doctrine of social justice was not yet fashionable. While Charles Kingsley was preaching a reasonable theology, writing popular novels and historical sketches, he and his master Maurice were doing for the English Church a service the significance and importance of which we are beginning only now to measure.

It is difficult for us to appreciate what dastardly inhuman practices were in fashion in the industrial world when Kingsley wrote and labored for a more Christian interpretation of the creed of the Incarnation. As late as 1860 it was possible in England for the inhumanity, which we describe in the words of Karl Marx below, to take place without its troubling the Church's conscience:

Mr. Broughton Charlton, county magistrate, declared, as chairman of a meeting held at the Assembly Rooms, Nottingham, on the 14th January, 1860, "that there was an amount of privation and suffering among that portion of the population connected with the lace trade, unknown in other parts of the kingdom, indeed, in the civilized world * * Children of nine or ten years are dragged from their squalid beds at two, three, or four o'clock in the morning and compelled to work for a bare subsistence until ten, eleven, or twelve at night, their limbs wearing away, their frames dwindling, their faces whitening, and their humanity absolutely sinking into a stone-like torpor, utterly horrible to contemplate."

In the last week of June, 1863, all the London daily papers published a paragraph with the "sensational" heading, "Death from simple over-work." It dealt with the death of the milliner, Mary Anne Walkley, twenty years of age, employed in a highly respectable dressmaking establishment, exploited by a lady with the pleasant name of Elise. The old, often-told story was once more recounted. This girl worked, on the average, sixteen and half hours, during the season often thirty hours, without a break, whilst her failing labor-power was revived by occasional supplies of sherry, port, or coffee. It was just now the height of the season. It was necessary to conjure up in the twinkling of an eye the gorgeous dresses for the more noble ladies bidden to the ball in honor of the newly-imported Princess of Wales. Mary Anne Walkley had worked without intermission for twenty-six and half hours, with sixty other girls, thirty in one room, that only afforded one-third of the cubic feet of air required for them. At night, they slept in pairs in one of the stifling holes into which the bedroom was divided by partitions of board. And this was one of the best millinery establishments in London. Mary Anne Walkley fell ill on the Friday, died on the Sunday, without, to the astonishment of Madame Elise, having previously completed the work in hand.*

It is painful reading to recall these bitter things today when men's hearts are softer and the social conscience more alert. But we need to remember these dark facts if we would know why there are multitudes of men bitter against organized religion which permitted these inhuman practices to go on almost without protest. It has been an easy fault of the Church to teach in its creed the Incarnation while it denies in practice the brotherhood of man. There can be no greater heresy than that. It was that heresy that Kingsley pilloried, albeit with a Tory emphasis. He did many another valiant service to letters and theology, but our age, which is gathering the fruits of his pioneer work in social justice, must lovingly record that he was a prophet in the day when it was a costly thing to teach the social gospel.

*—Quoted from Karl Marx's *Capital*.

THE WEEK

PLEASE EXCUSE US

WE hope that bishops, diocesan correspondents and others will be generous in their appraisal of what THE CHURCHMAN is doing and leaving undone in the matter of reporting diocesan conventions and bishops' addresses. Twenty convention addresses and reports came to the news editor's desk during the past week,—most of them on Monday morning. We should gladly share these reports in their entirety with our readers, but that is manifestly impossible. What we omit to reveal of our correspondents' convention letters is not done under calm and studied judgment of their value. We simply do the best we can, under the avalanche of diocesan convention reports, to reflect the general movement of legislation and episcopal suggestion.

PROHIBITION AND POLITICS

THE papers announce that the anti-saloon League of New York will fight the renomination for the Senate of Senator James W. Wadsworth. Mr. Wadsworth's record in the recent fight for prohibition is the reason for the league's taking this stand.

This suggests a serious question. We have seen for many years in America the pernicious effect of the saloon in politics. That influence has been evicted by the courageous and patient fight of the anti-saloon forces in politics but the forces which have combatted the liquor evil cannot afford to copy too precisely the tactics of their enemy. What the liquor people were concerned about, when they set up and tore down candidates for office, was will the candidate vote as the liquor interests dictate? Other interests of the nation at large had no place in the reckoning of the liquor gang. Are the anti-saloon bosses going to follow this same narrow definition of what fits a man to be a public servant? There are, after all, other matters and public questions of importance than the liquor problem. If men are to be supported for office or ejected from office solely upon the merits of their vote on the liquor question, we are likely to get a pretty weak lot of public officials. Fanaticism sees one good and sees that narrowly.

THAT DEPENDS

SECRETARY DANIELS, while explaining the Administration's change of attitude on the second biggest navy, in reply to questions by the House Naval Committee, said: "If the League of Nations is approved, construction of battleships must stop. If it is not approved then the American navy must be made the equal of any navy in the world."

That depends. It depends upon the decision of Congress and the American people, not upon Mr. Daniels or the Administration which is now handling the League of Nations. America was reasonably safe for a good many years before our navy was the equal of any navy in the world. It will be safe, we think, even if the league goes down. Last December while Mr. Wilson was arousing public opinion in behalf of the league, at the very moment when everybody was talking about the era of peace on earth and good-will and no more big armaments, the Administration suddenly in response to secret information

by cable from Paris, came out for a navy program to make our navy the equal of any in the world. While our representatives in Paris were talking peace and armaments, they prefaced the oration by a threat at Great Britain's mastery of the seas. Fortunately the secret cable did not produce a panic vote in behalf of the big navy. Mr. Daniels thinks that if we have the league we shall not need to build against Great Britain, but without the league we shall need to do so. That again will be determined not by Mr. Daniels or the promoters of the league. At leisure the American people will determine their naval program; they will also determine the league. It is not likely that we shall build against Great Britain.

It did not seem necessary to compete with the English navy in days that were scarcely as safe as those which are likely to follow immediately upon peace. Threats from advocates of the league may intimidate the opposition, and then, again, they may not.

THE REVIEW

THE third number of New York's new weekly is now on the bookstands. We like it. It's clean, white face looks up at one in decorous sobriety; its three columns of old style type give the hesitant purchaser tranquility as he turns from the shrill cover calls of the *New Republic* and other new things to find "nothing doing" on the first page of this new *Review*. But this chastity and restraint is mere manners. There is a good deal doing, one finds, as he turns the pages. Conservatism is on the offensive and it is using worthy weapons. In this regard it bids fair to have the field to itself. The difficulty with us, as far back as we can remember—that is since the great war began—conservatism has not been thinking. It has just been feeling, feeling "mad" and afraid. It has made a rather pathetic showing when matched with the keen fire of militant liberalism. One does not require careful thought of radicals, one looks to them for intuitions, wrath and mighty gusts straight from the heart.

But conservatives ought to employ a different tactic. They ought to think, and they ought to think quietly and not get mad. When a conservative ceases to reason, he ceases to exist. While he is willing to take trouble about his thinking, he need never fear the gauntlet which the radical throws down. Disraeli didn't. He had all the enemies' weapons in his arsenal.

"Between true liberalism and true conservatism there exists," says the editor of the *Review*, "not only no incompatibility, but on the contrary a vital bond of connection. . . . Indeed, it may almost be said that the primary endeavor of the *Review* will be to restore the words 'liberal' and 'conservative' to their rightful place in the minds of thinking people."

The weekly press has heavy responsibility in keeping these noble words in their place of dignity and honor. There is no longer a liberal or conservative daily press. There are just "dailies." The position of the typical conservative daily makes the genuine conservative blush for his creed. What a field for fun and fury Mr. Wilson has given conservatives during the past six years! But conservatism has lost its wit. For interpretation one has been forced to turn from the daily press to the weeklies. And now the *Review* has come into the field. As we peruse the two numbers that lie before us, we think that

it has come to stay. The names that back the venture are not new names. They are reminiscent of the Godkin tradition, and the chronic readers of the *Nation* in the days before the *Nation* became new, will feel perfectly at home and know what to expect.

DR. JOWETT ON THE C. O.

DR. JOWETT, whom Americans remember as the minister for many years of the Fifth Avenue Presbyterian Church in New York, recently in a sermon in London spoke with frankness and daring upon the tense question of the conscientious objectors. It ought to be possible, he said,

to find a tribunal that can distinguish between treachery and principle. This is not a day when England can afford to shut her consciences in prison. There are men now in our prisons serving long times at hard labor before whom I would take off my hat and they are placed alongside of life-long criminals often in solitary confinement. A tribunal can be found which will discriminate between the coward seeking shelter from danger and the idler refusing to share the burden of the task and the men—with martyrs' blood in their veins—who suffer because of their conscience. I would be false to myself and to my congregation if I failed to urge immediate action by our government looking toward their release.

During battle, it is too much to ask that pains be taken always to do impartial justice to consciences that clog the war machinery. But now that the war is over we can afford to give up the martyr-making business and let the members of pacifist religions out of jail.

RELIGIOUS TEACHING IN AUSTRALIAN STATE SCHOOLS

FOR nearly forty years Australia has had secular education. No help is given to denominational schools, and just as in America, the Roman Church has provided schools for its own members and has adopted a consistent policy of opposition to religious teaching in the state schools. Yet in all the Australian states except South Australia and Victoria, religious teaching in the state schools is provided for. According to Australian State law, the authorized representative of each religious body in the state has the right of entry into every elementary school for an hour every day, in order to teach the children belonging to his own religious persuasion the faith of their parents, and he may do this with perfect freedom and as fully as if the children were assembled in their own place of worship. This system seems to have worked out satisfactorily, the only complaint being that according to the law, religious education cannot be included in the curriculum of a secondary school without special permission, but this permission is, it seems, frequently given. Australian schoolmasters testify that religious teaching given in this way tends to raise the standard of morals and conduct in their schools. The fear that distinctions would arise by segregating the students for religious instruction has happily not been realized. In many cases where there are largely-populated parishes, or in widely scattered areas, the clergy do not find it possible to undertake the work of school instruction. In the Diocese of Sydney, for example, lay teachers are employed to do nothing else but give religious instruction in the various schools. The efficiency of their work is tested by a system of diocesan inspection and a scheme of bishop's certificates and prizes provides a useful stimulus to the scholars.

NOT CHARITY BUT JUSTICE

BY THE RT. REV. CHARLES GORE, D.D., D.C.L.

He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?—MICAH VI, 8.

THE current ideas about justice and charity today are manifestly quite different. One of the ablest and noblest of living Conservative statesmen in his description of "Conservatism," has distinguished justice from charity in the most naïve form. Charity or expediency, he says, induces us, or practically compels us, to relieve destitution, but it is totally denied that this has anything to do with justice. He declares also that "It is untrue that there is any obligation in justice upon the State to render to the individual an equivalent for what the individual has rendered to the State. It is equally mistaken to suppose that there is any obligation in justice on the individual to render to the State an equivalent for what he has received from the State." Here we have the legal meaning of justice put into the most marked contrast to charity. The function of justice is to maintain contract and property. It has nothing to do with equal distribution or distribution according to needs. Such doctrine, though in its extreme form it is perhaps startling, is the consequence of the whole set of ideas which have lain behind our "industrial system."

How far Protestantism with its encouragement of individualism was responsible for this vast change in ideas, or how far it was simply the breakdown of religious authority in society which left the industrial movement to go its own way, unimpeded by religious scruples, we need not inquire. Certainly protestant countries have been no worse than catholic in this respect. The whole philosophy of individualism—the whole theory that human progress would be secured by allowing individual initiative and acquisitiveness free play, enlightened by science or emancipated from state restriction—must be said to have broken down. It has resulted in a state of society in which the contrast between extremes of wealth or luxury on one side and destitution and misery on the other has become disgusting to common feeling. So far from the promised freedom of the individual being realized, the freedom of the few privileged by opportunity has been far more than balanced by a condition of industrial servitude for the many. And the state of law—so much more severe on violation of property than on damage to persons—has become a common scandal.

These are familiar topics. There has arisen from Labor in all lands, on its way to secure its emancipation, a cry for justice—not in the sense in which justice is a thing of law to secure the maintenance of contracts and the right of property, but in the old sense of a divine principle by which each human being born into the world is to be secured the opportunity of being born and nourished in health and properly educated and given honorable work and an adequate share of the proceeds of his work, and equality—if not of faculty or position, then of opportunity to make the best of that faculty he has. And through the growing strength of organized labor this claim is in its broad lines already becoming victorious.

We all recognize today that the State must busy itself to secure proper conditions for motherhood and protection for infancy; that we must have proper and sufficient housing for all citizens; that there must be free and adequate education; that there must be adequate wages secured to all—adequate to the nourishment of a man's self and family; that there must be legal protection of leisure; that there must be provision of hospitals and medical treatment for all—whether on the basis of old endowments and voluntary present day contributions, or by provision of the State out of taxes. Anyway, the hospitals must be there. In that sense it is no longer a voluntary matter. This is the old demand of justice, in its old Christian sense; but now its recognition as the function of the State has reached a point where it is practically undisputed—undisputed, that is, because the forces which claim it are too strong to be resisted. The *right* to give "sweating" wages, the *right* to acquire private wealth by public injury, can no longer assert itself, at least in the open.

And this claim of justice is put in contrast to charity. Not that it is so in the true sense in which charity is only justice with a new power in it because of the value which Christ has taught us to set on every human soul, but because of the meagre sense given to it in popular speech by which it was regarded as something over and above justice, which the just man might give or withhold as he pleased without being responsible to his fellowmen. In this unworthy sense of charity the cry is "Not charity, but justice." And, as I say, the cry is becoming dominant. We of the Church are conscious, with a profound sense of error, that for centuries we have been occupying ourselves only too contentedly in "administering charity"—that is, in going about with, as it were, an ambulance cart to pick up the wounded in the social strife, when we ought to have been attacking the sources and strongholds of wrong and maintaining the charity which is the same thing with justice.

Well, I say, practically we accept the situation in our current politics that the State must concern itself actively with the promotion of justice in the old Christian sense of equality of opportunity for a decent and human life. This leaves much to discuss and abundant room for different schools of political and economic thinkers. But I am not here concerned directly with either politics or economics. What I am concerned with are the ideas which should dominate our minds. In great measure it must be confessed that the change in our political outlook—the abandonment of the *laissez faire* ideal and the passing of measure after measure which our fathers would have denounced as socialistic—has been due to necessity. Labor has insisted on these measures, and Labor is too strong to be resisted without vast concession.

But it is not only this. It is also true that there has been a deep and widespread change of ideas in the whole field of moral, social and economic thought. Only we Englishmen do not love ideas. And in all that concerns acquisition, distribution and property, we are apt to cling

to the ideas which belong to a system which we have in fact abandoned. We still need real conversion of mind, and even more a reforming of our imagination and outlook upon social life and citizenship. We cannot without disaster go on legislating on one set of principles and really thinking and feeling on another and quite different set.

What do we really mean when we say that the principle of justice means equal consideration for every human soul and that no man is justified in using any other human being as a mere "hand" or animated instrument for the promotion of his own selfish ends? What do we really mean when we say that the true "weal" of a nation lies not in the abundance of its material products, but in the use of those products to secure that all the citizens can lead a properly equipped, happy and hopeful life? What do we really mean when we say that the object of industry is not the enrichment of the individual, but that it is a form of social service—a function for the welfare of the whole community, and that the welfare of the community must be dominant over the interest of the individuals? These are no doubt Christian ideas, and they are becoming common phases of our political oratory and our literature. But they mean a great deal. And while few contradict them, few, it seems to me, really assimilate them.

And, in fact, this recovered idea of justice, as applied to a democratic State, and made the basis of its polity, makes a deep moral claim. Democracy in its very essence makes a great demand for the wide diffusion of a certain nobility of character. It demands that we shall all accept as a ruling principle of our life the service of the community. The wider you expand the function of control, whether in industry or in the State, the wider the demand you make on individual character. This is why democracy is a dangerous experiment, however just its principle, or however incontestible its acceptance. You cannot have a just democracy unless the mass of individuals composing the democracy have got the ideal of justice in their minds. You cannot have a real commonwealth unless the mass of members really and habitually think about the common good.

Thus, amidst the clamorous contentions of today, nothing is more certain than that it is the duty of every man, beginning with himself, to reconstruct his personal ideals of life, in his home, in his place of business, in his recreation, in his relation to other men. He has got to ask himself afresh: What do I mean by justice, and am I going to live by it? That is the challenge. And the challenge takes us back upon the very principle of religion. It forces us to reconsider our relation to God and His will and His government. For a religion that is worth anything must be primarily moral; it must reflect the divine character; it is, in all relations of life, to do justly, to love mercy, and to walk humbly with our God.

Charity is justice—justice with a soul in it. And if so a good man can be charitable in paying what at least he cannot help paying—his rates and taxes. He will be charitable in this because he does it gladly with a good will as making his contribution to the general good. But there is still a vast field of need dependent upon voluntary giving. It is not only that, at present at least, there

are still immense inequalities between the wealth of some and the destitution of others, and that much of the necessary instrumentality for the supplying of human need, like our hospitals, is still dependent upon voluntary giving, but also, whatever changes take place in the constitution of our society, there will always be a vast field of human need which no state organization can satisfy—which must be left for satisfaction to the good feeling of the man who has toward the man who has not. There is no fear, or hope, to be rationally entertained that the place for almsgiving will ever be closed up in human society. And the motive of all giving can be expressed best in the noble words of John Woolman, the Quaker, in his *Word of Remembrance to the Rich*, that "To labor for a perfect redemption from the spirit of oppression is the great business of the whole family of Christ Jesus in this world."

OUT OF THE PAST

BY RICHMOND HERBERT GESNER

I

THIS yellow piece of parchment is a palimpsest of Egypt;

Here, dim below the clearer characters
You see the traces of old writing.

One, ages gone, wrote here o'er Homer's song
The epic of our Orpheus.

So, Blessed Christ, upon the leaves of my old nature,

That bears the marks of pagan sin,
Write Thy Most Holy Name in characters of Faith
In which all deeds of Love begin.

II

A Celtic cross rough-hewn by hand long-mouldered,
Deep-sunk in Saxon soil, a martyr's blood commemorating,

Stands facing westward, red in the dying sun,
And saint-like smiling on the unsullied sea.

So plant Thy Cross, O Christ, within my heart,
Etch deep its sacred monogram in fleshy soil,
Tinge its far-reaching arms with holy light
And with Thy Dying Sacrifice my sins assoil.

III

A rare old folio, part of the Book of Books,
Each caput gold and vermillion, dight with patient care,
Some mediaeval monk in his dark cell by flickering rush-light,

Through many wakeful nights illuminated.

Lord, may each letter of my life,

Colored with loving touch, each chaptered story
Though done in dimness of my clouded sight
At last reflect Thy Glory.

IV

And last a sculpture set aloft in a Byzantine church;
No Phidias shaped these rugged features,
But one who knew the patience born of toil,
Carved with keen tool the peace that comes through pain.
E'en so, dear Lord, take this unshapen block of life,

Mould it unto the symmetry Divine,
That fairly-fashioned into sweet accord

It may adorn that radiant House of Thine.

THE CHURCH AND RECTORY AT EVERSLEY



CHARLES KINGSLEY. 1819-1875

BY MARGARETTA BYRDE

IT is no wonder that the centenary of the birth of Charles Kingsley should be so noted, and such preparations made for observing it, in England, for he was one of her representative men—poet, novelist, essayist, lecturer, priest, artist, naturalist, a country gentleman, a court preacher, a university professor, and a great and effectual reformer. And more than all, he was a personality and one of the kind that mirrors his nation. No other country than England it is safe to say, could have produced him, a man with such varied characteristics, often contradictory, who yet was so true to type. It is only in England, apparently, that a man can be a radical and an aristocrat, orthodox and free-thinking, idealistic and practical, sensitive and impressionable, yet robustly breezy, and independent, studious and artistic, yet a sportsman to his fingertips. Kingsley was all these and more, probably, and yet all his gifts and characteristics lived and were housed amicably within a personality which was whole and directed and inspired by a guiding impulse towards a single purpose. A nature like his often stumbles upon tragedy, and he was fortunate in finding through early and happy marriage just the environment that he needed for synthesis of his complexities. His nature, anchored thus and at peace, was free to expand into healthy activities, helped by a constant and faithful sympathy and an inspiring love.

It was a wonderful, beautiful, most useful life that is being so gratefully commemorated, nearly forty-five years after it came to such a premature close, a life that can be understood and valued better today, perhaps, than when his early death shocked and sorrowed such a wide circle of friends and made even his enemies—and he had bitter enemies!—pause in their strictures and bow their heads in admission of the nobility of his aims and their disinterestedness. It is these which are his lasting memorial, more than all he said or all he did; it is these which give value to the words and deeds which are to remain, and cover what was failure with tenderness. He was not always wise or right, but he was always sincere and always self-oblated.

Reading his biography and other data, and remembering the trend of his literary work it seems clear that Kingsley's originality lay in that singleness of mind, and that synthesis of his gifts and qualities. For he was very impressionable, and responsive to influence. Three influences were most marked upon his life, one of which worked through antagonism, one through his defects and one, strongly and beneficently throughout upon all that was great, noble and aspiring in his nature.

The antagonistic influence was the Tractarian Movement: it stirred up in him a very passion of repulsion, and made for him a positive doctrine—or led him towards it—by which he sought to counteract what to him was wholly un-English, and reactionary and false. There was something in his nature, healthy, human and independent as it was, which could only be antipathetic to the ideals which inspired Newman, Keble, Marriott and their group, which gave him a sort of shudder as he saw in them but a morbid introspection, a denial of the rights of life, an intolerable interference with the freedom of the soul. He was a poet and a lover, like Keble, and a parish priest, but how unlike in all these things! You may search in vain through Keble's biography to find a trace of interest in the merely human welfare of his flock, still less expect to find any of that burning indignation, that passionate pity, with which Kingsley saw social degradation and hideous wrongs. And because each saw in the other's cherished ideals and beliefs what they were not, instead of what they were and stood for, the most earnest and God-fearing men of the religious revival of modern times were arrayed one against the other, and had only suspicion and dislike for each other, each conscious of martyrdom at the other's hands. Kingsley was a doughty fighter, and his novels are as much the outcome of his hatred of the ascetic ideal as they are of his sense of social injustice, while his *Saint's Tragedy* was frankly a challenge to the Tractarians.

The second influence, that which worked upon what I must consider his weaker side, was that of Carlyle, and Kingsley was not the only notable radical who was

inconsistently drawn aside to confidence in harsh coercion and vigorous methods of administration by that semi-pagan, semi-Hebrew prophet. That was a grand voice out of the wilderness of sloth and materialism, but its speaker persistently looked to the past and not to the future and the evils of his philosophy, noble as it was in many respects, are painfully apparent today in the crime and downfall of that Prussia which no man ever did more to idealize and glorify. The appeal to the ruling caste to rule was never given to one more naturally responsive than to Kingsley. For he was not a democrat, however eloquently he preached democracy at times—and then as fervently contradicted it! He was not, and probably never could be, but however great the chance Carlyle's influence over that age and his leadership in moral thought would have prevented it. Kingsley was an aristocrat, of the type which in England has wrought out its wonderful development, which has headed all movements for the good of the nation, against its own material interests, which is chivalrous and makes *noblesse oblige* a principle that one sees working every day. It is a great, noble, picturesque principle. It is magnificent but it is not democracy. It would work as well for the good of all as democracy if any set of men on earth were good enough and great enough for such unchallenged power. But when one sees such men as Tennyson, Dickens and Kingsley passionately championing a Governor Eyre one sees that there is nobody good enough to rule, except with the consent of the ruled. I am sure Kingsley never believed this, and Carlyle would not, for he loved his superman.

The greatest and happiest influence which first drew all those splendid powers into concentration and then urged them to such efficient purpose was that of Frederick Denison Maurice, the chosen prophet, the accepted master of Kingsley's devotion. The very chivalry of his nature responded to him, and he loved to be as a squire to that knight without fear or reproach, called his "Master" habitually, aimed to be his expositor, his revealer. There is no more beautiful instance in history than that knightly subservience of the gifted, many-sided but in some respects the lesser man to the greater, and no more characteristic revelation of Kingsley himself than the fact that he conceived "his mission to be a popularizer of the principles of Mr. Maurice" as one of his friends frankly confesses.

Maurice was the greatest and finest thinker of his

age, a man with a limitless horizon, lost in God, permeated with his sense of the indwelling Fatherhood, fervent in his faith in the coming of the Kingdom on earth, and devoted to its promotion. To most people he seemed vague and mystical, or too profoundly intellectual to be understood. Great was that mutual cooperation—itself a noble testimony to the value of his leading social doctrine, cooperation—between the prophet and his brilliant disciple, and it is difficult, even impossible, to say which profited the more by the union, though not difficult to see how the whole world has profited by it. Kingsley certainly stands higher today for it. He was not great enough in any single one of his numerous capacities to live as poet, novelist, naturalist, scholar or even preacher, but Maurice made him great in all and everything by his inspiration, by calling into power what was there, of course, and turning it to steam in the passionate service of the oppressed, by first, however, calming that inquiet soul, giving it that conception of the eternal Word which was Kingsley's gospel.

The tale of their work is too well known to be recapitulated; some of their cooperative successes have since been failures, but the principle, as opposed to competition, still presses home and maybe in the near future will resolve the present industrial problems. It is their glory that Christians have become so awake to the principle that they dare not abandon it. Maurice and Kingsley are coming into their own. They are still astonishingly fresh, still ahead of average public opinion, even Christian opinion, afraid to believe that there is a divine plan for society, a Christian ideal to which we are gradually approximating. If that approximation has been hastening a little more of late, if the Kingdom seems a little nearer, we owe it more than to any other men of the preceding century to these friends, whose names are always coupled together and who would have it so did they know. And more perhaps to Kingsley, in some ways the lesser, in depth of understanding and breadth of conception and height of vision, but nearer to the common man, in that essentially human heart of his, with his glowing imagination always kindled by the human things that touch us all; with his ear for justice, his eye for facts and his hand for service. Kingsley, as I have said, was an Englishman, but he also belongs to the world, for his mission is not yet over; his message is not wholly delivered. It is for us who honor him to make it the better known.

THE MASSACHUSETTS GENERAL

BY PHILIP LITTLE

THE sun shone down on the Bulfinch front,
On the weak, the maimed, and the strong,
On the white-robed nurses, God bless them,
Ever where they belong.
And this was the blessed sun's message,
"Do you think I am here for naught?
Do you think there's no power behind me,
That my power can e'er be bought?
Do you think, in your idle prattle,
As you hold your ear to the shell,

And list to the works of the God of the sun,
That he does not all things well?
Then ye'd better kneel down in your weakness,
Bow your head to the earth in shame,
Because ye have doubted the Power
That rolls and controls my flame;
That has warmed and revived, and remolded,
And brought ye to life anew,
Doubt not ye the strength of the Power
That has never forsaken you."

KINGSLEY'S LIFE AT EVERSLEY

BY THE REV. P. H. DITCHFIELD, M.A., F.S.A.



IT seems scarcely possible that we should be celebrating the centenary of the good kindly man, greatly beloved, the renowned writer and distinguished clergyman, Charles Kingsley. His memory is so green and fresh amongst us, not only in Berkshire and Hampshire and throughout England, but also across the Atlantic in our sister land of America, that one can hardly realize that a hundred years have elapsed since he

was born at Holm on the borders of his beloved Dartmoor. But so it is, and I am asked to tell you something of his life at Eversley which will ever be associated with his name and fame.

Pilgrims from your country still love to visit the old church in which he served God so earnestly, and the old rectory where he wrote his books and the study wherein he labored; and when they leave us they retain kindly memories of the warm-hearted rector who had sympathy for every one in the village and was loved and respected by all. Kingsley died three years before I came into his neighborhood, but his daughter and many of his friends are my friends; his parishioners have come to live in my village, and stories of his life, his quaintness and idiosyncrasies linger on in the countryside and may be worth the telling.

Eversley is situated in Northern Hampshire, four miles away from the rectory where I am writing. This village of Barkham is not unknown in your country, as the Ball family lived here, the ancestors, it is believed, of Mary Ball, George Washington's mother. Kingsley's village is on the river Blackwater, so named from the tinge given to it by the peat moor through which it passes. It is a land of "brown heath and shaggy moor," of open commons whereon the purple heather grows in wild luxuriance; and across the heather-clad Hartford Bridge Flats runs the old coaching road beloved now by motorists who enjoy a glorious run along it.

To this remote village came Kingsley in 1842 as curate, when he found the parish composed of common land, divided into three hamlets, each standing in its own little green surrounded by moorland. One of these greens was famous for cricket-matches, in which Kingsley often took part, as the present writer has done before the war came and stamped out village cricket and many other pleasant gatherings. The new curate lived in a small house on this green in his early days at Eversley.

The population was then very scattered, consisting of "heath croppers" from time immemorial and poachers by instinct and heritage. They were cunning rascals, but he was very fond of them and earned their respect, and they returned his love for them and were devoted to him. (Perhaps I ought to explain that a "heath cropper," alias "brown-squire," is one who cuts the heather on the commons and fashions it into stable or garden brooms.)

Two of this clan met one day at the market and said: "Jim, I can't tell how you sell your brooms so cheap. I steals the ling and I steals the 'andles, but I can't sell 'em at your price." "Why, you fool," responded his mate, "I steals 'em ready made." Kingsley said of these parishioners of his: "The descendant of many generations of broom-squires and deer-stealers, the instinct of sport is strong within him still, though no more of the king's deer are to be shot in the winter turnip-fields or, worse still, caught by an apple-baited hook hung from an orchard bough. He now limits his aspirations to hares and pheasants, and probably once in his life 'hits the keeper into the river,' and reconsiders himself for a while after in Winchester gaol. Well, he has his faults as I have mine. But he is a thorough good fellow nevertheless, quite as good as I: civil, contented, industrious and often very handsome; and a far shrewder fellow too—owing to a dash of wild forest-blood from gypsy, highwaymen, or what not—than his bullet-headed and flaxen polled cousin, the pure South Saxon of the chalk downs. Darkhaired he is, ruddy and tall of bone; swaggering in his youth; but when he grows old, a thorough gentleman, reserved, stately and courteous as a prince. Sixteen years have I lived with him, hail fellow well met, and never yet had a rude word or action from him."

At the beginning of his ministry he wrote to his future wife the following description of the place as he saw it from the rectory windows: "The view is beautiful. The ground slopes upward from the windows to a sunk fence and road without banks or hedges, and then rises to the furze hill in the drawing, which hill is perfectly beautiful in light and shade and color. Behind the acacia in the lawn you get the first glimpse of the forests and moors, of which five-sixths of my parish consists. Those delicious self-sown firs!" He was very devoted to these firs, and imagined that they all sprang from some Scotch firs planted by James I in Bramshill Park.

Until recent years, with the exception of the thirty-three years of Kingsley's ministry, Eversley has been unfortunate in its rectors. His predecessor neglected his duties shamefully, and when he came there as curate he found it in a woful condition. For quite trivial and foolish reasons the rector would send the clerk to the church door on Sunday morning at eleven o'clock to inform the few people who attended that there would be no service. The inns were always full, but the church was empty on Sundays. It was not a very attractive place of worship. When pasture was scarce the farmer's sheep were turned into the churchyard, which was damp, dismal and deserted. Holy Communion was celebrated only three times a year, and the communicants were very few. The alms were collected in an old wooden saucer; a cracked kitchen basin inside the font held the water for Holy Baptism; and at the altar, covered by a moth-eaten cloth, stood one old broken chair.

Kingsley at once set himself the task of improving this terrible state of affairs, and acted vigorously; and in a short time his efforts were crowned with success. After two years the living became vacant, and he was appointed rector by the patron, Sir John Cope of Bramshill, in

response to a petition of the inhabitants. The church he restored.

In the parish is one of the stately ancestral homes of England, Bramshill, built in the reign of James I, which I have no space to describe. My account of it has been published in your country as in mine. In Kingsley's time it was the home of fox-hunting. Sir John Cope kept a famous pack of hounds, and the good rector loved the sport and was the friend of the huntsmen and whips and every follower of the hunt in all his countryside. "That huntsman," he wrote, "I have known for fifteen years, and sat many an hour by his father's deathbed. I am godfather to that whip's child. I have seen the servants of the hunt, as I have the hounds, grow up around me for two generations, and I feel for them as old friends, and like to look upon their brave, honest, weather-beaten faces." How well he describes a run, a horn, a hound, and crafty reynard.

You will remember his "Ode to the brave north-easter," "Chime ye dappled darlings." He is riding his mare one day and he hears the music of the hounds he loves so well. With difficulty does he restrain himself from following them. "In the days of his vanity," he says, "he had drank delight of battle with his peers far on the ringing plains of many a county, grass and forest, down and vale." But he had four old women to read to at three o'clock, and an old man to bury at four; and he thinks his friend who is coaxing and soliciting him to follow, will respect him more for going home and doing his duty. When he died the hounds were brought to his funeral, and his friends the gypsies came in crowds and wept and wailed and sang their dirge over their beloved "Patrico-rai" (priest-king).

He loved nature in all her forms, and moods, as his *Water Babies*, *Glaucus* and more especially his *Winter Garden* show. There is a much respected chimney-sweep in Wokingham, now an alderman of his borough, who thinks he was the identical poor lad described in the *Water Babies*, who was sent up chimneys by his mother.

Eccentric and unconventional he was. My old friend and neighbor, the Rev. Edward St. John, rector of Finchampstead, told me that on one occasion he was walking home after dining at Bramshill, when he heard loud cries, and he thought some murder was being committed. Presently he saw a weird figure in a dressing-gown and slippers striding across the common.

"Good heavens, Kingsley, how you frightened me!" "Oh! I often come out here at night just to exercise my voice," replied the eccentric parson with his charming stutter.

Other stories linger on in the countryside, such as his fondness for smoking, and how surprised Dr. Benson, then headmaster of Wellington College, afterwards Archbishop of Canterbury, was one day when walking together he saw Kingsley drive into a furze-bush and from a discreet hiding place produce a clay pipe and tobacco, and proceed to solace himself with some whiffs of smoke. Among the few relics preserved at the rectory is his old leaden tobacco-jar. His friendship with Dr. Benson was a source of mutual pleasure and satisfaction. He used often to dine at the headmaster's house, and delight the company with his sprightly, humorous and inconsequent conversation, and sometimes shock the distinguished but dull-witted guests.

Another neighbour of his was the celebrated authoress, Mary Russell Whitford, whom he knew in her old age. He wrote a glowing description of his first visit to her, but it is too long to quote; but I may record her opinion of him: "He took me quite by surprise in his extraordinary fascination. . . . His is not only a high-bred gentleman, but has the most charming admixture of softness and gentleness, with spirit, manliness, frankness—a frankness quite transparent—and a cordiality and courtesy that would win any heart."

No wonder he was beloved in his village and in the whole neighbourhood. Of his connection with the outside world I need not tell here, nor describe how deeply he was stirred in 1848 by the events of the new revolution in France, by the writings of F. D. Maurice and the Chartist Movement, and how he labored to put Christian life into the masses, while showing sympathy with their best hopes and knowledge of the evils that then cried for remedy. His novel *Alton Locke* in 1850 and *Yeast* in 1851 represented the stir of the time, and showed what it meant in the long struggle towards a better life on earth.

His name became famous outside the boundaries of his little village. It was known in London and at court. Queen Victoria liked him, and I have here a sermon that he preached before her. Honors were bestowed upon him. He became canon of Chester and then of Westminster, and though not a great historian he was appointed by the crown regius professor of modern history at Cambridge. There were those who objected to the appointment, and had an interview with Lord Palmerston, pointing out that Kingsley knew nothing of modern history. Lord Palmerston's reply to the deputation was characteristic. "Know nothing of modern history! What has the fellow written? Oh! here's *Two Years Ago*; if that's not modern history I do not know what is."

He was not always quite accurate in his historical dates and details and on one occasion some members of his audience took him to task. He replied that when he was at Nuremberg he saw a wonderful ancient clock. It told the hours and minutes and months and years, the sidereal and human time and much else. The only unfortunate part about it was that all this information was wrong. In fact the old clock had too much to do. "Gentlemen, I fear I am like that clock," he concluded.

So the years passed. He was always overworking himself, and in consequence had frequent attacks of severe illness, until at last the lamp of life flickered out in the hard winter of 1875. It is well that Eversley, which he loved so ardently, should cherish and preserve his memory, and celebrate the centenary of his birthday in the month of roses which bloom so sweetly in the old garden.

The people of Eversley have decided to present some pageant or pastoral plays on June 11 and two following days. Distinguished actors are coming to us from London, and the proceeds are to be devoted to the founding of a Charles Kingsley Memorial Hall. You will not be able to attend the plays, the expenses of which may possibly absorb all the receipts; but if you wish to honor Kingsley's memory you may like to send a good-sized donation to the Rev. Maurice Tanner, rector of Eversley, Blackwater, Hants, England, who will gratefully acknowledge it and devote it to the building of the hall, this fund being separate from that of the pageants.

PEASANT LIFE IN OLD FRANCE

I HAVE just spent two days paying one of my young French friends a visit. The boy is sixteen. He lives in Gignac, a village thirty-eight kilometers from Montpellier. The village is notable for two annual events, a passion play and the Procession of the Ass. They are equally serious. One night when the garrison of Gignac was asleep the Saracens came to the assault. Just as the assault was on the point of becoming effective the asses brayed. The garrison awoke and, after a desperate fight, repelled the attack. Every year since there had been held a fete in honor of the asses of Gignac. The people of the village pray to the ass, just as those of St. Guilhem-le-Desert pray to the goat, the only animal that will live in that desert, and the people of Clermont pray to the pig. An ass is covered with the richest of priestly robes. He is led through the streets by the village priest. In the square a savage fight between two men, masked and dressed as Saracens, contributes a typical bit of Midi excitement. It is especially the fete of the children. They accompany the ass with great solemnity and importance. Molière left a jest for the inscription over the town watering-place; "May this water flow perpetually, cheering the sagacious asses of Gignac."

The second festival, the passion ceremony, is quite as much of an antiquity. The church is located on a hill. From the doors, along the highroad, is a series of fifteen stations, or chapels, each containing in some degree of ill preservation a scene from the Crucifixion. A procession, famous in the past of the province, goes every fifteenth of August down the road, enacting a scene of the Passion at each shrine. A touch of art appears in the final shrine. It contains no image. It is older and more impressive than the rest. It is an empty tomb.

Gignac, then, is in one way or another a most picturesque village. It contains many curious bits of carving, covered streets and antique doorways. Best of all it contains an historian. This man knows his native town and loves it. He has always lived here, has his vineyards here, and, no doubt, will die here. He is a peasant, writes Provençal French and has never dreamed of giving his manuscript to a printer. It lies open to whoever is curious. This is not a history of parliamentary claptrap or of favorite economic abstractions. It has its intimate sources in a knowledge of the lives of all the people living in Gignac. The unwritten literature of the village and the relics of by-gone customs and usages make the story. Above all is the love of the inhabitants. The reason this historian can love his village as an historian is that he knows it intimately. There is no earthly possibility of loving a society or a people or a country which one does not know.

My historian writes history in the right way. And almost everything that has happened worth mentioning in the history of the world has happened in Gignac. How my historian lingers with sympathetic joy over the intro-

These glimpses of life in Old France are revealed in a letter written to a friend of The Churchman by a soldier student of the American Expeditionary Force in the University of Montpellier.—Editor.

duction of electricity and all its conveniences into Gignac. How he loves to narrate the story of the peasants coming into their freedom. How he loves to tell how religion in Gignac passed through the stages of magic, piety, theology and honor. The history is never trivial, like military and political histories, and it is

as complete as our imagination can make it. It is one of the most crudely executed and one of the most sanely directed histories I have had the good fortune to consult. If a few more histories were like this I might not wish to study in a department of literature.

A very few words must suffice to tell of the man to whom I owe my introduction to the historian, the father of my young friend. He is a man past middle age, short, squat, with a rough, genial face, wide mouth, sunken little nose and clear, round eyes under high arched, almost indistinguishable eye-brows, giving him an appearance of guileless, sturdy, hospitable provinciality. Like most French peasants, he is not one because he is ignorant of other modes of thought, but because, knowing and to a certain degree assimilating many of the types of culture in France, he prefers to remain in the time-mellowed ways of the village life. He has great, hard, black hands and talks dialect, dresses any way and never shaves. But he is, intellectually and socially, of a higher culture, to my mind, than the culture commonly found in American colleges. He knows his position better than anyone. He paid me that rare courtesy which a man of conscious merit pays to one of a rank that he honors above his own. Such respect can never fail to make the recipient aware of all his unworthiness.

It is this general high degree of mutual understanding and respect between the sharply distinguished classes in France that should keep France from the uglier evils of class antagonism. The French officers, for example, are as exclusive as the Germans, but, by casual hints and words and conversations, they satisfy the *poilus* that there is a common understanding and respect, and that no sham arrogance is being thrust on them. So French society combines the advantages of a highly aristocratic system of behavior with an underlying understanding of democracy. A similar marked contrast between legal and social relations may be seen in the position of French women before the law and in daily life. Where the law lays on them extraordinary restrictions, daily practice contents them with an equally unusual degree of liberty.

I wish I might tell you of this old fellow's house. One should begin with the beautiful garden of rare flowers and plants. At the door you meet a fine dog, an expert at catching rabbits. The living room, or kitchen, is vaulted with a simple cross, the plaster deliciously tinted. There is no stove, but an open fire in a tiled fire-place of generous proportions. There is a great-great-grandfather's clock, not a puritanical clock but a seventeenth century one; and then, the table, clean as a whistle, and

the stone floor as clean as it. On the table is a central plaque in tile, with carved wood borders. It is not the salt-cellar here that would have delighted Horace, but the oil and vinegar rack and the salad spoon, both soaked through and through their fine wood grains with a rich color of reddish brown. And then they have their own old wine, in bottles, for such a far-away guest as I, an eighth of an inch deep in the cellar dust. Over the centre of the table hangs the evidence of the superior quality which I have been attributing to these apparently ignorant, innocent country people. It is an electric light with a light green shade, especially easy on the eyes, and corresponding to the tints on the wall. So do the better peasants live in this happy land.

On the morning of my second day I went bicycling

with the young boy to St. Guilhem-le-Desert with which I have already fallen in love. It was Palm Sunday. The peasants, among other ceremonies, took each a branch of laurel, for there are no palms about this village, and with the priest and the children in the lead, marched in procession through the entire village, which was no great matter, singing their carols. The village is the utmost word in simplicity, piety, primitiveness, and hardship and contentment and peace. The image of the shepherd and his flock never appealed to me so much as this morning, when I saw first the shepherd bringing the sheep and goats down from the hill and, half an hour later, the same man among his comrades meekly following the priest and the children and the holy bells tinkling no more holily than before they had tinkled to the flock.

DEAN HODGES' PITTSBURGH MINISTRY

BY H. D. W. ENGLISH

"THE Church of Christ stands today just where Christ stood. On the one hand is unbelief, and on the other hand are pain and poverty. Men are coming constantly with that old crucial question. 'Art thou he that should come, or do we look for another?' . . . What are the credentials of Christianity? . . . The credentials of Christianity are not creeds but deeds."

The words come to us in short crisp sentences with all the eloquence of simplicity and earnestness from a life, lived among us, every day of which gave power to the words that rang through the old parish church.

The Rev. George Hodges had become the rector of Calvary Parish after being the assistant from 1881 until 1889. He succeeded the Rt. Rev. Boyd Vincent, D.D. The words quoted above were from only one of many sermons which helped to mould Calvary Parish into the strong, viril and spiritual force it is today.

How did this man, at that time little known, become the power he was both in the pulpit and in Pittsburgh? (for the city became his parish.) It is easily explained now that we look over those blessed days when he walked with us. Splendid as he was in the pulpit he was best down among us with his hand in ours. He was a human solvent in those first days in Pittsburgh when we began really to study the hard social problems of life in this workshop of the world. Was there a twisted and hardened heart in the community? He beamed upon it with his cheerful eye and his quick common sense reached out for the cure to the problem back of it. He gathered men and women around him and speaking out of his great charity for mankind sought the help of privileged and unprivileged to solve these problems. So he went through his busy days among us seeming always to understand us all. He was never surprised by wickedness nor discouraged by weakness. He never lost faith in God or in man.

A great preacher? Yes! A great teacher? Yes. But best of all a great leader. Preaching, teaching and leading men by constantly presenting Christ as the pattern and translating that life of his Master into the simple language men could understand and into the every day work of dying men. His sermons were read every

Monday morning by thousands of his fellow citizens and his deeds in their behalf made those words ring true, so that today his name is revered and treasured and lovingly remembered by thousands of our citizens although he has been away from Pittsburgh for twenty-five years.

Surely we can pay no higher tribute to our dear friend that to let him end this message of love in those words of his text from which he preached many years ago; words that have filled the minds and consciences of men in all ages as the interpretation of His life has been indifferently or vividly presented to men: "Whom do men say that I am?" Surely the men and women of Pittsburgh through our friend's teaching and example were never left in doubt as to who was the Saviour of the world. Surely the social gospel never was more honestly acclaimed or its attractiveness to men made more evident. Today in Pittsburgh through a great parish which continues his blessed work for others; through the services of a great social settlement called Kingsley House of which Dean Hodges was the founder; through a great summer home for women and children; through a convalescent hospital for women and girls; through thousands of men and women who found new life in loving service for their fellows the answer to his text has come in increasing measure as the years have gone on. We do not "look for another." The Master and His life as interpreted in deeds by the rector of Calvary is enough.

EROSION

BY CLINTON SCOLLARD

THE waves with ceaseless plunge and shock,
With unremittent surge and roar,
May change the mightiest bulk of rock
To shifting sands upon the shore.

But all of Time's persistent tides
From its firm bases may not stir
The steadfast soul in which abides
The rock of noble character.

NEWS OF THE CHURCH

COADJUTOR CONSECRATED FOR MISSISSIPPI DIOCESE

Rev. William Mercer Green Made Bishop on Feast of the Ascension

JACKSON, MISSISSIPPI.—On the Feast of the Ascension, in St. Andrew's Church here, in the presence of a congregation that overflowed the building, the Rev. William Mercer Green was consecrated by Bishop Tuttle Bishop Coadjutor of the Diocese of Mississippi. Mr. Green has been rector of St. Andrew's for many years.

Besides the presiding bishop, Bishop Sessums, Bishop Johnston, Bishop Gailor and Bishop Winchester were present as well as the majority of the clergy of the diocese and many laymen. In the procession were all of the protestant ministers of Jackson. The Rev. J. Lunday Sykes, president of the Standing Committee was master of ceremonies and the Rev. Albert Martin, secretary of the diocese was appointed acting rector of St. Andrew's and chaplain to Bishop Tuttle for the service. Bishop Bratton is still in service overseas and was not present. The attending presbyters were the Rev. De B. Waddell and the Rev. Wallace Carnahan; the presenters of the bishop elect were Bishop Winchester and Bishop Johnston. Bishop Tuttle celebrated the Holy Communion and Bishop Gailor was the preacher. He chose for his texts Acts II:47 and Ephesians III:10, and dwelt upon the two functions of the Church.

"The Church is first of all," Bishop Gailor said, "a home, a spiritual family, a refuge and help for the man or woman convicted of sin who feels the need of pardon and help, a school and a training place in the ways of righteousness. To discharge this duty the Lord Himself has instituted and originated means and methods by which comfort and help and direction can be given from age to age. Because men and women have minds, and think and reason the Church has formulated a simple creed which includes the seven fundamental truths of our revealed religion.

"But St. Paul says that there is another function and business of the Church—to make known to the universe the manifold wisdom of God, the unsearchable riches of Christ. Here then is the essential missionary obligation of the Church. A baptized member of the Church who is not in heart and will a missionary stultifies himself. An unmissionary Christianity is a contradiction in terms."

In his charge to the bishop coadjutor elect, Bishop Gailor was especially impressive. He spoke from association with Mr. Green's grandfather, the first Bishop of Mississippi, his mother and old Sewanee days.

The new bishop is a native Mississippian, born at Greenville, in 1876. He is the son of the Rev. Duncan L. Green and a namesake and grandson of the first Bishop

of Mississippi. Graduating from the University of the South he was ordained deacon in 1899 and priest in 1900 by the late Bishop Thompson. His ministry has been spent in Mississippi, save for the charge of three years as assistant at Knoxville, Tennessee. Bishop Green has been assigned the northern portion of the diocese by Bishop Bratton and has immediately entered in upon his duties.

After the consecration there was a luncheon at the Edwards Hotel in honor of Bishop Tuttle. This was followed by a reception given to Bishop Green at the home of Mr. Marcellus Green in Jackson. The pectoral cross which was presented to Bishop Green at the consecration was given him by the Parish of St. Andrew.

SEWANEE MILLION DOLLAR CAMPAIGN OPENS JUNE 4

Wednesday night, June 4, is the date set for the launching of the great Sewanee campaign for a million dollar endowment fund. This campaign has been the subject of many eloquent addresses at the southern diocesan conventions and in every diocese has met with a hearty response. In Alabama at the call of Major-General Leonard Wood, twenty prominent men met in Montgomery to lay plans for the campaign with the result that a committee has been formed and Governor Kilby has accepted the chairmanship of the committee. Mrs. Charles Henderson, wife of former Governor Henderson, is chairman of the women's committee. Headquarters have been opened in Montgomery. In Florida, also, strong committees have been formed. Mr. Telfair Stockton has written letters to the moneyed men of the state who, like himself, were deprived of a college education, asking for their support. In Kentucky, incident to breaking ground in the diocese, twenty-five prominent laymen met at luncheon at the cathedral parish house in Louisville and organized their local campaign. Governor Barrett of Louisiana, chairman of the Sewanee committee, reports that his state with a quota of \$100,000 has already passed the \$50,000 mark and is rushing down the homestretch. Arkansas, South Carolina and Southern Florida also have received Sewanee speakers at their conventions with enthusiasm and have well organized committees at work.

Virginia Rector Dies

RADFORD, VIRGINIA.—The Rev. Charles Edward Ambler Marshall, rector of Grace Church here, died on May 31 of heart failure in the fifty-fifth year of his age. He was the great-grandson of Chief Justice Marshall. The burial service was held on Sunday and interment on Monday was made in Leeds Parish, Fauquier County, Virginia. The Rev. H. B. Lee officiated. Mr. Marshall leaves a widow, the daughter of the Rev. W. Q. Hullihen, and one son.

GENERAL WOOD OPENS NATION-WIDE CONFERENCE

Meeting in Chicago Brings Leaders from Eight Provinces

CHICAGO, ILLINOIS.—Discussion and settlement of the many questions which have arisen in connection with the Church's Nation-wide Campaign were taken up at a conference of over a hundred leaders representing the eight provinces, which opened the evening of June 4 in the parish house of St. James' Church here. Bishop Lloyd opened the conference Wednesday night and was followed by Major General Leonard Wood, U. S. A.

Following a celebration of the Holy Communion on June 5, the details of the campaign were taken up by Bishop Lloyd, Dr. Patton and the Rev. R. Bland Mitchell. The Rev. Augustine Elmendorf explained what the campaign will mean to the Joint Commission on Social Service. The Rev. William H. Milton explained the importance of the Church's having a budget; Miss Grace Lindley, what the drive means to the Woman's Auxiliary; B. F. Finney, its relation to the Brotherhood of St. Andrew; the Rev. Douglass Matthews, to the Church Temperance Society; Miss Mary E. Thomas, to the Church Periodical Club; Mrs. W. W. Wilson what the campaign means to the Daughters of the King. The Rev. Louis G. Wood described the necessary field organization to make the drive a success and Bishop Wise how the individual dioceses must be organized. The Rev. Herbert Parrish told the importance of the speakers' manual and W. C. Sturgis explained how to organize workers' classes. The conference concluded Friday afternoon with a question box.

Up to the opening of the conference sixty-five dioceses had indorsed the campaign, fifty-eight of them officially by action of their conventions.

Dean Hodges Buried at Mt. Auburn

The funeral of Dean Hodges was held Friday afternoon in St. John's Chapel, Cambridge. The service was simple and triumphant. The chapel was filled with Cambridge graduates, men of letters, and representatives of the Harvard faculty. President A. Lawrence Lowell and President Emeritus Charles W. Eliot were present.

Dr. Drown, of the faculty of the school, conducted the service. He was assisted by Dr. Kellner, who read the sentences and the lesson. Bishop Babcock read the concluding prayers and pronounced the benediction. At the crematory at Mt. Auburn cemetery Dr. Washburn read the committal service. Students of the school were the pallbearers. The honorary pallbearers were William H. Lincoln, Richard H. Dana, Harcourt Amory and William V. Kellen of the board of trustees of the school.

DEAN HODGES DIES AT MOUNTAIN HOME, MAY 27, OF HEART DISEASE

His Great Ministries Had Been as Rector of Calvary, Pittsburgh, and Dean of Cambridge Episcopal Theological School.

HOLDERNESSE, NEW HAMPSHIRE—Dean Hodges died here at nine o'clock on Tuesday night, May 27, of heart disease. Dean Hodges was brought here from Cambridge several weeks ago, and has been steadily growing weaker. At the end, he was free from pain and his death was happy and as one of his friends expressed it, "just as he and as we would have wished it to be."

George Hodges was born October 6, 1856, at Rome, New York, the son of George Frederick Hodges and Hannah Elizabeth Ballard. Both of his parents were members of the Episcopal Church. He was baptized and confirmed in Zion Church, Rome. He attended the public schools and the Academy at Rome. Later, he went to Hamilton College, from which he received the degree of A. B. in 1877 and A. M. in 1879. He was also a member of Phi Beta Kappa. He was graduated from Berkeley Divinity School in 1881, ordained deacon by Bishop Huntington on Whitsunday, 1881, and ordained priest by Bishop Whitehead in 1882.

On October 18, 1881, he married Anna Sargent Jennings who died on September 22, 1897. Their children are George and Margaret. On April 10, 1901, he married Julia Shelley. Their children are John, Elizabeth and Richard.

Dean Hodges was assistant at Calvary Church, Pittsburgh, between 1881 and 1889 during the rectorship of the Rev. Boyd Vincent. Dr. Vincent was elected Bishop of Southern Ohio in 1889, at which time Dean Hodges became his successor. He was rector of Calvary Church until his election as dean of the Episcopal Theological School in the autumn of 1893.

During these years as assistant and as rector at Calvary Church, he wrote frequently for the daily press. He was one of the most active members of the Church Social Union, an institution similar in purpose and in organization to the Christian Social Union of England. In consequence of his deep interest in social subjects and his signal success not only in dealing practically with social questions but in leading the citizens of Pittsburgh along lines of social service, he was the founder of Kingsley House, a social settlement. During these years he was a prolific writer of sermons which were published and widely read.

In the autumn of 1893 Dr. Hodges was elected dean of the Episcopal Theological School at Cambridge in succession to Bishop Lawrence. At that time Dr. Steenstra, Dr. Allen, Dr. Nash, Dr. Kellner and Dr. Drown composed the faculty. There were about fifty students. The new dean came with a reputation of an excellent parish worker, a clear, incisive and effective preacher and a writer of sermons and articles of practical and interesting character. He at once assumed the double duty of teaching in the school and acting as the pastor of St. John's congregation.

He taught homiletics and pastoral care, the English Bible and liturgics. Three-quarters of the alumni have been his students. A large number of them are consciously indebted to the dean not only for the method but for much of the content of their pastoral instruction. Many a lay-reader has depended on the dean for the weekly sermon.

On coming to Cambridge the dean at once assumed the duties of a citizen. For many years he was the president of the



DEAN HODGES

local organized charities; he participated actively in local religious interests; he took part in the Ford Hall Forum. For some years he was one of the Harvard University preachers. A few years ago he was the leader of those who saw the value of an affiliation with Harvard and he warmly supported the close and valuable relationship that now exists between the theological school and university.

During the twenty-five years of his Cambridge life he was much in demand as a college and baccalaureate preacher. In recent years he confined himself more closely to the immediate neighborhood. But previously he preached frequently at such colleges as Yale, Princeton, Columbia, Smith and Wellesley. His sermons were always crisp, helpful and to the point. He was also a lecturer of wide demand. Some of his books are the result of lectures at the Lowell Institute, Haverford College and Brown University.

His social interests may easily be seen in a catalogue of the clubs and societies to which he belonged—the Twenty Club

and the Clericus (Episcopal), the Ministers' Club (interdenominational), the Query Club, the Thursday Club, the Saturday Evening Club, the Society of Mayflower Descendants, the Massachusetts Historical Society. At all of these he was almost invariably present and a participant in the proceedings.

He represented his Church in General Convention both during his Pittsburgh days and after he came to Cambridge.

On January 6 Dean Hodges completed twenty-five years as dean of the school, the event being marked by the congregation of St. John's on the following Sunday and by the alumni on February 26.

He received the following honorary degrees: D.D. Western University of Pennsylvania, 1892, D.C.L. Hobart College, 1902, LL.D. University of Pittsburgh, 1911, LL.D. Hamilton College, 1912, D.D. Brown University, 1914, D.D. Harvard University, 1916.

He was the author of the following books:

The Episcopal Church, 1889, *In the Time of Sickness*, 1891, *Christianity Between Sundays*, 1892, *The Heresy of Cain*, 1894, *In this Present World*, 1896, *Faith and Social Service*, 1896, *The Battles of Peace*, 1897, *The Path of Life*, 1899, *William Penn* (Riverside Biog. Series), 1900, *Fountains Abbey*, 1904, *The Human Nature of the Saints*, 1904, *When the King Came*, 1904, *The Cross and Passion*, 1904, *Three Hundred Years of the Episcopal Church in America*, 1906, *The Administration of an Institutional Church*, 1906, *The Year of Grace*, 1906, *The Happy Family*, 1906, *Holderness*, 1907, *The Apprenticeship of Washington*, 1909, *The Garden of Eden*, 1909, *The Training of Children in Religion*, 1910, *A Child's Guide to the Bible*, 1911, *Every Man's Religion*, 1911, *Saints and Heroes*, 1911, *The Castle of Zion*, 1912, *Class Book of Old Testament History*, 1914, *The Early Church*, 1914, *Henry Codman Potter, Seventh Bishop of New York*, 1915, *Religion in a World at War*, 1917, *How to Know the Bible*, 1918.

Lay Moderator for Presbyterians

ST. LOUIS, MISSOURI.—The Presbyterian General Assembly elected for the first time in its history a layman as moderator of the Presbyterian Church. In commenting on this the *Presbyterian* says: "We have never believed that an elder-moderator was contrary to our constitution, but we have always believed that there are functions of the office which are distinctly ministerial. In addition to this, the present tendency to secularize and commercialize the Church we thought might be increased by this additional magnifying of the laity and the retirement of the ministry and add to the secular tendency. But since the Church, within her constitutional right determined to change her custom in this matter, we hardly see how she could have been more fortunate in her selection than when she chose Dr. Baer for her first elder-moderator. His announcement that we did not need a new gospel, but more of the old gospel, found a hearty response in the Assembly, and at the outset gave confidence and co-operation."

DEACONESS TO RUN PARIS RED CROSS WOMEN'S CLUB

Mrs. Whitelaw Reid Transfers Students' Club to Red Cross

Deaconess Hodgkin, head of the Deaconess Training School of the Pacific, who is in France on war leave under the Red Cross, has just been put in charge of Red Cross Women's Club Number 3 in Paris. This club is situated in the building in the Latin quarter formerly used for the Art Students' Club and given by the foundress, Mrs. Whitelaw Reid, to the French and later to the American Government for hospital use. There is urgent need in Paris for a place for women Red Cross workers to live. Accordingly three clubs have been established. This, it is understood, is the largest and can accommodate one hundred persons. At Mrs. Reid's request Deaconess Hodgkin has been placed in charge.

In regard to the chapel, Deaconess Hodgkin writes:

"I am very glad to say that the chapel is to be restored to Holy Trinity Church and I hope that Mr. Beekman, the rector of Holy Trinity, will begin services there very soon. There was some little question as to what was to be done about the chapel. During the war it was used for an operating room and the Red Cross being non-sectarian did not know what to do about it, but I feel sure that it has been decided now that the Red Cross will have nothing to do with it and Mr. Beekman will have it under his charge which is what he wanted for there are so many students living in that part of Paris that he wanted the chapel very much. It is a small separate building and the fence which used to separate it from the Students' Club is to be put back."

Women Release Missionary Appropriation

At a recent annual meeting of the Woman's Auxiliary in the Diocese of North Carolina, the fact was brought out that the diocese receives more money from the Board of Missions than it contributes towards missions. The size of this appropriation is mainly due to the large appropriation for Negro work in North Carolina, but it is also due to the appropriations for salaries for archdeacons. The women accordingly, deploring the fact that North Carolina was a pauper diocese, raised on the spot more than the amount used for the archdeacons in the course of the year. At the last meeting of the Board of Missions this action was acknowledged by a suitable resolution.

Philadelphia Salaries Average \$2,100

PHILADELPHIA, PENNSYLVANIA.—Much discussion has been provoked over the report of a committee on clerical salaries which was distributed at the last convention of the diocese. The committee found that of 128 rectors in the diocese, the average salary was \$2,100 and the rectory. Twenty-seven missionaries were said to have an average salary of \$1,174 and rectory. At their request, the new executive council of the diocese is to make a drive for \$24,500 in order that the minimum sal-

ary of the whole diocese may be increased to \$1,500 and a rectory.

There were some suggestions of the committee that made much ado, even in the public press. Among other recommendations were: "that all clerical salaries be paid from a central diocesan treasury; that any parish failing to pay into such treasury the amount of the minimum salary shall be liable to lose its rights, and may be administered as a mission of the diocese." "That a limited tenure of office for rectors, with definite periods of readjustment, would improve the salaries offered at present."

Bishop Dunn Arouses Interest

Bishop Dunn of Honduras is visiting this country and preaching in many cities in order to arouse interest in his work in Honduras. This work is not well known in the United States. The bishop's work has little support beyond the grants from English missionary societies. The bishop ministers to hundreds of American families connected with commercial corporations in the various republics of Central America as well as to a large West Indian population. The bishop has called attention to three immediate needs: more clergy, including an assistant bishop, a diocesan boat, (at present the bishop must go to New Orleans in order to reach certain portions of his diocese), an increased income. The bishop has received a cordial welcome and some financial assistance. In Philadelphia the sum necessary for an extra missionary for Nicaragua was raised through the efforts of Mrs. Eugene Newbold.

St. Mark's Hospital in Danger

SALT LAKE CITY, UTAH.—The fierce competition among the hospitals of this city threatens St. Mark's Hospital seriously. Two religious organizations with unlimited wealth and resources have erected large and up-to-date hospitals in the city and are striving to cut down the patronage of St. Mark's. In this struggle St. Mark's is forced to pit a superior staff and the skill of its nurses against better equipment. Unless the Church comes to the aid of this pioneer institution it must retire from the field.

The commencement exercises of the training school for nurses were held at the cathedral on May 13. Dean Fleetwood, of the cathedral, and the Rev. H. H. Henriques, chaplain of the hospital, read the service. Fourteen young women from the inter-mountain country received diplomas. Dr. Gibson in his address reviewed the history of the hospital, its foundation in an adobe building in 1872 under Bishop Tuttle, the first hospital between Denver and the Pacific Coast, its later growth and splendid work.

English Correspondent Here

The English correspondent of THE CHURCHMAN, the Rev. James Cairns, of Winchester, England, is at present in this country. He is visiting his relatives in New York this week and plans later to go to New England. He was the preacher at the eleven o'clock service at St. James' Church, New York, last Sunday.

PLANS FOR DELEGATES ARE MADE IN DETROIT

Hospitality Committee Will Take Care of All Reservations

DETROIT, MICHIGAN.—The committee on hospitality for the General Convention is making every effort to provide suitable accommodations for delegates and visitors. When the committee took up its work it was discovered that many rooms had already been reserved in the Hotel Statler which is to be the headquarters, by ladies and gentlemen who are not delegates. Continuance of this course would crowd out of the hotel many of the bishops and delegates. It therefore becomes necessary in view of the committee's first duty to care for the two houses, to ask the Hotel Statler, and all of the other hotels, to refer all requests for reservations to the committee. The hotels agreed with this plan and all requests for accommodations are being referred to the committee.

The committee is desirous of receiving without delay the names of all delegates clerical and lay, together with specific requests for accommodations, in order that assignments can be made promptly. It is hoped that the names of delegates, as well as others desiring accommodations, will be sent at once to Dudley W. Smith, 3 Grand River Avenue, East, Detroit, Michigan, together with a statement of the number of persons in each party, the proposed length of stay in Detroit, and the character of accommodations required. A list of the hotel rooms, showing rates, will be forwarded to each applicant by the committee, which will make all assignments. Naturally, it will be impossible to care for all visitors in the Hotel Statler, but the many other large hotels are conveniently situated, two being within a few hundred feet of the Statler.

Paris Organist in America

Gustin Wright who kept the choir of Holy Trinity Church, Paris, singing through air raids and under bombardment, has arrived in this country and will spend two months with his relatives here before returning to his organ bench in the Avenue d'Alma. Mr. Wright has been organist of Holy Trinity for two years; before that he was organist of the Passy Church in Paris. Queen Elizabeth of Roumania, (Carmen Sylva) once made him Knight of the Roumanian Crown, and he has received other decorations for his musical ability.

Men Pledge \$20,000

MAPLEWOOD, NEW JERSEY.—An informal meeting of a few men of St. George's Parish took place on May 13 in the parish house. The sum of \$20,000 was pledged towards the new church, parish house and rectory. These men form a campaign committee and will endeavor to raise all the money needed. The total cost is estimated at \$100,000. A parish meeting was held the night of May 26, when the plans of the vestry for raising the money were presented to the parish and the architect exhibited the drawings of the proposed new buildings.

TRANSLATES MARS HILL SERMON INTO BOSTONESE

Professor Baldwin Delivers Notable Address at Commencement

The commencement exercises at the General Theological Seminary this year were marked by two notable addresses, the baccalaureate sermon on Monday night, May 26, delivered by the Rev. William P. McCune, rector of St. Ignatius' Church and the commencement address delivered at the conferring of degrees by Professor Baldwin. The honorary degree of S. T. D. was conferred on Dean Ladd of the Berkeley Divinity School and the same degree in course was conferred on the Rev. Francis Hudson Hallock. The Rev. Messrs. Jesse S. Weeks, Calvin R. Barnes, John L. Peckham, Vincent C. Bonnlander, Wm. L. Phillips, John A. McDonald, Kenneth L. A. Veall, Charles E. Hill, Harry E. Rahming, Donald F. Forrester, Elwood C. Boggess, Robert E. Marshall and Charles L. Street received the degree of B.D. The senior class consisted of Stanley Theodore Boggess, Jerome Harris, Donald Hartwell Morse, Charles William Nelson, John Clarence Petrie, Henry Kingsbury Pierce, Roderic Pierce, Thomas Lemuel Small, William James White, J. B. Gummere and C. C. Williams.

Mr. McCune's text was from the 69th psalm, "Let not them that trust in Thee, O Lord God of hosts, be ashamed for my cause; let not those that seek Thee be confounded through me, O God of Israel." It was an earnest, pointed sermon on the responsibilities of the priesthood to bear witness not only as a priest but as an individual.

The commencement address was delivered by Charles S. Baldwin, Professor of English Literature at Columbia University, formerly of Yale, long a well-known churchman. His remarks centered upon St. Paul's address at Mars Hill, the altar to a God unknown, and the words "whom ye worship without knowing, him declare I unto you." He "translated" the speech into terms of modern life, New York City, and fashionable cults and theories of the day. He pictured a missionary of Christianity coming to Boston and speaking to cultivated people, showing them with force that what they vaguely seek in their fancy religions is revealed in its fullness in Christian truth. Only by discovering the Christian faith could these floating doctrines, philosophies and pagan interests find what they really sought—a permanent basis. The address abounded in remarks of piercing insight into the intellectual moods of our day, the spirit of art and of religion, the relation of Hellenism and Hebraism. The loss of touch between philosophy and life, between philosophy and definite conclusions to live by, was described. The address was marked in every sentence by the ripe ease of a highly cultivated mind, thoroughly at home in a great subject.

Presbyterians Mourn Bishop Greer

ST. LOUIS, MISSOURI.—At the meeting of the General Assembly of the Presbyterian Church held here, the following resolution

was passed when the announcement of Bishop Greer's death was made to the gathering:

Resolved, That the General Assembly has heard with sincere sorrow of the loss which has come to the Diocese of New York in the death of the Rt. Rev. David H. Greer, D.D., Bishop of New York, whose devotion to the cause of Christian unity recently evidenced by his welcome to the pulpit of the Cathedral of St. John, of representatives of sister churches, is fresh in our memory, and that the moderator and stated clerk be instructed to convey to the family of Bishop Greer the sympathy of the Assembly.

Senior Chaplain Cleveland Returns

Captain Edmund J. Cleveland, senior chaplain of the 36th Division, arrived in New York this week. He was formerly



CHAPLAIN CLEVELAND

Who has just returned from France after service with the 36th Division

rector of St. Philip's Church, St. Louis, and resigned last year to enter the first training camp at Camp Zachary Taylor. He was commissioned as lieutenant and first attached to the 142nd Infantry. The coordination of the work of the various chaplains of the divisions, as well as the general welfare work undertaken by the Y. M. C. A., Salvation Army and Knights of Columbus, has been under his direction.

The 36th Division is composed principally of Texas and Oklahoma National Guard Troops, and included a number of Indians. It arrived in Europe towards the end of July, 1918.

Pensions for Deaconesses

The Methodist Episcopal Church has made provision for pensions for deaconesses, according to *Zion's Herald*. This was by action of the General Deaconess Board, which met in May in Kansas City. The minimum payment for ten years of active service is \$20 a month.

COMMITTEE ON SESSIONS ANNOUNCES DETROIT PLANS

Dates for Joint Sessions and Mass Meetings Are Suggested

In answer to many inquiries by societies and institutions desiring to appoint meetings at the time of the session of the General Convention in Detroit, the committee on joint sessions and despatch of business has announced that it intends to report the following recommendations at the opening of the convention: The convention opens on Wednesday, October 8. Monday, Tuesday and Wednesday, October 13, 14, and 15, all day, are assigned for joint sessions on the subject of missions, as voted by the last convention, the ordering of the sessions being in the hands of the Board of Missions which will accord time also to church work among seamen; on Friday, October 17, the joint session on the subject of religious education, eleven to one o'clock, to be arranged by the Board of Religious Education; on Tuesday, October 21, the joint session on social service, eleven to one o'clock, to be arranged by the Joint Commission on Social Service. The triennial missionary sermon will be preached on Sunday evening, October 12.

The following mass meetings are being planned: Thursday evening, October 9, a mass meeting on the "Effect of the War Upon Religion," Bishop Brent to preside and to speak and determine the choice of other speakers. On the evening of Tuesday, October 14, a mass meeting on the subject of "Christian Unity and the Cooperation of Religious Forces," the arrangement to be in the hands of our General Convention commission on the subject, the Commission on Faith and Order, etc. On Sunday afternoon, October 19, a mass meeting in the interest of missions, to be arranged by the Board of Missions. On the evening of Sunday, October 19, a mass meeting on the subject, "Reconstruction," possibly with special reference to industrial questions. On the evening of Tuesday, October 21, a mass meeting, to be arranged by the Joint Social Service Commission. On the evening of Wednesday, October 22, a mass meeting, to be arranged by the Board of Religious Education. It may be necessary to change this last date on account of the use of the great hall.

It has been thought wise to make public the nature of the report, which will be made at the opening of the session of the General Convention, subject to its approval, because so many appointments are desired during the session of the Convention. The statement concerning the proposed mass meetings is therefore given for the sake of information.

No Side Altars for Cathedral

At a meeting of the board of trustees of the Cathedral of St. John the Divine held last week in New York, the following resolution was adopted:

Resolved, That in the judgment of the trustees no altars other than the high altar and the altars in the seven existing chapels should be placed in the cathedral—any plans for such additional altars not having been authorized by the trustees.

NEBRASKA ELECTS SEATTLE RECTOR TO SUCCEED BISHOP WILLIAMS

The Rev. E. V. Shayler Chosen in Omaha on Second Ballot; Southern Virginia Makes Suffragan Bishop Thomson Coadjutor; San Joaquin to Have Twelve Weeks' Campaign; Los Angeles to Have Seamen's Institute

The Week's Conventions—The conventions of the past week include Chicago in the city of Chicago, Southern Virginia in South Boston, Central New York in Utica. The week before Spokane met in the city of Spokane, Western Colorado in Grand Junction, Marquette in the city of Marquette, West Missouri in St. Joseph, Asheville in the city of Asheville, Nebraska in Omaha and Los Angeles in the city of Los Angeles. The last named convention was partly reported last week; the full report appears this week. The convocation of Porto Rico met in Mayaguez on May 19, 20 and 21, Oregon in Portland on the same dates, and that of San Joaquin in Stockton on May 13. The same trend was apparent in the legislation and discussion as was exhibited in the conventions of the previous week. Clerical salaries, expansion of diocesan missions including in Los Angeles work among seamen, greater legislative powers for women in the Church were some of the subjects that came up for discussion. Nebraska elected a new bishop and Southern Virginia made the suffragan coadjutor. Central New York and Southern Virginia were both agitated over the question of new diocesan boundaries.

Nebraska Elects Bishop—The Diocese of Nebraska elected the Rev. Ernest Vincent Shayler, rector of St. Mark's Church, Seattle, to succeed the late Rt. Rev. Arthur L. Williams as Bishop of Nebraska. The new bishop was chosen by the clergy on the second ballot and their choice was unanimously confirmed by the laymen. Other candidates were Dean Tancock of Omaha who withdrew his name after the first ballot; the Rev. A. B. R. Hegeman, Syracuse, New York, and the Rev. Charles H. Young, Woodlawn, Chicago.

The Rev. Mr. Shayler has been rector of St. Mark's since 1909 and a priest since 1897. He is the author of *The Making of a Churchman* and *The Making and Life of the Church*. Born fifty-one years ago in Ohio, he was graduated from Bexley Hall, the theological department of Kenyon College, and ordered deacon in 1893. He was assistant at Trinity Church, Columbus, Ohio, up to 1894, rector of Calvary Church, Sandusky, Ohio, 1894-1900; and rector of Grace Church, Oak Park, Illinois, 1900-1909.

The new bishop's recent announcement of a magnificent Victory Cathedral in Seattle attracted much attention to this diocese of the Far West.

Bishop Thomson Made Coadjutor—The Rt. Rev. Arthur Conover Thomson, elected suffragan bishop of Southern Virginia in 1917 was unanimously chosen bishop coadjutor at the Southern Virginia Council. Practically all of his ministry since his ordination to the priesthood in 1895 has been spent in Virginia.

A New Virginia Diocese—The Diocese of Southern Virginia will ask the General Convention to create a new diocese for its western half which is far removed from the present centre of diocesan activities. It will include the counties of Alleghany, Amherst, Augusta, Bath, Bedford, Bland, Botetourt, Buchanan, Campbell, Carroll, Craig, Dickinson, Floyd, Franklin, Giles, Grayson, Henry, Highland, Lee, Montgomery, Nelson, Patrick, Pulaski, Roanoke, Rockbridge, Russell, Scott, Smythe, Tazewell, Washington, Wise and Wythe.

The present diocese has the largest rural mission and Negro work in the Church.

The convention resolution provides for equal distribution of all funds except those for the disabled clergy, widows and orphans of deceased clergy and the Newton bequest. Bishop Tucker in discussing the proposed division said:

"To a bishop the thought of the division of his jurisdiction,—or as I would rather term it—of his spiritual care, for he is the head not of an organized institution, but a shepherd of God's flock,—to one who loves his work and his people, the mere thought of severance brings pain. He is a member of every congregation, a fellow servant of all of his clergy, he keeps in his heart and prayers every church and mission, and feels the sacredness of the tie that binds him to all his people, not only to men and women, but to the little children of the church and of the home.

"The diocese is the spiritual mother of us all. It has its memories and its associations of more than a quarter of a century, and it goes back, as a part of the Old Dominion, to the very beginnings of Christianity and of the Church in the new world, on the island of Jamestown. It has as an inspiration, the consecration, the faith and the love of its first bishop, and of the men who, under his leadership did their loyal part, and who have entered with him into the rest of God. . . .

"If we divide, let it be not because we desire to part one from another, but only because we realize that God has blessed us with spiritual increase, has made His work to grow.

"May the division, if it come, be made in the spirit of Jacob, who recognized with grateful heart the prospering hand of God; 'With this staff I passed over this Jordan, And now I am become two bands.'"

Plans for New Diocese Deferred In Central New York and Asheville—As was expected Central New York took no action on the project to divide the state of New York into eight dioceses. Albany has already acted against the proposal and Bishop Olmsted said that the proposal could well wait three more years as he did not believe there was any great hurry.

A motion to ask General Convention to make a diocese out of the present District of Asheville was defeated by the district

convention after Bishop Horner had pointed out the advantage of postponing such action.

Los Angeles to Help Seamen—Establishment of seamen's institutes at San Pedro and San Diego was favored by the Diocese of Los Angeles and the convention voted to spend the balance of the War Commission's fund allotted to California camps, for this purpose. The convention's action was the result of the report of the diocesan commission on philanthropy and social service which declared that with the resumption of Pacific ocean traffic, the institute established six years ago at Los Angeles harbor was of great importance. The report urged the adequate establishment of a seamen's institute which would cooperate with the other seamen's institutes in the Church, with the Church of England and with the Seamen's Institute of America. The Rev. Charles P. Deems of the San Francisco Seamen's Institute addressed the convention.

The Nation-Wide Campaign—The Dioceses of Chicago, Central New York, Los Angeles, West Missouri, Marquette, Southern Virginia, and the Districts of San Joaquin, Western Colorado and Asheville, all endorsed the Nation-Wide Campaign, several of the endorsements being unanimous. A number of diocesan committees were named to cooperate with national headquarters.

San Joaquin will have a twelve weeks' intensive drive of its own coincident with the Nation-Wide Campaign, in which it is planned to make an every member canvass of every parish and mission ending with a thanksgiving service on Christmas.

Bishop Sanford's Call to Action—If Noah had been a pessimist, said Bishop Sanford, he would have liquidated the family assets and then committed suicide. Instead, he feasted his eyes upon the rainbow and instituted a program of reconstruction. To an optimism that views unafraid the promises of God, the bishop calls the District of San Joaquin in his annual charge. This charge introduced the every member canvass, and was accordingly ordered printed and distributed throughout the district.

The bishop began by laying out a program for the parish. The clergyman's part was to perform a man's job, to prepare careful sermons, to find time for quiet and prayer, to take a wise leadership in civic and community affairs. The bishop urged the development of the gift of imagination. He also urged the necessity of putting responsibility on the laity. "The priest," he said, "who determines to do everything himself in order that it may be well done is not only developing too large a bump of self-esteem, but will soon find himself a lonely cog in an impossible machine." "The ideal pastor," he concluded, "believes his little cure the most important in the American Church."

A Ten Dollar Job and a Ten Dollar Man—Then the bishop turned to the laity. Their first duty, he asserted, was to provide a living wage. "If you support your clergyman," he said, "on a two dollar basis, even the grace of God can't keep him from shrinking to a two dollar man." The

clergyman's job is a ten dollar job and needs a ten dollar man. \$1,800 and a house was commended by the bishop as a suitable minimum, the highest salary now paid in the district. The sense of responsibility developed in the laity was the bishop's solution of parochial problems.

The Parish Program—A parish program was energetically recommended by Bishop Sanford for every local church. He described the enthusiasm that reigns while the new mission is being built, and the apathy that follows when it is completed until some venturesome soul suggests a rectory or parish house. Enthusiasm again, followed again by apathy. How about looking forward to a definite increase in subscriptions five years hence? Or in numbers? Why leave all the interest of the church year to the high spots, Easter and Christmas? Programs of finance, of worship, and of service should be drawn up in every parish. Speaking under the second suggestion, the bishop commended the use of the new hymnal and its stimulus to congregational singing.

A Twelve Weeks' Campaign—"If we were Congregationalists, I should stop here," said Bishop Sanford. "Our catholic theory emphasizes unity of organization no less than our unity of spirit. We must work not merely in harmony of purpose as parishes but corporately as a diocese."

After alluding to the Massachusetts Twenty Weeks Campaign, Bishop Sanford outlined his plan for a Twelve Weeks Campaign for San Joaquin to be conducted in relation to the Nation-Wide Campaign.

The bishop's address met with the enthusiastic reception so definite, spiritual and practical a charge deserves. It has been printed and circulated throughout the district.

Larger Clerical Stipends—Central New York heard from Bishop Fiske why the laity must awaken to more generous giving and more earnest Christian activity. "Missionary salaries," Bishop Fiske said, "deducting traveling expenses, are a mere pittance. Nothing has driven me so close to the verge of despair as the attitude of the well-to-do laity, who often measure their gifts by what others give, who contribute only what they feel is their moderate proportion, instead of giving as God has prospered them, whether others give or not. Men who own expensive automobiles ask me to purchase cheap cars for the rector."

"How many of the delegates to this convention conscientiously tithe themselves? Many, (indeed, most) of the clergy do it, poor as they are."

Los Angeles voted to increase the stipends of all its diocesan missionaries to a minimum of \$100 a month with a house or \$125 where no rectory is provided. The increase is financed by a \$1,500 addition to the diocese's missionary budget which totals \$14,500 for diocesan missions alone.

Bishop Tucker on the Increase of Clerical Salaries—In asking for a coadjutor for Southern Virginia, Bishop Tucker brought out the interesting fact that forty-five new parishes and missions had been added to the diocese since his consecration as bishop coadjutor in 1906. In regard to the salaries of the clergy, he said: "I

want to express my appreciation of the generous response made by a number of congregations to the appeal which I felt compelled to make for a more liberal support of the clergymen of the diocese. The high cost of living made it difficult for them to maintain their families on salaries fixed in normal times. The generous sympathy of the people of the congregations touched my heart. In some places, however, there has been no increase, though in nearly every community there has been increased prosperity.

"If we are to maintain the Church in the rural sections of the diocese, and I believe this to be our largest responsibility and opportunity, the people who love the Church must give it a real place in their life. Fifteen hundred dollars should be the minimum salary of a married clergyman, one thousand the minimum of the unmarried man in this diocese. If we are to fill all of our parishes it should be more than this. It is a small sum for any community to give so as to ensure the great privilege of the ministrations of the Church of God and of all that it means in the life of the community and the home."

Bishop Huntington Centennial Observed

—The Central New York convention centred about the celebration of the centennial of the late bishop, the Rt. Rev. Frederic Dan Huntington. It was announced that more than one-fourth of the centennial fund of \$50,000 had been subscribed. Father Huntington of the Order of the Holy Cross and two of the late bishop's daughters were present to take part in the celebration. Bishop Olmsted in his address on Bishop Huntington said: "It is hardly necessary to enlarge at this time upon the greatness of the bishop's intellect, the extent of his education or his ability as a preacher. He excelled in all these particulars and stood confessedly in the first rank."

The senior priest of the diocese, the Rev. William Martin Beauchamp, described an early visit of Bishop Huntington to the Onondaga Indian Reservation and how he was met by a band of aborigines in full war regalia and thus escorted to the church.

Bishop Huntington was termed "the product of the conflict between Puritanism and liberalism, coming from Congregational Unitarianism to the Church where he found his permanent place and lasting satisfaction" by the Rev. Herbert G. Codding, whose address paid tribute to the bishop's character and influence.

Simplification of the Prayer Book—The following report on simplification of the Prayer Book was submitted to the Oregon convention and referred to the deputies to the General Convention for their careful consideration:

Your committee have found a widespread opinion that while the Book of Common Prayer is probably the richest collection of devotional matter in the world, it is yet much too large, complicated and confusing for modern democratic use, and the work and worship of the Church are hindered thereby. Your committee therefore beg to recommend that the General Convention be requested to make the following changes in the book:

1. Omit from Book: 1. The Nicene

Creed in the Order for Morning Prayer and Evening Prayer. 2. The *Gloria in excelsis*, the *Bonum est confiteri*, and the *Benedic anima mea* from the Order for Evening Prayer.

II. Print in a priest's Prayer Book only: 1. All matter contained between The Preface and the Order for Morning Prayer. 2. The opening sentences of Morning Prayer and Evening Prayer. 3. The offertory sentences, the long exhortations, and the Proper Prefaces in the Order for the Holy Communion.

III. Change the rubrics of the book to make them conform to the above changes.

IV. Your committee believe that while the dignity and beauty of the Book should be carefully preserved, yet the English language has so altered since the times of the compiling of the Book as to necessitate the radical changing of the wording in order to make it "understood of the people" and expressive of their real devotions.

Chicago Turns Down Women—Upon recommendation of the committee on legislation, Chicago voted against a canon providing for the representation of women on vestries.

Two Conventions Demonstrate Christian Fellowship—Spokane not only endorsed almost unanimously the Congregational concordat but invited a number of Spokane Congregational ministers and laymen to a convention dinner at which Bishop Page presided. Bishop Paddock of Eastern Oregon was one of the speakers. "What has God wrought to think that you Congregationalists and you Episcopalians should come together here joyfully and peacefully to discuss church unity?" he said; "it is in the nature of a miracle." The Rev. S. B. L. Penrose, president of Whitman College, a Congregationalist school, said that "we need the pressure of common work that will bring us together in the sublime enthusiasm of a common undertaking."

Since Trinity Church, South Boston, Virginia, was not large enough to accommodate the opening evening service of the Southern Virginia convention, that convention had opportunity to demonstrate in a practical way its fellowship with another communion by accepting the invitation of the Baptist church to hold the service in the Baptist edifice.

Signs of Progress—Chicago acted upon the recommendation of the Rev. Herbert W. Prince, that a twenty per cent increase in the pledges for diocesan missions be made. Since the Church has no building in the heart of the city's business district, a diocesan headquarters in a Loop office building is also planned to facilitate the handling of the business affairs of the diocese.

Southern Virginia expended \$16,000 for its extensive diocesan mission work, out of a total of \$18,000 collected.

Marquette listened to an inspiring story of how St. James' Church, Sault Ste. Marie, wiped out a \$60,000 debt during the past year.

Various Items of Interest—Porto Rico prefixed its convocation by a quiet day held in the St. Andrew mission building at

Mayaguez. Delegates from St. Thomas and the Virgin Islands as well as from Santo Domingo were present. In Nebraska, Mrs. Irving Benolken was given the floor for the very gracious task of telling the clergy of the love and affection felt by her father, the late Bishop Williams, for his clergy. It was resolved that a special memorial to Bishop Williams be placed in Trinity Cathedral, Omaha. Los Angeles enthusiastically endorsed the League of Nations. So did Spokane, but only after a spirited debate. Bishop Mikell spoke to the Asheville convocation on the subject of the Sewanee endowment fund and met with a hearty response. At this same convention great interest was manifested by the clergy in the children's Sunday School offering, and the report was made by the Rev. A. W. Farnum of St. James' Church, Hendersonville, that the children of the district had given over a thousand dollars as against about \$450 last year. At the request of St. Luke's Hospital, West Missouri took the first step towards making it a diocesan institution by electing the new board of trustees. The Church Club for men in West Missouri showed encouraging progress. The club has a field secretary, the Rev. J. W. Jones, who visits the parishes and missions of the diocese with the purpose of forming chapters and stimulating the interest and the zeal of the laymen. In Spokane each morning Bishop Page gave a meditation at the celebration of the Holy Communion and afterwards entertained the clergy at breakfast at the University Club. A number of men from Idaho over which Bishop Page has temporary jurisdiction were present at the Spokane convention. A conference on church music was one feature of the convention. Marquette and West Missouri are among the dioceses which are planning to change the time of their annual convention to January.

Chicago Church Club Dinner—The annual dinner of the Chicago Church Club was held in connection with the convention. Chaplain Wilson and Chaplain McCallum were the first speakers. Afterwards Bishop Griswold introduced Dr. Patton, who spoke on the Nation-Wide Campaign. Mr. Angus Hibbard has retired from the presidency of the club and Mr. Edward P. Welles has been elected to succeed him. The other officers are, vice-president, Mr. Richard C. Coombs, secretary, Mr. George R. Folds, and treasurer, Mr. Ernest Reckitt.

Western Colorado also enjoyed a convention dinner. The Parish of St. Matthew was the host and the senior warden acted as toastmaster. The Rev. Francis White spoke on the Nation-Wide Campaign. Archdeacon Reese of Utah spoke on the call to service and Mr. R. H. Oliver, treasurer of the local parish, spoke on church finance.

Convention Business—Central New York exhibited strong opposition to the resolution accepting such apportionment for missions as the Board of Missions might prescribe on the basis for distribution of current expenses and the local rector's salary. However, on the second day, a resolution was adopted to accept the

usual apportionment. The question of elections took up all the time on the second day and precluded the admission of other business.

San Joaquin heard an address from Major Sanborn whose visits to Sacramento and to San Francisco have been described in these columns. At a reception at the Philomean Club, addresses were made by the Rev. A. G. Denman and Dr. H. H. Hammond, both just returned from France. At this convention the committee on canons reported that for the first time in the history of the district, it had no amendments to offer.

What the Bishops Emphasized—Bishop Page in his annual charge struck a note of optimism which marked his convocation and sent his clergy and laity away grateful for the uplift the convocation had been to them. He said that in spite of the war and the epidemic, the Church had had a good year. "In a financial and material way," he continued, "the results have been exceedingly good, and there has been considerable progress in the affairs of the district." Bishop Touret emphasized the need of intensified concentration in the midst of the expansion of the Church's work and influence in the district. Bishop Fiske has this to say about the need of continuous plain instruction: "It is quite evident that the majority of our communicants not only receive very little teaching before confirmation, but they have received very little since. They do not know why they are in the Church, they cannot give a reason for the hope that is in them, they have no instruction in prayer or devotion. Sermons, too often, are mild exhortations to good living or pious meditations on very obvious duties. The people are hungry for real teaching."

Bishop Johnson's Charge to the Laity—The Bishop of Los Angeles in a powerful charge to the "Brethren of the Laity," said: "If we want strong, vigorous churches, let us remember my message today. Our parishes are not clubs of congenial people. Our congregations are not aggregations of men and women who happen to think and feel alike about a number of ethical subjects. The Church is the mystical Body of Christ. It is the extension of the Incarnation and she fails when she ignores the fact, and succeeds when she remembers it. Our congregations must stand for that. We cannot stand for less. Are you, the members of the several vestries here, seeing to it that your congregations bear such a witness in the communities in which you live? Try it by my test implied this morning. Is your church a club of exceedingly good respectable people, or is it an organization that is living for God and striving to make itself a power for God in the world?"

His Charge to the Clergy—"And then, my brethren of the clergy," he continued, "let us ask what is the source of our power. Is it in society, at the dinner table, at the club, in committee rooms, in civic movements and social concerns? All of these spheres offer splendid opportunities for influence, and you and I may rejoice insofar as we have been able to function effectively through them. Perhaps you are powerful in the pulpit. God grant that

you are. We need powerful preaching, but these things do not cover the point. I am not thinking of *spheres* of influence, but of *sources* of influence. It is only as we stand at the altar and kneel upon our knees that we tap them, and no one but you and I and God know how often we are there.

"One thing I must make plain. We may deceive the world; we may deceive ourselves; we may do the easy thing and allow life to slip on as it is able to do, but throughout the affairs of men, God is always working, and the only permanent and substantial work is done by Him or by others for Him, if they work in accordance with His laws.

"We may shape our churches after the form of fraternal societies and accept the travesty as sufficient. We may galvanize our churches into a kind of activity which may be malevolent rather than helpful. We may build up our forces into powerful organizations, but the supreme test will be made by God, and as He has asserted the reign of His law on the continent of Europe during the last year, so in His own time will He bear witness to His presence in the ethical, the spiritual affairs of men.

"A weak, puny Church, when the riches of God's grace are at hand, is a shame. A disrupted Christianity, when it is written large in the Book of Books that Christians should be one, is an insult to the Master. And every implied justification for manifest failure on the part of the disciples of Christ in the last analysis, means that man has ceased to count upon God, but now, turning from all this, let us, as far as we may, change the outlook. 'All things are yours.'"

Women's Meetings—Asheville, Spokane, Missouri, Maine, Western Colorado and Los Angeles were dioceses where the meeting of the Woman's Auxiliary was held during the course of the past fortnight. In Missouri the treasurer of the United Offering reported \$600 more on hand than three years ago. Mrs. T. Ewing White who has served as diocesan treasurer for twenty-five years, was presented with a purse of \$450 with the request that she designate it for whatever missionary purpose was nearest her heart. Mrs. White has resigned as treasurer and Mrs. Dudley Bragdon was elected in her place. In Asheville the women of the auxiliary heard a sermon from Bishop Mikell of Atlanta. Among other things they established a scholarship in the Valle Crucis School and named it after their retiring president, Mrs. Anna L. Bacon. In Maine Miss Emily Tillotson and the Rev. Lewis G. Morris were the special speakers.

Nebraska Auxiliary Meeting—The annual meeting of the Woman's Auxiliary was held on May 19 in Omaha, with over two hundred women present. The fact that one day is not sufficient time for such an important meeting was particularly emphasized, as it takes almost the entire time to present reports and take pledges and no time is left for speakers, conferences or discussion. The point that received most attention was our own Indian mission among the Winnebagoes. The motion was passed: "That the Bishop Williams Special be changed to The Bishop Williams Memorial and continued in the form of

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scholarships (\$65 each) at All Saints' Mission, Winnebago." The Bishop Williams Special was \$300 generally used by him in his newest or weakest mission. The amount was increased to \$780, i.e., twelve scholarships, given in affectionate memory of our late bishop.

Diocesan Elections—The following is a summary of the diocesan elections:

In ASHEVILLE the clerical deputy to General Convention: the Rev. E. N. Joyner. Alternate: the Rev. H. N. Bowne. Lay deputy: the Hon. H. Parker, Alternate: Judge W. A. Hoke.

In CENTRAL NEW YORK the clerical deputies to General Convention: the Rev. Drs. O. Applegate, H. G. Coddington, the Rev. A. A. Jaynes, the Rev. Dr. W. B. Clarke. Alternates: the Rev. Dr. H. H. Hadley, the Rev. Messrs. F. W. Eason, W. E. Tanner, H. E. Hubbard. Lay deputies: Messrs. F. J. Bowne, F. L. Lyman, T. R. Proctor, S. T. Lansing. Alternates: Mr. J. F. Day, the Hon. G. Underwood, Mr. H. L. Preston, Prof. H. N. Ogden. The Standing Committee: the Rev. Dr. E. H. Coley, the Ven. A. R. B. Hegeman, the Rev. R. H. Gesner, the Hon. G. Underwood, the Hon. E. C. Emerson, Mr. J. T. A. Doolittle, Mr. F. H. Pyke.

In LOS ANGELES the clerical deputies to General Convention: the Rev. C. L. Barnes, the Rev. Dr. C. E. Deuel, the Very Rev. W. MacCormack, D.D., the Rev. G. F. Weld. Lay deputies: Messrs. E. M. Cope, C. M. Gair, A. W. Morgan, W. C. Mushet. The Standing Committee: the Rev. Dr. M. C. Dotten, the Rev. J. A. Evans, the Rev. R. B. Gooden, the Rev. Dr. L. E. Learned, Messrs. C. D. Adams, H. E. Brett, W. F. Knight, Dr. J. E. Cowles.

In CHICAGO the clerical deputies to General Convention: the Rev. Messrs. G. C. Stewart, C. H. Young, N. O. Hutton, J. H. Hopkins. Lay deputies: Messrs. E. P. Bailey, A. Hibbard, the Hon. J. Holdom, Mr. C. Barber. The Standing Committee: the Rev. Messrs. J. H. Edwards, E. J. Randall, F. G. Budlong, Mr. W. Richey, Dr. J. H. Chew, Mr. E. P. Bailey.

In MARQUETTE the clerical deputies to General Convention: the Rev. Messrs. W. R. Cross, J. A. Ten Broeck, C. G. Ziegler, S. H. Alling. Lay deputies: Messrs. G. J. Webster, J. G. Stone, C. J. Shaddick, J. P. Old. The Standing Committee: the Rev. Messrs. C. G. Ziegler, J. A. Ten Broeck, W. R. Cross, Messrs. G. J. Webster, T. E. Bissell, C. J. Shaddick.

In PORTO RICO the clerical deputy to General Convention: the Rev. F. A. Saylor. Alternate: the Rev. J. Droste. Lay deputy: Mr. F. Holmes. Alternate: the Hon. J. Savage.

In SAN JOAQUIN the clerical deputy to General Convention: the Rev. W. T. Renison. Alternate: the Very Rev. G. R. E. MacDonald. Lay deputy: Dr. S. W. R. Langdon. Alternate: Mr. M. P. Cochran. The Council of Advice: the Rev. Messrs. G. R. E. MacDonald, W. T. Renison, F. D. Graves, L. A. Wood, Messrs. B. L. Barney, M. P. Cochran, S. W. R. Langdon, W. G. Uridge.

In SPOKANE the clerical deputy to General Convention: the Very Rev. W. C. Hicks. Alternate: the Rev. J. A. Palmer.

Lay delegate: Mr. J. P. M. Richards. Alternate: Mr. C. L. Shuff.

In NEBRASKA the clerical deputies to General Convention: the Very Rev. J. A. Tancock, the Rev. Messrs. A. E. Marsh, W. A. Mulligan, T. J. Collar. Alternates: the Rev. Messrs. C. M. Worden, G. L. Freebern, J. A. Williams, J. E. Flockhart. Lay deputies: Messrs. C. L. Hopper, J. S. Hedelund, C. S. Montgomery, W. H. Young. Alternates: Messrs. J. B. Maylard, H. R. Gering, J. T. Yates, J. Douglas. The Standing Committee: the Very Rev. J. A. Tancock, the Rev. Messrs. A. E. Marsh, W. S. Leete, Messrs. C. S. Montgomery, W. H. Young, S. C. Smith.

In WEST MISSOURI the clerical deputies

to General Convention: the Rev. Messrs. R. N. Spencer, E. J. Craft, C. Hely-Melony, B. M. Washburn. Alternates: the Rev. Messrs. R. J. Belt, H. E. Martin, P. R. Talbot, L. A. C. Pitcaithley. Lay deputies: Messrs. A. C. Stowell, P. R. Toll, F. A. H. Garlicks, H. D. Ashley. Alternates: Messrs. P. S. Elliott, L. T. Golding, A. Stringfellow, W. F. Eves. The Standing Committee: the Rev. Messrs. E. J. Craft, R. N. Spencer, C. Hely-Melony, B. M. Washburn, Messrs. P. R. Toll, A. C. Stowell, J. Gosling, H. Stringfellow.

In WESTERN COLORADO the clerical deputy to General Convention: the Rev. H. D. Wilson. Alternate: the Rev. P. Nelson. Lay: Dr. Warner. Alternate: Mr. H. Chase.

Our Weekly News Letters

BALTIMORE

Conference Upon Church Teaching—

During the past week a conference on religious education has been in session at Grace and St. Peter's churches under the chairmanship of the Rev. Philip Cook. Fifty parishes have been represented and Dr. W. E. Gardner has pronounced it the most satisfactory gathering of the kind which he has ever attended. Some very definite and important results have come from it. Aiming to unify the educational work of the Church, three schools will be organized, which will serve as centres for the training of Sunday School teachers. These will be located at the Church of the Messiah, St. Michael and All Angels, and the Church of the Prince of Peace, and thus will meet the wants of different sections of the city. The training will consist of fourteen courses, which will be given by a faculty of fourteen instructors, presided over by a paid supervisor. The courses of instruction will be broad and varied, including not only religious but patriotic subjects.

The Clericus—The May meeting of the clericus was held at the Church of the Nativity, Forest Park. The bishop, a number of the clergy, and some of the leading laity of the diocese were present. The speaker was Dean Bartlett of the Philadelphia Divinity School, his subject was "Recruiting for the Ministry." After giving many statistics showing an alarming decrease in candidates for holy orders, he proceeded to urge that this province raise a large amount of money to take care of the expected increase in candidates after the war. The Rev. Mr. Van Hoose, sometime mayor of Birmingham, Alabama, also spoke in behalf of St. Mark's School for Colored Children in that diocese, and a fund of five hundred dollars was subscribed by the bishop and some of the clergy present.

WYLLYS REDE.

NEW YORK

Memorial Services for Dr. Huntington—July 26 will mark the tenth anniversary of the death of Dr. Huntington, the beloved rector of Grace Church. On Whit-sunday there will be a memorial service

at eleven o'clock in Grace Church to enable those who in midsummer are away from New York to keep this tenth anniversary. Dr. Henry Bradford Washburn, in his boyhood Dr. Huntington's parishioner in All Saints' Church, Worcester, will preach the sermon. On July 26 the annual memorial service will be held in Huntington Close and on the Sunday after the Feast of All Saints' a special service will be arranged in Grace Church.

Dean Robbins Chaplain of Sons of Revolution—In succession to Bishop Greer, Dean Robbins has been elected chaplain of the Sons of the Revolution. For some time Dean Robbins has been the assistant chaplain.

St. George's Will Allow Parishioners to Spend Sunday Out of Doors—The new hour appointed for the Sunday morning service at St. George's Church—ten o'clock instead of the time-honored eleven—has been set with the avowed intention of allowing those who attend the morning service to enjoy a long afternoon out of doors.

Death of New York Layman—In the death of Colonel Asa Bird Gardiner, not only the city but the diocese loses one of the most prominent figures of the last half century. Soldier, active judge advocate, professor of law at West Point, government counsel in important cases, district attorney under Crocker, he was also charter member of the Church Club, deputy to General Convention and a layman always in evidence on all important diocesan occasions. He died in his eightieth year.

Convention Date to Be Decided—At a meeting of the Standing Committee scheduled for Thursday of this week, the date of the convention which will be called to elect the new bishop will probably be settled.

New Chapters of the Daughters of the King—Three chapters of the Daughters of the King in this diocese have recently affiliated. They are Christ Church Chapter, Bronxville; Holy Rood, New York City, and St. George's Church, Newburgh. The first two have already received their charters. The last will hold its initiation service on June 15. At the same time a junior branch of twenty-one members will be received.

Sarcophagus of Bishop Horatio Potter to Be Built.—In memory of Bishop Horatio Potter a sarcophagus containing a recumbent life-size statue of himself is to be erected in the ambulatory of the Cathedral of St. John the Divine. It will cost about \$20,000, and half of that amount is on hand. The design has been drawn by Thomas Nash, architect for Trinity Corporation, and the monument will be made as soon as the needed money has been contributed. It will be of white marble and similar to the sarcophagus of Bishop Henry Codman Potter, his nephew, in St. James' Chapel.

The Rev. Dr. William T. Manning, rector of Trinity Church, is chairman of the committee on the memorial. All who knew Bishop Horatio Potter are being asked for contributions and an especial appeal is being made to those confirmed by him.

Addresses on Social Questions.—Ascension Memorial Church, has been holding a series of Sunday evening lectures on social, and economic topics. Last Sunday Dr. James A. Hamilton, commissioner of correction of New York City, delivered a most interesting and instructive address on "New Prison Methods." The rector of the church, Dr. John Floyd Steen, has served this parish for over forty-nine years.

St. Thomas's Victory Club.—There has been formed at St. Thomas's Chapel under the leadership of the vicar, the Rev. John S. Haight, an organization made up of the boys who are back from service. It is called the Victory Club and meets once a month in the parish hall. On Sunday last after the morning service the young men in teams of two canvassed over sixty homes in the neighborhood of those who have not as yet returned from over seas. A set of questions was asked as to the whereabouts of the boy, whether or not he would take up his old position and when he would return. St. Thomas's Chapel has over a hundred men on the honor roll who in the course of time will have part in the service of the Victory Club.

Anniversary of Calvary Men's Conference.—Recently the Men's Conference of Calvary Church celebrated its twenty-fifth anniversary. This organization of laymen meets once a week for discussion of some religious question. It has a distinctive place in the life of the parish. The dinner was held at the Mansfield. So much enthusiasm was aroused by the speakers that although the meetings of the club had been finished for the season, it was decided to continue meetings throughout the summer.

News of the Church of the Incarnation.—The Rev. George Farrand Taylor just returned from France after sixteen months as army chaplain, is now associated with the Rev. Mr. Silver at the Church of the Incarnation. Mr. John Doane has taken charge of the music at the Church of the Incarnation. Mr. Doane has lately been in war service at the Great Lakes Naval Station as first musician. He was assigned special musical work there which led to his being put in charge of a selected orchestra on board the George Washington for the three trips of President Wilson. Mr.

Doane before entering war service, was at the First Congregational Church, Evanston, after being head of the organ department of Northwestern University. The new hymnals have been introduced and purchased by the congregation. They have awakened much interest.

The noonday addresses which have been a feature of the church's work ever since last October, have been discontinued. They were received with great interest by hundreds of people employed in the surrounding places of business.

Junior Clergy Missionary Association Meets.—A meeting of the Junior Clergy Missionary Association was held at the General Theological Seminary on May 12. After the missionary litany in the chapel and lunch in the refectory, the business meeting was held. Reports of the diocesan children's presentation service were submitted, showing the amount received this year towards missions from the Sunday School children of the diocese far exceeded the sum of any previous years and amounted to nearly \$15,000. The officers for next year are: President, the Rev. Harold G. Willis; vice-president, the Rev. John S. Haight; secretary, the Rev. E. Briggs Nash; treasurer, the Rev. John H. Fitzgerald; member of executive committee, the Rev. C. Frederick Bambach.

The speaker for the day was Dean Fosbroke. His subject, "The Church's Objective—Should the Church Be Institutional or Inspirational?" was handled in an inspiring and very suggestive manner.

MARGARETTA MILLER.

PITTSBURGH

Mr. Porkess Instituted.—A large congregation assembled in St. Stephen's Church, Wilkesburg, on May 21 for the institution service of the Rev. William Porkess. In the absence of the bishop of the diocese, the Rev. Alexander Vance, D. D., president of the Standing Committee, was the institutor. The special preacher for the occasion was the Rev. R. E. Lee Strider, rector of St. Matthew's Church, Wheeling, West Virginia, who presented the theme "Strength and Beauty" as a couplet. The pastor of the Second United Presbyterian Church of Wilkesburg was delegated by fifteen neighboring churches of Wilkesburg to make an address of welcome. Immediately after the service an informal reception was held in the parish house.

Church Home.—The annual supper and bazar of the Church Home took place on May 22. The supper tables and booths were well patronized, and considerable money was raised toward the expenses for the upkeep of the home. At present the home is caring for about sixty-five children and thirteen old ladies. JANE CUDDY.

HARRISBURG

Two Counties Hold Joint Service.—York and Lancaster Counties combined for a joint presentation of their lenten offering in St. Paul's Church, Columbia, the Rev. George F. G. Hoyt, rector, on the afternoon of the Third Sunday after Easter. The stately and spacious church was filled to overflowing. In special trolleys came two hundred persons from St. John's,

York, both choir and Sunday School, crossing the Susquehanna River on the mile-long bridge by auto and truck. From St. John's, Maricetta; from All Saints', Paradise; from St. Paul's, Manheim, came delegations bearing crosses and flags. St. James' Church, Lancaster, came in two trolley cars, bringing their Sunday School, with banners, but not their choir. St. John's, Lancaster, came in two trolleys and auto with choir and Sunday School.

With one hundred and fifty voices in the combined choirs, the long procession wound round from the parish house to the front doors of the church with crucifers and flags, and with nine clergy. After the offering had been taken up, the Rev. Paul S. Atkins, of St. John's Church, York, made a telling address. Each Sunday School presented a slip of paper on which was written the number of scholars, the sum of the lenten mite chest offering, and the amount *per capita*. At the close of the address the rector handed the added total to Mr. Atkins, who announced that the children of the Sunday Schools of York and Lancaster counties had given the sum of \$1,373.

LEROY F. BAKER.

BUFFALO

Bishop Brent's Return.—Not only his own people but all Buffalo is rejoicing to have our bishop back "for good." The first Sunday after his return he confirmed a class of forty at St. Paul's in the morning, and another class of eighty in the evening, preaching at both these services. Having no see house, Bishop Brent has taken a furnished house for the present, and Miss Brent has come to keep house for her brother. The Churchmen's Club is planning a reception for them in the near future and meantime we all bid them welcome.

Mr. Clough Honored.—At a recent meeting of the Laymen's League warm words of appreciation were spoken of the faithful and affectionate work of Mr. Clough among the Indians. For twenty-five years Mr. Clough has ministered to them, and the success of the work at Cattaraugus has been largely due to his devoted service. To mark the twenty-fifth anniversary of Mr. Clough's connection with this mission, the members of the Laymen's League presented him with a purse of gold.

Sunday School Conference of the County.—It is gratifying to notice how many Episcopalans are on the program of the annual conference, and what valuable contributions they make to the discussion of vital questions. An invitation was sent Miss Withers to come and present our Junior Plan, but unfortunately she was unable to accept. The committee hopes to procure her for another year and to give prominence to our plan in all the discussions. Time was when we were not thought to have much to offer the other communions on the subject of Church School methods, but they are quick to recognize that we now are ready to make a distinct contribution.

Mass Meeting of all Church Schools.—All the Buffalo schools joined in a service on Sunday afternoon, May 11, at St. Paul's

June 7, 1919

Church, when the lenten missionary offering was presented. Mr. Betticher of the Church Missions House came up to make the address at this rally, and in spite of terrible weather there was a good turnout of the children. Mr. Betticher also spoke at the Church of the Ascension school and preached at St. John's, in the morning—launching a united offering "drive" that the women are making this triennial year.

ELIZABETH A. LAWRENCE.

EASTON

Convocation Meetings—The Southern and Middle Convocations of the diocese held their annual spring meetings during the middle week of May. The Northern Convocation was forced to adjourn its meeting and postponed all further meetings.

The Southern Convocation of which the Rev. Sydney A. Potter is dean held its sessions at Pocomoke City, at St. Mary's Church, of which the Rev. L. L. Williams is rector. The Rev. Douglas I. Hobbs, rector of Church Hill Parish, preached the opening sermon. The Middle Convocation met at Hillsboro with a small attendance on the part of the clergy but a large congregation of laity. Dean Davies presented a paper on the problems of reconstruction which was very thorough and created a lively discussion.

Parish Notes—Until such time as a rector can be secured, Denton Parish will be cared for by Christ Church Parish, Easton, and Hillsboro Parish by Wye Parish. Wye Parish through the income from its endowment fund is beautifying the large grounds around the mother church. A new gate in keeping with the building and a new fence add much to the attractiveness of the colonial church.

Church Building Enlarged—Christ Church, Kent Island, the Rev. Hunter Davidson, rector, is making extensive improvements in the church building. A new addition cruciform in shape for the altar and sacristy is being constructed. The vestry are installing a new altar to be in memory of Mr. Wythe Blunt, who gave the farms which are the endowment of the parish.

Auxiliary Convention—The annual convention of the Woman's Auxiliary held at Cambridge last week was exceptionally well attended. The reports of the work done by the various parish branches were startling compared with those of previous years. Bishop Hulse of Cuba was the principal speaker. The Auxiliary is the strongest organization in the diocese at the present time.

Convention Plans—The annual convention to be held at Elkton, June 3, promises an interesting program for two days. Further progress is expected to be made in the plan for religious education in the diocese and earnest pleas for a greater missionary effort. The war has helped the missionary outlook in the diocese to a great extent, as it has given the people a greater vision of world needs. Already the amount paid on the apportionment is greater than for a similar time last year and the appeals are meeting a far better

acceptance. The confirmations in the diocese for the current year have been on an average with those of former years although several of the parishes have contributed a large number of men to the army and navy. EVERETT JOHNSON.

PHILADELPHIA

Sunday School Service and Offering—The annual service for the Sunday Schools of the diocese was held in Holy Trinity Church on Saturday, May 24. In spite of the day there was an enthusiastic service. The speakers were the bishop of the diocese and the Rev. Drs. Grammar and Johnston.

Mr. G. W. Jacobs reported the offerings from each school. The total for the year is already larger than ever before, although all returns are not yet in. So far there is an amount of \$42,984.23. The largest total in the past was in 1917 when an offering of \$38,663 was recorded. The school of Gloria Dei (Old Swede's) Church had the largest *per capita* offering of \$12.47. This is the third time that that school has led the diocese. The diocesan banner now remains in the possession of the children of Mr. Stockman's parish.

Divinity School Commencement—The commencement of the Philadelphia Divinity School was held at St. Andrew's Church on May 22. Dean Bartlett and Dr. Heffern read the service. The preacher was Bishop Murray of Maryland, who gave an inspiring picture of the possible position of leadership of the ministry. He said that the charge that the Church had failed was a real testimony to the place of leadership that men hoped the Church would take.

Dean Bartlett read the names of five students of the school who are still overseas on duty; and also the names of eight others who have returned, but who are not yet discharged.

The prize for scholarship (\$100) was awarded to Mr. L. Koo Chee of the middle class, who had an average of 93.1 per cent. Bishop Talbot awarded diplomas to the Messrs. C. G. Baird, C. Estronelle, J. S. Gillespie, H. T. Morrell of the graduating class. The degree of bachelor of sacred theology was awarded to the Rev. Messrs. G. E. Boswell, G. Striano, M. Y. Tatsumi, J. L. Ware, R. A. Weatherly and T. V. Wingate. The Rev. Messrs. W. C. Pough and T. M. Tong were awarded the degree of master of sacred theology.

The joint boards of the divinity school entertained the clergy and their wives at the City Club at luncheon after the service at the church.

The alumni association met at the City Club in the afternoon. Speeches were made by Bishops Garland and Hulse, by Dean Bartlett, the Rev. Drs. Foley, Ayer and Montgomery. The Rev. H. M. G. Huff was the essayist, his subject being "A Critique on Suggested Methods of Instruction for Spiritual Training." Dr. Yerkes, the recorder, announced that twenty-four clergy from the school had been in war service.

Chaplains and the War Commission—The clergy who have served as chaplains have organized with the Rev. Thomas

Cline as president, and the Rev. Samuel Booth as secretary. The Rev. J. D. Hamlin has been appointed by the War Commission to minister to the sick and wounded soldiers and sailors in the Philadelphia hospitals.

The Diocesan Church of St. Mary—On Trinity Sunday Bishop Rhinelander will ordain several men to the ministry. The preacher will be Dean Fosbroke. At four in the afternoon of the same day, Bishop Delany will preach to the colored congregations of Philadelphia at a united service to be held at St. Mary's. Beginning on Trinity Sunday the 11 A. M. service will be omitted, the chief service of the day will be Holy Communion and sermon at 9.30. The afternoon service will also be omitted in order to concentrate on the open air service on the Parkway, and the evening service outside the church on Broad Street.

The open air services on the Parkway will begin on May 25. The preachers appointed are: May 25, Dr. G. L. Richardson; June 1, Rev. J. H. Chapman; June 8, Bishop Garland; June 15, Bishop Rhinelander; June 22, Dr. E. M. Jefferys; June 29, Rev. T. S. Cline.

Song Festival June 10 and 11—A chorus of 1000 from the churches of the diocese will sing at the Academy of Music on the evenings of June 10 and 11. This is to be a victory song festival in thanksgiving for the allied victory in the war. The music has been composed by church organists. Tickets have been allotted to the various parishes; and a great interest has been manifest in this service.

IRVING A. MCGREW.

MANILA

Captain Burdette Back From Siberia—On March 24 Captain B. L. Burdette of the American Expeditionary Forces in Siberia returned to Manila. Captain Burdette has been for a number of years associated with St. Luke's Hospital, Manila, and returned to take up work laid down by him to assist in the war. Our Church has had two men in Siberia of whom we may be proud, both missionary doctors, Dr. Teusler of Tokyo, who is in charge of Red Cross work, and Dr. Burdette in charge of a hospital on the Red River. Such is the high opinion of the work of Dr. Burdette in Siberia that the following records must be of interest to all who want to know of what we contributed to Siberian work from the staff of one missionary hospital. It is not often that such an unsolicited commendation is given by high army officers.

From the Commanding Officer in Siberia—One letter is dated from the War Prison, Krasnaya Rechka, Siberia. It is addressed to the chief surgeon of the A. E. F. in Siberia. It says "On November 7, 1918, Captain B. L. Burdette, medical corps, with four enlisted men of the medical department, took over medical charge of this camp from the Russian authorities. At that time the physical condition of the 1900 Austro-Hungarian war prisoners was pitiful in the extreme. For months they had been slowly starving for want of proper food. Over three hundred men with

fever were scattered through the barracks. A hospital was not even in operation and the organization of the hospital corps and medical department of the prisoners of war was in a most confused condition. Medical supplies, drugs and equipment were practically exhausted. By splendid executive and organizing ability he established and equipped in one month's time a hospital the equal of which does not exist in Siberia. With 2,400 men under his charge for four months there has been but two deaths. When the condition in which he found these men is taken into consideration the result of his administration is little short of marvelous. To his policies of sanitation, his constant and never-ceasing vigilance this result is due. All of this work has been accomplished without the slightest friction, earning and receiving the good-will of all and practically without asking help or assistance of any department other than his own. I cannot too highly commend his professional work and desire to thank him for the splendid assistance he has always given me in the administration of this camp." The letter is signed by Lieutenant Colonel Morrow.

From the Austrian Prison Doctors—

The second letter is dated Krasnaya Rechka, Siberia, and is to the commanding officer of the war prison camp. It says:

"The approaching departure of Captain B. L. Burdette is for the doctors of medicine, prisoners of war, an occasion to present him their heartfelt thanks for the great services he has done for the war prisoners. The American authorities have taken over this camp at a very hard time. The political circumstances in the neighboring Habarovsk were complicated ones; in the compound itself an influenza epidemic was spread which had already caused two deaths. The prisoners of war were miserably nourished. The provisions of drugs and dressing materials were nearly exhausted. The hospital was in many ways not sufficiently equipped. Not only the overcoming of these difficulties but also the thorough sanitation of the camp is to a great extent due to the most distinguished advice of Captain Burdette. If at the beginning many prisoners were inclined to feel these sanitary measures in some ways hard ones and were roused abruptly from their lethargy, now not only the doctors, but also the overwhelming majority of our prisoners appreciate the beneficent effect of the new conditions. The successful accomplishment of a number of life-saving operations through Captain Burdette has put the war prisoners, doctors of medicine, under a great obligation. The undersigned doctors request the American commander of the war prison camp to accept their thanks and to let this be known to Captain Burdette."

The letter is signed by four physicians and the ranking Austrian officer.

A. B. PARSON.

NEWARK

Memorial Tablet Decorated—A bronze memorial tablet, placed on the back wall of the church in honor of the 119 men who served in the army and navy, was

dedicated at the morning service, May 4, in St. Luke's Church, Montclair, by the rector, the Rev. Luke M. White. The main feature of the design is the shield of faith on which are engraved the 119 names, with crosses before four. Above the names are the words: "Thanks be to God Which Giveth Us the Victory."

Lenten Offerings Total Over \$9,000—

Although the full amount of the lenten offering of the Church Schools of the diocese cannot be announced since there are still about forty schools to be heard from, the amounts received from sixty schools aggregate \$9,522.57. When the presentation of these was made May 10 in Christ Church, East Orange, St. Luke's school, Montclair, was in the lead with \$813.60. St. John's school, Montclair, came second with \$661, and the third on the list was St. John's school, West Hoboken, with \$600.

United Offering Presented—The United Offering of eighty parishes, leaving thirteen to hear from, was presented May 14 in Trinity Cathedral, Newark. It totaled \$5,130.55, making the diocesan offering for the triennial thus far, \$14,813.52.

Parish Treasurer Honored—Jay C. Young, who recently declined re-election as treasurer of Grace Church, Orange, after thirty-five years' service, was the guest of honor at the annual dinner of the Men's Club of the parish, held May 12. Bishop Lines and Dr. Mann of Trinity Church, Boston, a former rector of Grace Church, were among the speakers.

GRACE MCKINNEY.

CHICAGO

Business Women's Council Organized

—It is estimated that there are over eighty thousand business women in the loop in Chicago every day. Many of these girls are new to the conditions of city life, and have no friends and no church affiliations. To meet this situation there has been organized a Business Women's Council, whose purpose is to affiliate these women with the churches and bring them under the church influence. The council has a central organization downtown, and is serving lunches and holding noonday services at which the attendance of the girls has been most encouraging. An effort is to be made to get the girls into touch with the churches in the part of the town where they live, and the movement promises to fill a great need among the women workers in the city.

The Church of the Epiphany Welcomes Returned Soldiers—

The Church of the Epiphany, Chicago, gave its first dinner May 13 to its returned soldiers, sailors and marines. Twenty-five have returned out of the total of sixty-one who entered war service. Invitations were first sent by the rector on behalf of the men of the parish. These were followed by a particular invitation, each soldier and sailor being invited to the dinner as the guest of one of the men. Thus each soldier and sailor was the particular guest of a selected churchman and all the men together were hosts to all "the boys."

The affair was most happy and successful. Each overseas man made a little speech, and each home-camp man stated where he was and what he did.

The rector made good use of the occasion by an address on "the men and the Church" making special allusion to the work for men at Epiphany. A committee of five ex-soldiers was formed to consider the question of perpetuating the "Epiphany Platoon."

The ladies of the parish served a most excellent dinner and the hosts were only too glad to pay for themselves and their guests. Another dinner was planned for all the soldiers upon their return.

New Society at St. Luke's, Evanston

—Gamma Kappa Delta is the name of the newly organized society of young people of St. Luke's Parish, Evanston, which attended service in a body on a recent Sunday afternoon and then after a half hour class study had supper together in the parish house. There are sixty of them, young men and women ranging from sixteen years upwards and their membership committee is out for one hundred members by Whitsunday. Their name is taken from the initial letters of the Greek words which embody the aims of the society,—knowledge of the Church, fellowship in the Church and service for the Church.

Girl Scouts at St. Paul's Church—

A troop of girl scouts has been organized at St. Paul's Church, and has been carrying on active work all winter. The account of their work in the May number of the St. Paul's parish record ends with this touching appeal: "In the scout education one of the requirements is that a scout shall satisfactorily bathe and dress a child two years old or under. Quite a number of the scouts found it difficult to pass off this requirement, as they have no acquaintance with a child of this age. Would it be too much to ask some mother to volunteer the use of a little prospective girl scout. The officers will guarantee the carefulness and reliability of any scout in Troop 23."

CHARLES L. STREET.

CENTRAL NEW YORK

Convocational Meetings—The fifth district held its spring convocation in St. John's Church, Ithaca, May 12 and 13. The Rev. Wilson E. Tanner of Trinity Church, Binghamton, was the special preacher. Bishop Fiske addressed the meeting of the Woman's Auxiliary, and urged the women to take an even more active part in the work of the Church. He said that the war had brought out much business and executive ability among women which should be turned to good effect in church work.

The convocation of the first district met in Christ church, Clayton, on May 14.

Memorial Windows Dedicated—

Three windows were dedicated in Emmanuel Church, Memphis, at a special service on the Third Sunday after Easter. One of the windows was given by Mr. and Mrs. Homer V. Morse in memory of their daughter, who was organist of the church until last June when she was killed at a grade crossing. Mrs. Alice

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Hanley presented another in memory of her mother, and the third was given by Mrs. Charles Daboll in memory of her parents.

New Title for Convention—By a curious typographical error the Syracuse *Herald* calls the diocesan convention "the animal convocation of the church."

Disapprove of Intinction—In a discussion of "Methods of Administering the Holy Communion" participated in by the members of the Binghamton clericus, those present strongly deplored the lawlessness and individualism in the manner of administration which seems to be creeping into the Church, especially in the East, and expressed the fervent hope that the House of Bishops would define that which is lawful and take rigorous action to put an end to the serious divergency of practice. The discussion followed the reading of a carefully prepared paper by the Rev. Johnson A. Springsted. General agreement was reached in discussion that a sounder faith would remove all idle fears; that the best practical answer to those who criticise the common chalice is the experience of the Christian ages, and the life insurance tables as to the mortality of the clergy. The practice of public administration by intinction was strongly disapproved. It was pointed out by many, that while the prohibition amendment makes exception as to wine for sacramental use, experience already indicates that there will be difficulty in obtaining wine. The opinion was expressed that the bishops should take steps to safeguard their clergy and provide for their dioceses.

Woman's Auxiliary has Interesting Annual Session—The annual meeting of the diocesan branch of the Woman's Auxiliary was held in Utica, May 21. The bishop of the diocese made an address of welcome at the opening meeting. He said in part: "The Woman's Auxiliary is not only a benefit to the work of the Church, but it has about it a certain intimate domestic element which is beautiful from several points of view. One can always picture, when sending off a box to a minister's home in some isolated spot, the joy and surprise of the wife and children, when the treasures of the big box, packed by loving hands back home are disclosed. You can't possibly do better than save every penny possible for the work of the auxiliary." The bishop suggested some of the pennies that go into movies might be diverted into missionary channels.

In the afternoon Miss Grace Lindley gave an address on The Nation-Wide Campaign. Miss Littell, the other speaker, represented the General Church Hospital of China.

Lay Readers as Missionaries—Before a large meeting of the Utica Clerical Union, the Ven. A. R. B. Hegeman, D.D., archdeacon of the diocese, presented a paper upon "The Lay Reader Missionary." The writer said that the laity have never exercised the power belonging to them, but that a change is taking place, the first expression of which has been in church administration and finance. Men have been induced to campaign for funds, and

for church attendance. This is but a beginning. Lay reading is an activity that, properly directed, helps to break down the wall of separation between laity and clergy. To be successful a lay reader must be possessed of certain unusual qualities, otherwise he may be the cause of church extinction instead of church extension. Associate missions might well include trained laymen, and these would also be useful in hospitals, jails and other fields of work largely neglected.

THEODORE HAYDN.

TEXAS

A Mission at Calvert—A mission was held at Calvert by the archdeacon beginning Palm Sunday evening and extending through Easter Day. It was a great success from the first evening to the last. The attendance increased steadily through the entire eight days. Twenty persons were baptized, and Bishop Quin came at the close and confirmed a class of eleven candidates.

A Vacation for Every Clergyman—The Rev. J. M. Pettit, rector of St. Mark's Church, Bay City, was appointed to see that every clergyman of the diocese takes a vacation this summer. Each man is to book his plans and desires with Mr. Pettit and in this way every one may have a vacation. This is only one of the many advantages of living in the Diocese of Texas.

The Diocese Forging Ahead—Through the prodigious efforts of Bishop Quin, ten new priests have come into the diocese. Work has been opened up at many new points and many old stations have been revived. The hearty and happy congeniality of the whole body of clergy makes their association in conferences and convocations times of greatest value and pleasantness. The bishop has work for ten new men at points longing for the Church's ministrations. A living salary, a rectory, hard work and real support and encouragement are assured.

Bishop Kinsolving at Work Again—Bishop Kinsolving was able to take visitations in Houston and Waco during the latter part of Lent and on Easter Day.

A Clergy Conference—The bishop coadjutor held a conference with his clergy in Houston on April 30. Many vital subjects were discussed relating to Christian life and practice, and a good deal of light was thrown on a number of problems such as fasting Communion, the proper conduct of church services, the Negro problem, the preparation of a sermon, etc. The day was happily and profitably spent and a delightful luncheon was served in the parish house.

JOSHUA B. WHALING.

LOUISIANA

New Church for Grace Parish, New Orleans—The vestry of Grace Church, New Orleans, a downtown parish, has accepted plans for a new church to be erected in the immediate future, on a new and better site, but still in the downtown district. It will be built of brick, with stone trimmings, completed without debt, and costing \$175,000. The style of architecture is the old English Gothic and the nave will seat six hundred people. There will also

be a parish house and Sunday School room seating four hundred. It is planned to make it an institutional church and the rector, the Rev. A. R. Edbrooke, and his congregation are to be congratulated on the realization of their hopes for which they have worked for some years.

J. ORSON MILLER.

WESTERN MASSACHUSETTS

G. F. S. Annual Meeting—The annual meeting of the Girls' Friendly Society of the diocese was held at All Saints' Church, Worcester, on May 24. Officers were re-elected for the ensuing year. After much discussion as to the advisability of changing the third central rule a vote put the society on record as against the change. The sum of \$100 was pledged to the support of the worker of the Traveler's Aid at Ayer, Massachusetts, the location of Camp Devens. Bishop Davies suggested that the society work to obtain a holiday house for the diocese. After the business meeting the annual service was held in the church, the preacher being Dean Rousmaniere, of St. Paul's Cathedral, Boston.

JOHN H. ROSEBAUGH.

DULUTH

Burned Church Rebuilt—On the evening of October 12, 1918, a destructive forest fire swept over a large portion of country in the vicinity of Duluth. Cities, villages, and homesteads in the path of the flames were utterly destroyed, hundreds of people lost their lives, and nearly twenty thousand refugees who had lost their homes and everything they possessed found temporary shelter in the cities of Duluth and Superior. Among the towns that suffered was the beautiful little city of Moose Lake, in which St. Andrew's Mission had lately erected a church which was noted for its beauty of situation and plan.

The flames made a complete sweep of the town, and our church was destroyed along with the other buildings. Before the embers were cold the people of northern Minnesota had set themselves to work in the task of restoration. In Moose Lake temporary structures to shelter the people were erected as rapidly as possible and with the advent of spring, the reconstruction of business houses and residences has proceeded rapidly.

In January the bishop commenced to rebuild our church, and in his effort he was generously supported by gifts from the Board of Missions, and from the American Church Building Fund Commission. The church building has been completed, and upon May 21 it was dedicated by the bishop of the diocese. It is the first public building which has been completed in Moose Lake.

Although there is no financial encumbrance on the church, the structure being fully paid for, Bishop Morrison deferred its consecration to a future day in order that he might permit its use by other religious denominations, clubs and societies, until they are able to build and provide chapels and halls for themselves.

The Rev. T. J. E. Wilson, in charge of the mission, has been most diligent and efficient in furthering the work of restoration, and to his energy and vigilance is due

the early completion, and the thorough construction of the building. The little church is still very bare in the interior. It has a temporary altar and prayer desk, and a number of chairs for the accommodation of the congregation.

The church stood in the midst of a grove of beautiful pines, overlooking the pretty lake. We deeply regret to say that the pine trees show no signs of life with the return of spring.

Plans for the Cloquet Church—Cloquet, a town of 9,000 people, was also among the cities destroyed. Every house with the exception of a half dozen upon the island was burned. So rapid was the progress of the flames that the people barely escaped with their lives, and were unable to save any of their household effects. St. Andrew's Church, Cloquet, and the excellent parsonage belonging to the parish were consumed by the flames.

In the work of reconstruction there has been some delay, as it was necessary to dispose of the sites of the former buildings, and purchase another lot in a more desirable situation, sufficiently commodious for church and rectory. This has now been accomplished, and some time this summer it is expected that the new buildings will be completed. Here also the bishop has been generously helped by the Board of Missions, the American Church Building Fund Commission, the Society of the Double Temple, and by a fund, of which the Rev. Dr. Tanner, of Faribault was trustee.

HARRIET M. MORRISON.

MISSOURI

Big Confirmation Classes—Bishop Tuttle reports some excellent confirmation classes recently presented in St. Louis: At the Church of the Ascension, 25; at All Saints' (colored), 39; at St. Philip's, 21; at St. Peter's and at Grace (Kirkwood), 18 each; at the Redeemer, 13; and at St. Alban's, a parish organized one year ago, 11. The confirmations by the two bishops this year have been much larger than last year despite of the fact that churches were closed in some parts of the diocese for several weeks in the winter on account of the influenza epidemic.

Twice Burned, Church Again Rebuilt—On May 14 Bishop Tuttle consecrated the beautiful St. James' Church in Macon. The first beginnings of the work here were in the summer of 1865, when Bishop Hawks confirmed two candidates. The first church building was consecrated by Bishop Robertson in 1871, the Rev. F. B. Scheetz, long a devoted minister of Christ in the Diocese of Missouri, being the rector. The Rev. Ethelbert Talbot, now the Bishop of Bethlehem, was the rector from 1873 to 1887, when he was elected Bishop of Wyoming and Idaho. The original frame building was replaced by a substantial edifice of brick and stone under the leadership of the then rector, the Rev. Benjamin S. McKenzie, and was consecrated by Bishop Tuttle in 1911, when the Rev. John B. Van Fleet was rector. A few months later, fire devoured the interior of the church. The damage was restored and, in 1913, the building was visited by another fire and completely ruined. The Rev. H. Brownlee Smith with the assistance of a loyal vestry and a lib-

eral people rebuilt the church more beautiful than it had been before, with pews, choir stalls, communion table and organ all of oak, the latter given by Mr. I. S. Miller in memory of his wife and family, and stained glass windows, one of which is a memorial to the Rev. F. B. Scheetz and to Dr. and Mrs. A. L. Knight, in whose home the first services of the Church in Macon were held. The vestry has just succeeded under the leadership of the Rev. Charles F. Edwards in wiping out the debt.

The sentence of consecration is signed by Bishop Tuttle "in the fifty-third year of our episcopate." This is a parchment richly prized by the congregation. The consecration sermon was preached by the bishop coadjutor. St. James' Church is now one of the most important of our rural parishes. At a recent service when Bishop Tuttle was the preacher, all the members of the Ministerial Alliance, of which the Rev. Mr. Edwards is the president, were present. Before his death Dr. Knight gave the parish a beautiful lot adjoining the church, on which an attractive rectory has been built. Senior Warden John Scovena has been twice elected to represent the diocese in the General Convention.

Missionary Host Celebrates Its Jubilee

—The golden jubilee of the Sunday School Missionary Host in the diocese of Missouri was observed in the Odeon, St. Louis, on the afternoon of the Fifth Sunday after Easter. A departure from the customary annual program was the presentation of a pageant, *The Light of the World*, issued from the Church Missions House and adapted for local use, the Rev. H. W. Mizner being pageant master. Thirteen apostles guard a lighted torch which burns before an empty cross. Groups of peoples come to this central flame, each lighting from it a torch to treasure it carefully and to hand it on to others. Through two thousand years the flame is passed on, "beginning at Jerusalem," and reaching to the America of the twentieth century. Nor does it stop there; for America is shown preparing to pass it on to "heathen lands afar." Spirited missionary hymns were introduced during the progress of the pageant. Allegorical figures representing the development of the Church through the ages were accompanied by groups of children chosen from branches of the Junior Auxiliary and the Sunday Schools connected with the Missionary Host.

The annual report was read by Mr. Frank Wyman, who has been the treasurer for thirty-three years. He rejoiced that this, his latest report, was the best that he had ever made, a total of \$1,457.54, collected by the children in small amounts during the year and given to the bishop of the diocese for missionary extension.

The Beginnings of the Host—At the conclusion of the pageant, Mr. Walker Hill, president of the Missionary Host, introduced Mr. E. C. Simmons, who, with the late Mr. Wallace Delafield, founded the Missionary Host in the second year of Bishop Robertson's episcopate. The offering the first year was about \$370. A testimonial in behalf of the officers and members was presented to Mr. Simmons by Bishop Tuttle, who spoke of him as a man who, in the high place which St. Louis

has accorded him in the business world, had "been under the searchlight which shines upon a prominent business man and had borne it through all the years without flinching." Mr. Simmons made a fitting acknowledgment of the testimonial and told how the Host was started out of a conversation which he and Mr. Delafield had one early morning as they were walking along Fifth Street on their way to their business offices. The Host was a "layman's child" and has always been directed by laymen. The present secretary, Mr. William P. Nelson, has held that office for thirty-four years. The vice-president is Mr. Elias S. Gatch. The Odeon was filled to its capacity for the celebration. Appended to the program was a list of sixty-one persons who are members of the Missionary Host still connected with St. Louis parishes and who were present at the first meeting fifty years ago.

HARRINGTON ROGERS.

BETHLEHEM

Centennial Celebration—On Sunday, May 11, Trinity Church, Easton, began its celebration of the hundredth anniversary of its organization as a parish. On Sunday evening the Rev. Philip Kerridge of New London, Connecticut was the preacher. On Monday, a reception of the choir and old members was held. On Wednesday there was a jubilee service in connection with an archdeaconry service. The Ven. H. E. A. Durell, Bishop Garland and Bishop Talbot were among the speakers. On Thursday Major W. R. Coyle spoke on "Unity and Reconstruction from a Layman's Point of View" and the Rev. Herbert Parrish "From a Priest's Point of View." Bishop Garland conducted a quiet hour. The Rev. O. P. Steckle reviewed Bishop Gore's *Dominant Ideas for the Twentieth Century*. A reception was held that evening at the rectory. On Friday a centennial reception was held at which the following spoke: the Rev. John E. McCann, the Rev. F. R. Fretz, the Rev. E. F. Evemeyer, the Rev. William H. Ford, Judge Russell Stewart.

On Sunday a confirmation service was held at which Bishop Talbot preached on "Trinity's Responsibilities to the Diocese and the American Church." At this service the senior warden, Mr. W. M. Heiberger, burned all notes of indebtedness.

The rector, the Rev. Archibald H. Bradshaw, has been anxious to make this a turning point in the life of the parish and has succeeded in arousing a great spiritual awakening.

No Conference at Bishopthorpe—The diocesan board of religious education has announced that there will be no summer school at Bishopthorpe, South Bethlehem, this year. Because of their inability to secure a large enough faculty and for other insurmountable reasons, no attempt will be made to hold the school. This carries with it also the summer conference of the clergy of the diocese which will also be postponed.

Sunday School Overpays Parish Apportionment—The lenten offering of the children of the diocese is slowly approaching the \$7,000 mark. Among the schools having a very large *per capita* offering is that of Calvary Church, Wilkes-Barre, the

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English Church News

Rev. Robert Kline, rector, where the Sunday School gave \$365, \$77 more than the entire apportionment of the parish.

Seminary Alumni Associations Elect Officers—At the recent diocesan convention the Associate Alumni of the General Theological Seminary elected as president the Rev. Wallace Martin of St. Paul's Church, Montrose, and the Rev. LeRoy Eltringham of St. Stephen's Church, Catsaqua, secretary. Eighteen General Theological Seminary men took dinner together at the Hotel Sterling, Wilkes-Barre, having as their guest Dr. Alexander Mann, who gave reminiscences of his day at the seminary and the present great need of active cooperation in securing more recruits for the ministry.

The Philadelphia Divinity School graduates also held a meeting at which the following were elected: President, the Rev. William Richard Wood, Reading; secretary-treasurer, the Rev. Charles A. Bennett, Pottsville.

Improvements In Pottsville Church—Trinity Church, Pottsville, the Rev. Howard M. Miller, rector, is planning for extensive improvements in the church. Mr. Medary, of the firm of Zanzinger, Borie and Medary, of Philadelphia, architects, have undertaken to plan for extensive alterations whereby the interior of the church will be beautified and many improvements made for the increased efficiency of the work of the church and better accommodations for the congregation.

ROBERT P. KREITLER.

ALBANY

Brotherhood Meeting—The spring meeting of the Albany Assembly of St. Andrew was held in St. John's Parish, Cohoes, the Rev. E. J. Hopper, rector, on May 26. Over 100 men were present. The chapter reports showed the many activities of the Brotherhood in the diocese. The junior chapters were out in force. Master Roland Pollock of the cathedral junior chapter read a paper on junior work which had the true ring. The assembly in taking account of the activities of the juniors elected Paul E. Querin of Trinity Chapter, Albany, as representative of the executive committee of the assembly.

The first speaker of the evening was Ensign Lawrence Choate, U. S. N., now field secretary of the Brotherhood, who gave an interesting address on the needs of present day service for the B. S. A. and especially for "The Church Welcome Plan." Mr. Edmund J. Walenta, Jr., also a field secretary, not unknown in the vicinity, was welcomed with the usual acclaim and made good in an interesting address. The Archdeacon of Albany who was present made a short address as did also Mr. Frank S. Harder, a member of the National Council.

The next meeting of the Assembly will be held in St. Luke's Parish, Mechanicville, on August 8.

Church of the Messiah, Rensselaer Improves Property—The old rectory next to the parish house has been thoroughly

Convocation of Canterbury—Proceedings in Canterbury convocation, as I have more than once remarked, are nowadays of much more vital interest than they used to be, and the latest group of sessions is no exception. For one thing, those great protagonists of opposite views, the Bishops of Oxford and Hereford, are still active, though this is Dr. Gore's last appearance in convocation. Sometimes they pleasantly agree, as for instance in their disappointment at the comparatively mild interest which is being taken in the League of Nations in England. But even on this question Dr. Henson thinks that Dr. Gore is unduly pessimistic on the attitude of the educated classes. But the vials of Dr. Henson's wrath were not chiefly destined for his usual antagonist on the first day of the May sessions. The latter was silent during the discussion on the proposed Church Assembly. Nevertheless, Dr. Henson found it necessary to enter a vigorous protest, which he did with his usual brilliance, although his speech appeared to be impromptu, as it was not expected that the subject would be reached on the first day. He had considerable justification for his attitude. Although the decision of the Representative Council—to which the members of convocation *ex officio* belong—had decided almost unanimously to ask for the Enabling Act, it was, perhaps, scarcely fair to assume that convocation would simply register the decision of the council as a matter of form and proceed with the petition. Constitutionally, Dr. Henson was decidedly right, though of course practically he was powerless. Yet he succeeded in carrying with him Dr. Russell Wakefield, Bishop of Birmingham, and the new Bishop of Worcester, Dr. Pearce.

Principles, or Ecclesiastical Traditions?

—But far more important than this vain debate was a petition presented by the Bishop of Oxford on the reunion question. This petition was signed by fourteen members of the catholic party, including Father H. P. Bull (*not* the Father Paul Bull whose articles lately appeared in *THE CHURCHMAN*), Dr. Kidd, Canon Lacey, Rev. H. F. B. Mackay, Dr. Darwell Stone, Dr. Leighton Pullan, and Father Francis Underhill. The petition is full of language appreciative of nonconformists, but no friendly language can obscure the *non possumus* attitude on the most important points. "We ought not to take part in united services, either in our

places of worship or in those of the non-episcopal bodies." "It is not permissible to admit members of non-episcopal bodies to Communion, except in the case of a dying person who has expressed a desire for reconciliation with the Church."

The writer of the *Times'* Saturday article, who is by no means antagonistic to high churchmen, raises the real point at issue. "Their appeal to principles requires more explanation than they provide, before it can be considered free from ambiguity. Men may easily mistake ecclesiastical traditions for principles, and it is possible that this confusion has not altogether been avoided in the present instance." Church traditions are valuable, and should be treasured, but "are they really principles?" Traditions change; principles are immutable. And in any case, this writer usefully reminds us, in reference to the "reconciliation" of a dying nonconformist, of the famous saying of Baxter's that he preached "as a dying man to dying men." Does not this phrase, he says, describe the condition of Christians in the present day? The time is short; the tasks which confront them are of extreme urgency. They must return to first principles, among them to that unity which exists in spite of our divisions in traditions and order.

A Personal Note—Not as a matter of news, but simply as a personal explanation which perhaps I owe to the readers of this column, I have now to add that I am taking leave of them for a time. The English correspondence will be in other hands for at least four months. And this for a reason that is certainly a pleasant one. I am finishing this letter on board the *Olympic*, and by the time it appears I expect to be renewing old friendships in New York City. My bishop has commissioned me to make a fresh study of the American Sunday School system. It is some thirteen years since I last studied your methods. I want to increase my efficiency so that I may be able to discharge certain diocesan responsibilities which have been laid upon me. I shall be moving about among the eastern states and possibly I may visit the Middle West. If any of my readers can help me with information regarding recent developments I shall be glad of correspondence. We particularly want to know in England how you are handling the adolescent problem. My central address till the end of August will be 823 Madison Avenue, New York City.

JAMES CAIRNS.

repaired; the interior repainted and papered, furnace, electric light and modern plumbing installed at a cost of about \$1,400. The rectory is now occupied by the rector for the first time in many years, having been rented heretofore. This change is a great advantage to the work of the parish as it enables the rector to be in the centre of his work. A few days after the rector and his wife moved into the rectory,

they were very pleasantly surprised by the Woman's Auxiliary which came in a body to call. The Rev. and Mrs. Johnson were presented with a handsome electric table lamp.

The outlook for the future of the Church of the Messiah is very encouraging. Great activities have been manifested in the organizations and splendid congregations are reported.

J. N. MARVIN.

The Open Forum

The Persistency of Falsehood

TO THE EDITOR OF THE CHURCHMAN:

You have a saying that a lie will cross a continent while truth is getting her boots on. That story of Darwin's closing days mentioned in the Open Forum of your issue of May 10, is absolutely wrong. I had occasion at the time of its first appearance to make enquiries of Sir Francis Darwin and others, and, as I fully expected, I learned that there was no truth in the story. I have long ceased to hope that any denials would put a stop to the circulation of the supposed incident for it has traveled to Japan and back already. But I venture to trouble you with this letter. The history of the anecdote and its wanderings would make an interesting article, illustrative of certain phases of modern literary criticism.

W. H. GRIFFITH THOMAS.

Toronto, Canada.

Testimony on the Other Side

TO THE EDITOR OF THE CHURCHMAN:

Numerous criticisms in the church papers concerning the new hymnal suggest that it is only fair to contribute some testimony on the other side.

I have noticed four points of difference between the old and new hymnals:

First: The number of tunes to a given hymn has been greatly reduced, in most cases only one tune being provided. In the old book there were often as many as three tunes to a single hymn. Even if the tune retained should be the poorest one this procedure has the advantage of associating certain words with a particular tune, which promotes successful congregational singing.

Second: The insertion of ancient plain-song tunes is of questionable value: the future will reveal the extent of their usefulness. They are in a rhythmic idiom unfamiliar to people in general, and their use is at present a little doubtful. But they certainly are worth study, and if people will be charitable enough to try them over at home and search out their beauties, not only will they be repaid, but the general use of these historic melodies may become established.

Third: Where some popular hymns have been omitted, places have been taken by hymns of unquestionable superiority. For example: "A mighty Fortress is our God" is in the new hymnal; "Work for the night is coming" is not; any fair-minded person examining the two must admit the superiority of the former. The clergy by virtue of their training represent the leaders in cultural as well as spiritual matters. They uphold the ideals, and strive for the betterment of the community. As sponsors, they will choose the best hymns, spiritually and artistically. It must be remembered that the best art recognizes truth just as religion does, and the reasons for using the best in art are just as logical.

Fourth: New tunes will do the world more good than harm. Let us have them, by all means; not to the exclusion of the old, but together with the best of the old,

as many as our minds and hymnals can accommodate. I have tried the practical experiment of using one of the new tunes as an introit, and making a note of it in the Sunday bulletin. The congregation have taken great interest in it, and unmistakably shown their approval by several signs. Of course if this were not a musical edition, new tunes would not be feasible, and there could be no progress. We are hoping great things from putting the music into the hands of the congregation.

In conclusion, let me say that, although an organist, which fact will discount the value of my remarks in the opinion of some, still I have tried to see the matter from the point of view of clergyman, musician and layman combined.

Naturally it is not possible to produce a hymnal that would meet every personal preference, but in the long run, I am convinced that the new hymnal is a decided step forward.

ARTHUR B. JENNINGS, JR.,

St. Stephen's Church, Sewickley, Penn.

The New Hymnal

TO THE EDITOR OF THE CHURCHMAN:

One of the signs of how carefully those who are devoted to the Church guard it, is that whenever a change of any kind is proposed, a controversy arises at once. Now it is concerning the new hymnal. The voice of protest is to be heard on many sides. It is time that someone speaks a word of commendation for this much needed departure. There are many who rejoice in this step. The truth is that they are so much absorbed in enjoying this musical work, in finding how heartily the people respond, that they have not thought it necessary to defend it.

It is not within my province to undertake to pass on the merits of the music, as such. The experience that we have had thus far is that the selections of tunes both old and new show the hand of experts in hymnology and that they have given us the treasures of the whole storehouse of tunes ancient and modern. The test I apply is the response that my people make to this. Every Sunday night at the close of the evening service the entire congregation remains for the privilege of rehearsing these new tunes and the effect on the congregational singing is already noticeable.

We have learned in the past two years how great the advantage is in having every one sing. The soldiers had leaders who taught them songs. It is not a new idea. Cromwell long ago demonstrated how important it was to have singing soldiers. Large choruses were also organized in our communities. We have sold our bonds by the aid of singing. It is one of the things we have recently learned. And we are being told that reality in worship is to be one of the great results of the war if the Church is to meet new conditions. There is no better way to that end than to have every one join in the singing of the hymns. And to put in the hands of every person

who is in the congregation the notes is a great aid to that end. However little we may know about music, the notes do help and for those who have a knowledge of music they are often essential. Presbyterians, and Methodists and Lutherans and Baptists all have long recognized this. We can find their hymnals in the pews always with music and no one who has ever visited one of our neighboring churches can deny that they have a heartiness in the congregational singing that too often is sadly lacking in the church we love. The books without the notes have always seemed to me to be a direct invitation to the people not to sing or else a slur upon their musical intelligence, as if to say, "The choir has the notes. You are less well educated than they, follow their leadership, and do it *sotto voce* lest you make a misstep and spoil the harmony."

Let us at least give this new hymnal a fair trial before we put our stamp of disapproval on something that, to my mind at least, is a step forward. Many of the objections that are now floating will soon disappear in the light of the splendid tunes, the hearty congregational singing and the vitality of worship that will come. Even the myth of the too small racks may disappear and it will be found that they, too, are expanding with the times and the broadening Church.

H. P. NICHOLS.

New York City.

The Point Hope Association

TO THE EDITOR OF THE CHURCHMAN:

I feel that I cannot return to again take up my work among the Esquimaux of Arctic Alaska without expressing my deep appreciation of the interest shown by the Church at large in the work, and my thanks for the assistance rendered.

Various branches of the Woman's Auxiliary have taken an active part toward the formation of a native ministry and have pledged for four years sufficient to continue and complete the education of an Esquimaux boy (who is now at school in Northern Massachusetts), and enough to bring out and educate another boy.

Money to build a power schooner has nearly been guaranteed. This will freight coal, mined by the Esquimaux themselves, down the coast to their villages and make living and cooking conditions much more endurable.

We have good reason to hope that the services of a young doctor, who will travel along the coast in summer on the schooner and in winter by dog sled, can be secured at a minimum cost to our association. A young teacher, who will pay his own expenses, has expressed a desire to go next summer.

To meet the cost of running the boat, doctor's expenses, etc., an association has been formed, called the Point Hope Association. Literature regarding the work and photographs will be circulated among the members as frequently as possible. The membership fee is \$5.00 per annum. Subscriptions may be sent to the secretary, the Rev. George F. Weld, Santa Barbara, California; cheques should be made out to the First National Bank of Santa Barbara,

(Continued on page 34)

"To inform the mind and awake the conscience"

An old heaven and a new earth

AGES have rolled away since God first said: "Let there be light;" and to-day the world trembles again upon the threshold of a new creation.

OLD forms are dead; new light has broken; nations are plastic, waiting to be moulded into newer, more spiritual being.

AND in this process of recreation it is our proud privilege to share.

THE problems that confront us are too vast to be solved by any pre-war program.

MONEY alone will not solve them. Only a deepening of the spiritual life of our entire membership will fit us to achieve the giant tasks that are before us.

THAT spiritual deepening has begun; it will continue, for in the glory of this reconstruction period the Episcopal Church in America shall not be found wanting.

The Nation Wide Campaign for the Church's Mission

READ UP ON LIFE

THE ADVENTURE OF LIFE

By Robert W. MacKenna

"We have read nothing in years that has been so stimulating."—*Heidelberg Teacher*.
"A strangely fascinating book."—*Boston Post*.

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WITHOUT THE WALLS

By Katrina Trask

"This is a remarkable book, this 'reading play' by Mrs. Trask—remarkable in the lasting richness of its simplicity. . . . a wealth of thought and beauty that the reader can neither escape nor forget."—*New York Times*. \$1.40

THE UNDYING FIRE

By H. G. Wells

Author of "Mr. Britling Sees It Through"

"Like his ancient namesake, Joh Hnss goes 'over the top' into private battle with one staggering misfortune after another; 'carries on' for days and weeks in this No-Man's land in his own lone strength with a never-say-die spirit. 'There burns an undying fire in the hearts of men. By that fire I live' is the big word that he sends to the rest of us out of these depths." \$1.50

THE KINGDOM THAT MUST BE BUILT

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THE PRICES OF BOOKS

ACCORDING to a new ruling of the Post Office, the prices of books will no longer be published in the book reviews. Each week, however, the books received in The Churchman office during the week are listed on the inside of the back cover and in this list the prices will be given as usual.

THE CHURCHMAN'S SCHOOL SERVICE BUREAU will be glad to answer inquiries relative to the schools listed on the back cover of this issue.

(Continued from page 32)

California, Treasurer. This institution has kindly consented to act as the treasurer of the association.

This association will undertake the care and supervision of the boys in training for the ministry. (Work which, owing to the remoteness of the scene of labor, I could not manage.) It will also relieve Bishop Rowe of much of the care and responsibility for meeting the annual expenses over and above the appropriation granted by the Board of Missions.

It is with thankfulness to Almighty God and gratitude to the friends who have so generously come to our assistance that I make this inadequate acknowledgment.

A. R. HOARE.

Self Determination and the Prayer Book

TO THE EDITOR OF THE CHURCHMAN:

May I be permitted to suggest that liberty in the use of the Prayer Book might well be allowed by the General Convention in the following particulars:

1. It should be permissible to omit the word "obey" from the marriage service, when the omission is requested by both parties to the marriage.

2. It should be permissible to omit the Lord's Prayer from the Holy Communion service in the first of the two places where it occurs.

3. All psalms containing imprecatory verses should be printed in an appendix to the Psalter with those verses omitted, and the use of the psalms as thus printed allowed.

4. Intinction should be legalized as an alternative method of administering the Holy Communion.

Brief reasons for the foregoing proposals may be given as follows:

1. There are some to whom the word "obey" stands for the survival of an old theory of marriage as a property-holding relationship of the man to the woman, and others for whom it destroys the mutual character of the marriage bond.

2. To some it seems absurd to say the same prayer twice in the same brief service. It is probable that in ancient times the Lord's Prayer at the beginning of the Holy Communion service was for the priest alone. It should be permitted now either to omit it or to say it silently.

3. While at present all imprecatory verses in the psalms may be avoided except on Good Friday by the simple device of

omitting all the psalms in which they occur, this necessitates the entire neglect of such beautiful psalms as the 137th psalm, which by the omission of the sentiments of revenge and child-murder at the end, might be kept in constant inspirational use. A note might well be added, explaining that the omitted verses, while consonant with religious feeling at the time they were written, were rendered obsolete by the teaching of our Lord.

4. As the common drinking cup is contrary to the laws of at least some of the commonwealths of our land, it should be permitted those who feel strongly in the matter to use some other method of administering the Sacrament. The use of individual cups would seem more distasteful to the members of the Episcopal Church and less in harmony with the liturgical proprieties than intinction. That no one's liberty might be infringed upon in this matter, the present method of administration of the chalice should be mandatory, should any desire it, after those preferring the other method have communicated. While this would still fail to satisfy the law in some states, it would be far better than the present compulsion resting upon all to use the same method or to abstain, as many do, from partaking of the Sacrament.

In all four cases all that is requested is such a measure of self-determination as shall take away the reproach which attaches to the arbitrary imposition upon all of restrictions which may be obnoxious to some. The granting of the suggested liberty of practice would involve no doctrinal points whatsoever.

Will not some delegate to the General Convention bring these proposals before the convention?

ALBERT L. WHITTAKER.

Dorranceton, Pennsylvania.

Lake Wawasee to Welcome Workers

The third annual Diocesan School of Religious Education under the auspices of the Board of Religious Education of the Diocese of Northern Indiana, will be held June 16 to 21, at Lake Wawasee, Indiana. The school was begun two years ago primarily to train the teachers of the Church Schools and the leaders of mission study classes of the diocese. The success of the school is now attracting church workers who live in the vicinity of the diocese. The school is held at Vawter Park, on beautiful Lake Wawasee, about 100 miles east from Chicago.

1918 WAWASEE SCHOOL

Among the lecturers for 1919 are Bishop White, the Rev. C. H. Young, Miss C. C. Griswold, Miss Vera Noyes, the Rev. J. H. McKenzie.



June 7, 1919

The New Books

Inaccurate History

A HISTORY OF LATIN AMERICA. By William Warren Sweet. The Abingdon Press, New York, 1919.

Pan-Americans always welcome with joy books which are calculated to promote their hobby, and without doubt the volume before us is of that class. It is not too long and is well put together. In fact it is a very creditable production and we hope it may have a wide circulation so that our people may rid themselves of some of their ignorance about, and indifference towards, our by no means unimportant neighbors.

Having thus—for the good of the cause—wished this book well, the reviewer must change his tune lest he be written down as a subscriber to all Mr. Sweet's statements. For, however much one may approve of his volume as a whole, so far as its details are concerned there is much to be found fault with.

To begin with it has many statements which are based on popular rather than scientific histories. For example, on page 8 in summing up the influences which were responsible for the Spaniard's character he states that the "long wars with the Moors tended to create the two chief interests among the people, war and religion." This is just a repetition of what people have been saying for years. More recent scholarship, however, shows that one of the astonishing things about the Moorish occupation of Spain is that during the last 300 years of it there was little or no conflict between Moor and Christian. Altamira brings this out clearly. To explain the Don's love of warfare we must go deeper, the physical configuration of the country, the climate, and the Afro-Semitic inheritance. Again to skip over towards the end we would like to know whether there is any documentary authority for the statement on page 149 that Miranda was "informed" that a filibustering expedition to Venezuela would be "winked at." There is a complete error on page 243 where the chief exports of Haiti are given as cocoa, cotton and sugar. Coffee is much more important than cotton, and sugar is only just beginning to rival it in importance. Some very bad proof reading has been done on page 241 and elsewhere.

Lastly, the bibliographies are poor. Such books as *Payne's History of the New World* and Martin Humes' books on Spain, and Altamira's monumental work should have been given space, while such an unscientific set of histories as Dawson's should hardly be set at the beginning of a list.

All in all, though, the book is welcome and will at least lead the way to something worth while and sadly needed.

A. R. GRAY.

A Werewolf Story

ZANOZA. By R. G. Kirk. Alfred A. Knopf. New York, 1918.

Zanoza is the story of a Russian wolfhound. Out of the ancient werewolf myth and his own love for dogs Mr. Kirk has succeeded in compounding a story full of mystery and horror. No lover of dogs should miss it.

D. N. A.

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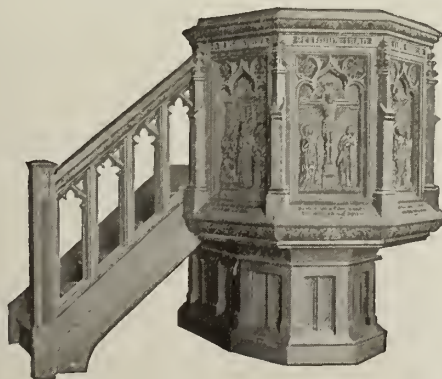
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Ireland

APPRECIATIONS AND DEPRECIATIONS.
By Ernest A. Boyd. John Lane Company.
New York. 1918.

Mr. Boyd is well known as a writer about things Irish and as a critic of Irish literature. He is a regular contributor to *The Dial* and writes for *The North American Review*, *The Forum* and *New Ireland*. The essays contained in the present volume are for the most part reprints of articles contributed to these papers. They make interesting reading, especially when read, as now, together. Standish O'Grady is discussed as a "Fenian Unionist"; "A. E." as "Mystic and Economist"; Lord Dunsay as "Fantaisiste"; Bernard Shaw as the man who missed his vocation by not sticking to Ireland and who thus showed himself a true "Irish Protestant"; Edward Dowden who lived a "Lonely Irishman" because he gave his life to the criticism of English literature when he had the opportunity to be the master of the literary revival in Ireland. The book is interesting, well written and revealing. It is charmingly printed—but why didn't somebody read the proof? J. H.

IRELAND: A STUDY IN NATIONALISM.
By Francis Hackett. B. W. Huebsch. New York. 1918.

This is a clever and in spots an illuminating study of a complicated and important question, somewhat difficult to read as a result of its extreme diffuseness and its author's irritating habit of jumping hither and thither apropos of anything that comes into his head. It presupposes a familiarity with the history of Ireland, and indeed of the world, that few Americans possess. Mr. Hackett leads so breathlessly through the maze of Irish politics that when he brings you to the exit with a triumphant "There you are," you are so hopelessly bewildered that you do not know whether he has actually threaded his way with incomparable dexterity to the real exit, or whether he has recklessly broken through and knocked a hole in the wall. You suspect, at least, he has knocked a hole in the wall. And yet in the process of doing so at times he has been most persuasive and even amusing. If you also happen to be a reader of the *New Republic*, you suspect that this is of a piece with the "liberal" propaganda that would willingly see the perishing of every tried and tested value of life for the sake of the promising experiment of proletarian government. Revolution is a short cut—so hail the Sinn Feiner! L. G.

An East London Vicar

MEMORIES OF WILLIAM WALLACE, D.D.,
First Vicar of St. Luke's, Stepney. By his wife. Preface by the Bishop of London. Longmans, Green and Co. New York. 1919.

Biography is one of the most fascinating and illuminating departments of all literature. It keeps us always in direct contact with human nature, and when well done never fails to be full of romance. A most prosaic life would be interesting if our knowledge of it were sufficiently accurate and full, and when the life is unusual in itself or has been lived under unusual circumstances, one must be cold indeed who does not enjoy studying it, and entering into its varied experiences. Dr. William

Wallace was an unusual man, able, scholarly, but withal unassuming and kindly. The story of his work in East London is both pleasant and inspiring reading. For forty-five years he labored in one parish and was beloved by all. His wife has given us a clear and strong picture of him, and one which makes us wish for many more such men. J. W. S.

Brevoort and Irving

LETTERS OF WASHINGTON IRVING TO JOHN BREVOORT: LETTERS OF JOHN BREVOORT TO WASHINGTON IRVING.
Edited by George S. Hellman. G. P. Putnam's Sons, New York. 1918.

Here are two of as delightful volumes as have come from Putnam's in many a day. One wonders if the readable type was designed to appeal to the leisurely reader who has come to that epoch in life when the mind delights in reminiscence. The letters are full of the golden memories of a day that has gone and yet lingers on the borderland of our New York present. We commend these letters to the gentle reader. S.

Immortelles

A WREATH OF IMMORTELLES. By Kate Hope Huntly. Longmans, Green and Company. New York. 1919.

"Immortelles," says Webster, "are dry and unwithering." The late Archdeacon Basil Wilberforce was of the opinion that many of Kate Hope Huntly's poems, essays and prose poems were immortelles and suggested the publication "during life" as the author says, of this wreath. The book is dedicated to Basil Wilberforce and interpretative summaries of three of his books are included. The author is a theologian and a philosopher and leans to mysticism. Her style is exquisite and her fantasies are beautiful.

"He loves Him best who truly understands
How to release and not re-nail His hands.
Who best redeems some sufferer's crushing
loss

Uplifts Him from His agonizing cross.
With every mission sped through squalid
street

Ye free His patient lacerated feet."

A. L. M.

MY CHILD. By Jean Berry. E. P. Dutton and Company, New York. 1919.

A book of simple poems of the love of a mother for her first child, from the moment the "little bundle" is put into her arms until she has gone away to school. It is a dainty sort of book, with a freshness and reality that will make mother hearts accept the simple, natural expressions as their very own. All the wonder of a mother's love gets into these unconventional verses. They are very true to life and really form a self-revelation of the growth of the mother in the first fateful years of a child's life. R. P. K.

BEYOND LIFE. By James Branch Cabell. Robert M. McBride & Company. New York. 1918.

This is pleasant, garrulous talk, chiefly about books, past, present and (one might almost add) to come. We have read in it and conclude that those who like garrulity will like it. We regret to say, we don't.

1919

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BOOKS RECEIVED

VICTORY AND OTHER LIBERTY LOAN ACTS. (Bankers Trust Co., N. Y.)

THE FREEDOM OF THE SEAS. By Louise Fargo Brown. \$2.00 net. (E. P. Dutton & Co., N. Y.)

PUNISHMENT AND REFORMATION. By Frederick H. Wines, LL.D. \$2.00 net. (Thos. Y. Crowell Co., N. Y.)

SEX AND LIFE. By Thomas Walton Gallo-way. 60c. (Associated Press, N. Y.)

THE SHOP COMMITTEE. A Handbook for Employer and Employee. \$1.25. (Macmillan Co., N. Y.)

THE BOOKMAN. A Review of Books and Life. (Geo. H. Doran Co., N. Y.)

REASONS FOR BELIEVING IN GOD. By the Rev. C. L. Drawbridge, M.A. 3d. net. (S. P. C. K., London.)

DISBELIEF IN GOD. By the Rev. C. L. Drawbridge, M.A. 3d. net. (S. P. C. K., London.)

MATERIALISM. The Relation Between Body and Spirit. By the Rev. C. L. Drawbridge, M.A. 3d. net. (S. P. C. K., London.)

CAN MAN KNOW GOD? By the Rev. C. L. Drawbridge, M.A. 3d. net. (S. P. C. K., London.)

SELECT PASSAGES FROM JOSEPHUS, TACITUS, SUETONIUS, DIOCASTIUS. Arranged by H. J. White. 3d. net. (S. P. C. K., London.)

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LIBRI SANCTI PATRICII. 6d. net. (S. P. C. K., London.)

THE LATIN WRITINGS OF ST. PATRICK. 6d. net. (S. P. C. K., London.)

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THE EPISTLE OF ST. CLEMENT OF ROME. 6d. net. (S. P. C. K., London.)

FRIENDSHIP, COURAGE, AND LOVE. By Rev. Spencer H. Elliott, M.A. 1d. net. (S. P. C. K., London.)

WHAT MAKES A MAN. By the Rev. Spencer H. Elliott, M.A. 1d. net. (S. P. C. K., London.)

MARRIAGE AND MOTHERHOOD. By Sylvia M. Hill. 1d. net. (S. P. C. K., London.)

LIBERTY AND POPULAR AMUSEMENTS. By the Rev. Spencer H. Elliott. 1d. (S. P. C. K., London.)

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OUR GIRLS. By Sylvia M. Hill. 1d. net. (S. P. C. K., London.)

A WOMAN'S HONOUR. By the Rev. Spencer H. Elliott. 1d. net. (S. P. C. K., London.)

A KING'S DAUGHTER. By Sylvia M. Hill. 1d. net. (S. P. C. K., London.)

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for June

- 1 SUNDAY AFTER ASCENSION DAY.
- 8 WHITSUNDAY.
- 11 ST. BARNABAS THE APOSTLE.
- 13 EMER DAY.
- 14 EMER DAY.
- 15 TRINITY SUNDAY.
- 22 FIRST SUNDAY AFTER TRINITY.
- 29 SECOND SUNDAY AFTER TRINITY.

Preachers for Next Sunday

WHITSUNDAY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Dean Robbins; afternoon (4), Special Evensong.
GRACE CHURCH—Morning (11) Rev. Henry B. Washburn, D.D.; evening (8), The Rector.
ST. STEPHEN'S CHURCH—Morning (11), The Rector; afternoon (4), The Rector.

CHURCH SERVICES

St. Thomas's Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

CHURCH SERVICES

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M., 4 and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON, daily

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Week-day Services: 7.30 A.M. and 5 P.M. Daily.

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CONFERENCES

CONFERENCE for Church Work: A General Conference meets at Wellesley College, Wellesley, Mass., June 19th to 30th, 1919. Directors: Rt. Reverend E. M. Parker, D.D., Rt. Reverend J. deW. Perry, D.D. For registration, programs, or other information, apply to the Secretary, Miss Marian DeC. Ward, 415 Beacon St., Boston. The Summer School for Church Music meets at the same time and place.

RESIGNATION

The Rev. Henry M. Barbour, of the Church of the Beloved Disciple of New York City, has tendered his resignation to the Vestry to take effect February 1st, 1920, at which time, if still alive, he will have served as rector for twenty-five years. He will then become rector emeritus.

The Vestry was reluctant to accept his resignation, but realized that the burden is beginning to be too great for him to bear. They did so, and adopted the following minute as expressing in some slight degree, their appreciation of his long association with the Parish.

In accepting the resignation of Dr. Barbour, the Vestry desire to record their deep and lasting appreciation of the long and delightful association we have experienced as Rector and Vestry.

We have met him in joyous and happy hours of social intercourse; we have rejoiced with him when the Parish has received some special blessing; we have sat under his inspiring sermons and left the services feeling that, both mentally and spiritually, we have been greatly refreshed; we have been cognizant of his faithful and untiring pastoral visits, especially to the sick and dying. Some of us have experienced the loving sympathy of his ministrations in the darkness of some great bereavement; some have sorrowed with him when he, himself, was stricken with grievous losses of dear ones. In all these times of joy and grief, he has ever been a kind, patient and sympathetic pastor—bravely bearing his own burdens while doing his utmost to lighten those of his flock. We can truly say that his presence among us has been a perpetual benediction. Only for the inexorable law of the Almighty Father, we would that he should continue as perpetual rector of our parish. Much more could be said of him, without flattery, but we feel that is not necessary, for he is enshrined in the hearts of all our parishioners.

OBITUARY

IN MEMORIAM HENRY E. REES

Senior Warden of Trinity Church
Hartford, Conn.

Tributes to the long services of Henry E. Rees for Trinity Parish were paid yesterday by both church and Sunday school. In behalf of the vestry, Rev. Dr. Ernest deF. Miel, the rector, read the following tribute at the morning service at Trinity Church.

The senior wardens of this parish have been men of revered and hallowed memory, who have filled the office worthily and with a deep

sense of its responsibilities. Among those honored names, that of Henry Ebenezer Rees must take its place as one whose devotion to the church has never been surpassed and whose life has left us an example of unselfish service for God and for his fellow men. In his death, not only the parish but the religious community, the diocese and the church at large have suffered a profound loss. To us it comes as a personal bereavement, for our close associations with him had taught us to esteem him highly not only for his work's sake, but because of the nobility of his nature and the charm of his personality. No official tribute from your vestry can compass or convey the regard and affection in which he was held by the whole congregation, nor can words of eulogy fully express our appreciation of him as a Christian and churchman. The dominant desire of his life was to render his full measure of service and his integrity of soul never permitted him to avoid responsibility or relax his efforts. No man called to the sacred ministry could have conceived more highly of his duty or discharged it with greater diligence. His confirmation was, indeed, his ordination to devote his choicest gifts as a layman to the Master's cause. That he should have experienced the serene and satisfying joy of service was the natural result of such complete consecration of heart and mind.

Henry E. Rees came of distinguished ancestry. His father, Henry Kollock Rees, a native of Darien, Ga., was a graduate of Princeton University (then Princeton College) and was ordained to the priesthood of the Episcopal Church by the Rt. Rev. Stephen Elliot, first bishop of Georgia. His father's early ministry was spent as rector of Christ Church, Macon, where his zeal for missionary work led him to establish St. Barnabas Mission on the outskirts of the town. Later he founded the parish church of St. Paul's on College Hill, the chapel of which he built and furnished with his own hands. After a service of twenty-five years as a parish priest, he was made archdeacon of Georgia, which gave him the longed for opportunity of devoting himself to missionary effort and church extension.

On his mother's side, Henry E. Rees was descended from the Bartow family of Savannah, whose church connections dated back for many generations. Rev. John Bartow, his great-grandfather, was sent to this country during the Colonial period by the Venerable Society for the Propagation of the Gospel as a missionary to New Rochelle. Wilhelmina Bartow, Mr. Rees's mother, inherited the missionary spirit of her forbears and while still a young girl organized a day school for the mountain whites near the summer home of the family at Cave Spring in northern Georgia. This proved to be a pioneer effort along those lines of Primary education which have since been followed by many enterprises designed to spread learning among these isolated people. On week days this young teacher instructed her pupils in elementary studies and on Sundays gathered them together for divine worship and religious instruction in the family chapel on the Bartow plantation. In the course of time these efforts took permanent form in the building of the Church of the Good Shepherd by the Bartow family in the neighboring village.

Sprung of such ancestry, it is not surprising that Henry E. Rees should have felt the missionary impulse and shared the enthusiasm of his parents for such effort. He was born in Macon, Ga., on April 29, 1857, and received his education in the local schools. As a young man he took part as far as an earnest layman might in his father's labors to strengthen and develop the church in the community. His business activities were not suffered to interfere with his church work. Some years later when he went to live in Marietta, Ga., he became identified with St. James's Church and served as a vestryman under the rectorship of Rev. C. T. A. Pise. Here he organized and carried on as a lay-reader St. Barnabas Mission among the colored people, a work which has developed and is going forward today.

When Mr. Rees came with his family to Hartford, one of his first acts was to place his services at the disposal of your rector. Our present church had not yet been completed and we were worshipping in the parish building. The Sunday school had been growing at a promising rate, but needed organization and leadership. Mr. Rees came to us at an opportune moment and immediately began to develop this part of our work on solid foundations. His sound and sensible views of religious teaching, his love of the church and her ways, together with his keen missionary interest, began to make themselves felt. The fact that this parish has sent so many of its sons and daughters to the mission field, both at home and abroad, is due in large measure to his influence. Certainly the interest in the church's missions, as manifested by the contributions that have been made, year by year, by the Sunday schools and parishes of the diocese is, in no small way, the outcome of his efforts to make that cause a supreme privilege, as well as a sacred obligation to the people of this church. During the

twenty-two years he was with us he devoted himself to this field without intermission until he came to be recognized throughout the church as a leader in this department of her life and activity. In 1900 he was made a vestryman of the parish and in 1914 chosen your senior warden. On the part of this congregation this was your high acknowledgment of his worth and ability, the genuineness of his religion and the devotedness of his service.

In diocesan affairs his influence was felt, not only in the conventions to which he went frequently as our representative, but through various boards and commissions on which he served. During his presidency the Church Club of the diocese reached a high degree of strength and development. He was the moving spirit and directing mind of the Sunday School Auxiliary. On two occasions the Diocese of Connecticut sent him as a lay deputy to the General Convention.

In the business world he occupied a position of importance and responsibility. His fine sense of honor, sound judgment, and definiteness of purpose added to his native ability and uplifting energy gave weight to his influence and counsel and imparted confidence to those associated with him in financial affairs. His life and example have left an impression upon this community and particularly upon this church which can never be effaced.

As his fellow vestrymen we shall always think of him as the embodiment of those words of the Psalmist, "Lord, I have loved the habitation of Thy house and the place where Thine honor dwelleth." And in the words of Prayer Book as "Having been gathered unto his fathers, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favor with God and in perfect charity with the world."

To the dear ones of his family and household, our hearts go out in tender sympathy and prayerful hope that God's richest consolations may be theirs and that the precious memories of a life so truly lived in accord with the Mind of Christ may bring to them uplifting comfort in this day of sorrow.

ERNEST DEE MIEL, Rector.
EDWARD B. HATCH, Warden.

Vestry:

L. P. Waldo Marvin,
Richard J. Goodman,
Jacob H. Greene,
Robert W. Huntington,
Frank E. Johnson,
Elijah C. Johnson,
M. Lewin Hewes,
George E. Bulkeley,
Wm. R. C. Corson,
Herbert O. Warner,
Charles D. Alton, M. D.,
Henry S. Robinson.
Clerk: F. Clarence Bissell.

REV. O. H. RAFFERTY, D.D.

The Clergy present at the funeral of the Rev. Oliver Henry Rafferty, D.D., who entered into life eternal on Saturday, May 17th, 1919, desire to record their profound sense of the loss sustained by the Church in Connecticut, which he served so long and so faithfully. Educated in the Episcopal Academy, Trinity College and the Berkeley Divinity School, and ordained Deacon on his twenty-third birthday, May 31st, 1876, he began his work as Rector of St. Peter's Church, Cheshire, and remained there nearly ten years, when he was called to Trinity Church, Portland, where he served for thirty-three years, until his death. In both these positions he "made full proof of his Ministry," and gave evidence of rare talents improved to the utmost. He was eminent as pastor, preacher and administrator of parochial affairs. Always studious and scholarly, he "gave attendance to reading, to exhortation, to doctrine," as St. Paul advised Timothy, and "showed himself a workman that needeth not to be ashamed, rightly dividing the word of truth" in sermons of uncommon ability. He was equally faithful in pastoral care of his people, bringing many to Confirmation, and exercising a strong influence for good in the community where his lot was cast. The temporal interests of his Parish received due attention, and through the liberality of many, Trinity Church, Portland, became one of the best equipped and best endowed Parishes in Connecticut. Doctor Rafferty also gave of his time and energy to Diocesan activities, serving for twenty years as Archdeacon of Middlesex County, for thirty-nine years as a Trustee of the Episcopal Academy, for twenty-two years as a Director of the Church Scholarship Society, and as Deputy in four General Conventions. Trinity College made him Doctor of Divinity. He received from men the recognition due to his efforts; and we trust that his Master in heaven has likewise accepted him as a "good and faithful servant," and welcomed him to share the joy of his Lord.

Of his personal traits we can speak with affectionate esteem. He possessed integrity unblemished and unquestioned; a kind heart and genial disposition; sound judgment and keen insight; and a sense of humor that was often

refreshing. Thoughtful, eloquent, brotherly, he illustrated one of the highest types of excellence in the sacred profession. We feel that the Diocese has lost one whom it can ill afford to spare. And our sympathy goes out to his Parish, and especially to his widow, son and daughter in their great bereavement.

FREDERICK W. HARRIMAN,
GEORGE HICKMAN BUCK,
WILLIAM A. BEARDSLEY,
ERNEST DE F. MIEL,
HERMAN L. LONSDALE,
Committee.

SAMUEL R. MARTIN

At a meeting of the Vestry of St. Ann's P. E. Church held May 17th, 1919, the following resolutions were adopted:

Whereas, Our All Wise Maker has taken from us our dear and venerable Senior Warden, Samuel R. Martin,

And Whereas our long and pleasant association with him in our church work has endeared him to us,

And Whereas his loyalty to the church, and his untiring devotion to the cause of Christianity entitles him to our humble recognition and appreciation,

Therefore, Be it resolved by the vestry of St. Ann's P. E. Church, that we, the members of the same, fully recognize the long-continued and faithful services to the church, of the deceased;

Resolved further, that we realize that "a pillar of the church," indeed, has fallen:

Resolved further, that it is but fitting, right and proper, that we spread upon the records of our church, as a memorial, our appreciation of our deceased brother's activities in life; as a citizen he was zealously patriotic, and ever true to his democratic principles; as a churchman he was loyal to her tenets and teachings, a generous supporter to her worldly needs, and a regular attendant upon her services and devotions; a Christian gentleman in its fullest sense. As a parent and husband was always fair, just and considerate. His long, healthful and peaceful years are a testimony to his pure and chaste life, which we all know so well he lived.

Resolved further, that a copy of these resolutions be spread upon our parish records, that a copy be furnished the family of the deceased, and that a copy be furnished our local papers, and the church papers.

Vestry of St. Ann's Church,
New Martinsville, W. Va.

MRS. STEPHEN VAN RENNELAER THAYER

We are meeting today under the shadow of a great sorrow, in the loss to the Massachusetts Branch and the whole Church, of our former President, Mrs. Thayer.

As we think of her long and loving service as President and Vice-President, her steadfastness, her loyalty, her abiding faith, we give thanks for her good example.

With a friendship which was gracious, she drew people to love the work, and her fidelity inspired and led us, while her boundless charity with our failings spurred us to better service.

Her loss would be irreparable were we not sure that her gracious influence will abide with us. May we all be endued with her spirit as we try to follow in her footsteps.

To her family we would offer sincerest sympathy.

Resolved: That a copy of these resolutions be sent to her family and the Church papers.

FRANCIS M. BERRY

On the twenty-ninth day of April, 1919, Francis M. Berry, for thirty years a Vestryman of Saint Clement's Church, Philadelphia, entered into Life Eternal. Mr. Berry was singularly devoted to his parish and for him the Catholic religion was a vital reality. Quiet, modest and unassuming he was the embodiment of simple Christian goodness. The Rector, Wardens and Vestrymen of Saint Clement's Church, desire to record their deep appreciation of his many years of faithful and loving service, the sincerity of his life and the true excellence of his character.

May he rest in Peace.

CHARLES S. HUTCHINSON,
Rector.
CALEB F. WRIGHT,
Secretary of the Vestry.

DIED

MOORE—Entered into rest on May 27th, at the Rectory of St. Paul's Church, Kansas City, Kansas, in her 86th year, Frances H., wife of the late Rev. John Wells Moore and mother of Mrs. Robert H. Mize and the Rev. Francis Van Rensselaer Moore. Interment at Red Hook, New York.

STACKPOLE—In Boston, Massachusetts, Ascension Day, May 29th, Martha Parsons Stackpole, wife of the late Colonel Joseph Lewis Stackpole and daughter of the late William Parsons of Boston.

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PERSONALS

MY DEAR, I know you have not forgotten the friend you always called "faithful," or the letters of December 8th and March 11th. I have some important things to tell you. Write to the old address, the same as in our childhood. A. B. C.

BOOKS RECEIVED

LEAGUE OF NATIONS. By Alfred Owen Crozier. 50c. (Lecouver Press Co., N. Y.)
A PLEA FOR A PROPER DIACONATE. By E. W. J. McConnel. 4d. net. (S. P. C. K., London.)
THE TEACHING OFFICE OF THE CHURCH. Being a Report of the Archbishops' First Committee of Inquiry. (S. P. C. K., London.)
CHURCH RECONSTRUCTION. By Canon J. H. B. Masterman. 6d. net. (S. P. C. K., London.)
THE WORSHIP OF THE CHURCH. Being the Report of the Archbishops' Second Committee of Inquiry. 6d. net. (S. P. C. K., London.)
THE EVANGELISTIC WORK OF THE CHURCH. Being the Report of the Archbishops' Third Committee of Inquiry. 1s. net. (S. P. C. K., London.)
THE ADMINISTRATIVE REFORM OF THE CHURCH. Being the Report of the Archbishops' Fourth Committee of Inquiry. 6d. net. (S. P. C. K., London.)
CHURCH AND STATE IN ENGLISH HISTORY. By Rt. Rev. G. F. Browne, D.D. 1s. net. (S. P. C. K., London.)
MEDIEVAL RECKONINGS OF TIME. By Reginald L. Poole. 6d. net. (S. P. C. K., London.)
THE PUBLIC RECORD OFFICE. By Charles Johnson. 6d. net. (S. P. C. K., London.)
EPISCOPAL REGISTERS OF ENGLAND AND WALES. By R. C. Fowler. 6d. net. (S. P. C. K., London.)
MUNICIPAL RECORDS. By F. J. C. Hearnshaw. 6d. net. (S. P. C. K., London.)
LAUS DEO. Hymns of Peace and Goodwill. 1½d. each; 10s. per 100 net. (S. P. C. K., London.)
THE POETRY OF KEBLE. By Charles Colebridge Mackarness, D.D. 1s. 6d. net. (S. P. C. K., London.)
QUESTION TIME IN HYDE PARK. By Clement F. Rogers, M.A. 6d. net. (S. P. C. K., London.)
QUESTION TIME IN HYDE PARK. Second Series. 6d. net. (S. P. C. K., London.)
MORALITY WITHOUT RELIGION. By the Rev. G. L. Drawbridge, M.A. 3d. net. (S. P. C. K., London.)
SURVIVAL AFTER DEATH. By the Rev. C. L. Drawbridge, M.A. 3d. net. (S. P. C. K., London.)
PRAYER AND SCIENCE. By the Rev. C. L. Drawbridge, M.A. 3d. net. (S. P. C. K., London.)
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SUMMER LOCUM-TENENS. A Priest of experience will accept appointment for July and August, anywhere; don't mind heat, cold, wet, dry; high or low altitude, nor amount of work; require money consideration: prefer point near sea among fishermen. Address Welms, CHURCHMAN Office.

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SENIOR in eastern college, preparing for the ministry, would like position for summer as tutor or would do parish work. Best of references. Address Student, CHURCHMAN Office.

YOUNG CURATE of New York, good experience in country and city, would like change of work, probably in this city. Address 1682, CHURCHMAN Office.

PRIEST desires correspondence with city or suburban parish seeking aggressive worker. Endorsed by Bishop and Vestry. Address "Washington," CHURCHMAN Office.

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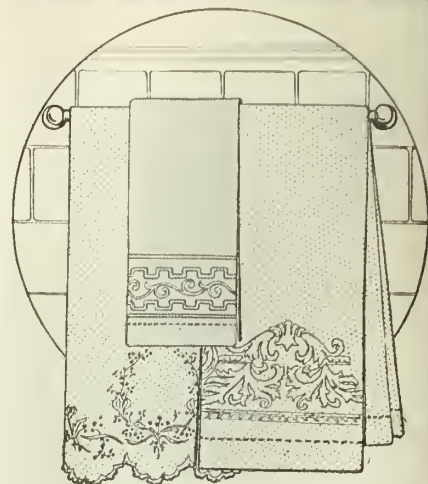
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Ridgefield School, Ridgefield.
Roxbury School, Cheshire.
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Howe School, Howe.
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Freehold Military Academy, Freehold.
PENNSYLVANIA
Chestnut Hill Academy, Chestnut Hill.
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Hartford School of Religious Pedagogy,
Hartford, Conn.
Home Corresp. School, Springfield, Mass.
Posse Nor. Sch. of Gym'st'cs, Boston, Mass.
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BOYS' CAMPS
CANADA
Camp Mooswa, Lake Annis, Nova Scotia.
CONNECTICUT
Camp Wonposet, Bantam Lake.
MAINE
Boothbay Camp, Bath.
Camp Pesquaticus, North East Carry.
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OUR CONTRIBUTORS

BISHOP PAGE who has been un-
usually successful in his ministry to
children, contributes this week an article
on "Church Worship for Children."
A form of service for a Church
School, which Bishop Page used at
St. Paul's Church, Chicago, has been
published and can be obtained from
the bishop. **Grace L. Robinson**, author
of the article "The Unbroken Hammer"
is a churchwoman of Rensselaer, New
York. In the letter that accompanied
the article, she writes: "Until the war
came, my life was that of a student and
teacher of German. In the light of what
I learned in those years, much of which
was only partly understood then, I see
some things now more clearly than I
could otherwise have done. A great deal
in German literature and history takes
on a different meaning from what I used
to see. And I have felt that, because
of the insight into German character and
achievement which I have been able to
get, it is now my business to help some
who may not have had occasion to real-
ize these things as deeply, see somewhat
of their meaning. I tried once to teach
German culture. Now I must try, when
I can, to show the fallacy of that cul-
ture and the danger there is in anything
short of a complete breaking of the
German spirit." **The Rev. H. Adeye**
Prichard, M. A. Oxon., is the rector of
St. Mark's Church, Mt. Kisco, New
York. There is a moral in **The Rev.**
A. D. Snively's article, "Army Paper
Work," which we publish this week, that
some of our bishops and other clergy
may take to heart. Lieutenant Snively
resigned the rectorship of St. Philip's
Church, Easthampton, Massachusetts, to
go overseas with the A. E. F. We take
pleasure in sharing with the readers of
THE CHURCHMAN who enjoyed our
eight year-old contributor's article on
fishing in our issue of a fortnight ago,
the author's receipt for his modest hon-
orarium.

"Dear Mr. Smith,

I thank you very much for the \$3.00,
the Article looks very well in printing,
and it was perfectly great to have you
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my articles to the CHURCHMAN.
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I hope you will have one to,
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that was ever published.

Your loving friend,
H. B. WASHBURN, JR."

Personals

BISHOP KNIGHT has appointed the Rev.
H. R. Carson archdeacon of the Canal
Zone. Mr. Carson has been for some
time chaplain to the hospital at Ancon
and has had charge of the mission at
Culebra and St. Paul's Church, Panama
City. In addition to these duties he has
ministered to the lepers at Palso Seco.

THE REV. D. J. GALLAGHER, for several
years rector of St. Luke's Church, Detroit,
Minnesota, has accepted a call to all Saints'
Church, Minot, North Dakota, and several
weeks ago vigorously entered upon the
duties of his new parish.

THE REV. DR. S. N. WATSON, rector emer-
itus of the Holy Trinity Church, Paris,
may be addressed for the summer months
at 135 Beach Road, Glencoe, Illinois.

THE REV. WALTER WILLIAMS, assistant
minister of St. James' Church, Richmond,
Virginia, for the past eighteen months,
entered upon his new duties as rector of
Emmanuel Church, Harrisonburg, Vir-
ginia, the first week in June. His address
is 660 South Main Street, Harrisburg.

THE REV. ROBERT A. JACKSON, rector of
St. Philip's Church, (colored) Richmond,
Virginia, has resigned, effective July 1.

THE REV. EDMUND S. MIDDLETON, min-
ister in charge of St. Mark's Church, Syra-
cuse, during the past year is now in charge
of Grace Church, Syracuse, while the rec-
tor, Rev. Herbert G. Coddington, D.D., is
on vacation. Mr. Middleton's address is
changed to 815 Madison Street, Syracuse.

THE REV. BERNARD I. BELL will act as
pastor and adviser to the Episcopalians
who attend the student conference at Lake
Geneva, Illinois, in June. There will be
a daily celebration of the Holy Communion.

THE REV. ANSON B. HOWARD, assistant
minister at St. Michael's Church, Bristol,
Rhode Island, has been elected rector, to
succeed the late Rev. George L. Locke,
D.D., who had been rector for fifty-two
years.

THE REV. R. CONDEX RUSSELL celebrated
the fiftieth anniversary of his incumbency
of St. James' Parish, North Salem, New
York, and St. Luke's Parish, Somers, New
York, on June 1. He administered the
Holy Communion and preached in the
morning at St. Luke's Somers. In the
afternoon he took part in the services and
preached in St. James'. On Saturday
afternoon preceding, a reception was ten-
dered Mr. and Mrs. Russell at the rectory
in North Salem, which was largely at-
tended by the parishioners of both parishes
together with many friends in the village
and in neighboring towns. A substantial
purse containing gold coin was presented.
Mr. Russell in his advanced years is in
the enjoyment of good health.

THE REV. J. J. CLOPTON has entered
upon his new duties as general missionary
of the Diocese of Lexington. His new
address is 139 Market Street, Lexington,
Kentucky. During May in the discharge
of his present office, he traveled eight
hundred and fifty miles, took part in
twelve services and touched fourteen
towns. Mr. Clopton for five years was
rector of the parish in Cape Girardeau,
Missouri. The Cape Girardeau papers
gave high praise to Mr. Clopton's work
when he left his former charge. His
daughter, Miss Irene Clopton, who has
aided her father as organist and choir-
mistress, came in for her mead of praise
at the same time.

(Continued on page 30)

RESORTS

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The Churchman

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MANUSCRIPTS

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The Churchman

Saturday - June 14 - 1919

A LOVE FUND

TECHNICALLY speaking, within a few weeks we shall have no enemies. Our affections and impulses will be changed from a war basis to the peace status. Government officials will permit any Christian to love anybody towards whom his heart may warm. The Christian religion will be given the legal right to function as its romantic impulses may inspire it to do. Public opinion, however, is not so lenient and forgiving a taskmaster as is the censor. The war is over. But hate still lives—all kinds of hate. The intolerance which war always creates will not cease with the signing of the treaty. It is growing apace every day. How many millions is it that the Methodists and Presbyterians are raising for the spread of the Kingdom of God? How many millions does the Episcopal Church plan to put into its coffers for the glory of God? The figure is a staggering one. The Churches do not need those millions nearly so much as they need something else. There is another fund that must be immediately raised in Christendom, if this world is to be made a delightful place for men to inhabit. We are in sore need of a great fund of good-will. We need the spirit of tolerance and love. We need the spirit of trust. Giving money is an easy way out of every difficulty. Spending money is a slovenly way of speeding the Kingdom, if we spend nothing else. For five long, bitter years the world has been wiping out its fund of good-will. Its treasury of love is depleted. Christians and non-Christians have been destroying the bonds of affection that make for happiness and growth. It has been a costly, ghastly business from beginning to end. One shudders as one contemplates the havoc it has wrought. No man knows today how great that havoc is. But one thing every Christian does know or ought to know. Only good-will and love can rear a better world out of this ruin.

We need, distressingly we need, a fund of love. Every churchman, every citizen can start the fund going. Let it roll up till it redeems the nations. Before we can get very far with that fund, some of us, most of us, must learn new habits of mind and heart. Suspicion must stop. We must be willing to trust the motives of people who differ from us. We must be willing to listen to some people whom we have not permitted to tell us what they mean.

If the world is to be rebuilt, we must change the thoughts of our hearts. Christian love must rebuild the world that hate has torn to fragments.

THE WORLD'S HOUSE CLEANING

THE season of house cleaning is never one of exalted optimism. Before we set about the task of turning things inside out and exposing the seamiest side of our domesticities things look better than they really are. We might go on a little longer in comfort and with a fair show of decency. But when the job of exposure and

renovation is actually under way and corners, closets, carpets and walls open to the sunlight their hidden grime, then we begin to lose heart. To face the whited sepulchre state of existence which we had been leading is a shocking revelation. The more vehement the will to expose and cleanse, the worse appears our former state of indecency and uncleanness. House cleaning time is never a season of spiritual satisfaction. But it is a glorious hour, nevertheless, of righteous energy and self-respect. Ultimately, if the good-will persists, the house is left in our hands swept and garnished—a thing of cleanliness and order.

The world at present is going through just such a house cleaning. And we, its inhabitants, are in much the same state of irritability as the family that is trying to keep its calm and high resolves while paper hangers, painters and scrub women mingle intimately in the home circle. Human nature, being what it is, cannot at one and the same hour cultivate the will to clean and the will to see only the brighter side. We suspect that the wave of spiritual depression, which has been rolling in upon us since the signing of the armistice, is quite normal; it ought to be understood and discounted. Europe has been turned upside down and inside out. The dust that lay in the dark corners has been swept bravely into the very centre of the rooms that once looked clean and tidy. We suspected that the dirt was there, but we did not know how much was there and how badly it would look in the daylight. Now we know and perhaps we know the worst. There is chaos, there is disordered routine; at times we doubt whether we can ever get the house to rights again. But it is, we must remember, a noble, wholesome task we have set about. It would help us out of our depression were we to remember that disordered nerves and pessimism are quite normal states of mind during house cleaning. Things look worse than they are. And they will look better more quickly than we believe it to be possible when the cleaners are busy at their noisy and disheveled tasks.

DIOCESAN CONVENTIONS AND THE LEAGUE

THERE has been no instance, we believe, of a resolution endorsing the League of Nations being defeated at a diocesan convention. Not only in our Church but in conventions of other Churches, a resolution favoring the league needed only to be presented to be adopted. The league has had smooth sailing in nearly all the church conventions.

One must not undervalue the meaning and importance of this unanimity of opinion concerning a league of nations. It is hearty testimony to the fact that the Churches want a world peace, that they believe in the efficacy of international control of war and that they also believe that now is the time to make effective such control. Resolutions are not very deadly weapons to aim against an enemy but if they represent intelligent and

forceful conviction they indicate reserves of power that may decide the battle. Do the resolutions which our diocesan conventions and other church organizations have been passing with few opposing votes mean that the overwhelming majority of church members throughout America are intelligently and forcefully behind the League of Nations? We do not think so. We think that not one vote out of a hundred that is cast in these conventions for the league means anything more than that the voter believes in peace, hates war and would like to see the nations of the world get together to formulate some practical means of reducing the causes of war. If the vote means no more than that, the resolution which the voter endorses by his "aye" ought to be so framed that the supporters of the resolution will not be invited to pass hasty judgment upon matters which belong within the province of the most expert statesmanship.

The League of Nations, which will come before the Senate of the United States with the peace treaty for ratification, ought, in the opinion of *THE CHURCHMAN*, to be decided upon its merits as a document of political expediency. We doubt whether our diocesan conventions are fitted to weigh, after a brief discussion, the political expediency of the league,—especially before anybody in America knows precisely what the terms of peace will be and to what the League of Nations, if adopted by us, will commit the United States.

It ought to trouble some of the people who are voting "yes" with their eyes shut for any kind of league that is handed over the international counter that intelligent liberals are questioning whether there is more evil than good in what we have been pleased to call the League of Nations. It certainly is not the great adventure in political idealism for which we have all been clamoring. So far as we may judge from what we are permitted to know about its details, a Christian may with propriety question both its political and its Christian merit. The old school of statesmen in Europe have a right to be happy that an offensive and defensive alliance, with America drawn in, has been lifted to such an alluring moral altitude as that on which the League of Nations is now pinnacled.

THE WEEK

Chronicle and Comment on Current Events

MR. HICKSON'S MISSION OF HEALING

DURING the past fortnight Trinity Chapel has been the scene of the most remarkable mission, perhaps, ever held in New York. Day by day a steadily increasing number of sick men, women and children have been passing in and out of the chapel, making their way to the chancel rail to receive laying on of hands by a layman, with the earnest expectation of receiving cure of their bodily ills and comfort and refreshment of soul. No one could enter the chapel during the mission and witness without deep emotion what has been going on there. Children with withered limbs, with eyes that have never opened to the light of day, have been carried by their mothers or fathers to the altar, soldiers in uniform, young men and old men, women with the story of suffering written in their faces have gone devoutly to kneel while

a layman lays his hands upon their heads and asks of the Christ the gift of healing for mind and body.

What has been especially notable in this mission of healing is the sympathetic attention which it has attracted from the daily press. It is not easy to get the great New York dailies to give front page stories to church news, but nearly every paper in New York has carried from one to two columns on Mr. Hickson's mission. These reports have, all of them, been written in the most reverent mood.

Mr. Hickson disclaims any connection between his method and psycho-therapy. He does not use suggestion. He does not claim to heal. He claims merely to be a vehicle of the healing power that Christ has given to His Church. Through his faith in Christ, Christ heals through him. It is this striking faith in our Lord's command to heal that has made the mission in Trinity Chapel an experience unique in the memory of churchmen in New York. Mr. Hickson's unwavering faith in the veritable presence of Christ has certainly inspired the eager, reverent attendants at the mission with an awareness of their Master which they had not felt before.

THE SUFFRAGE AMENDMENT

THE suffrage amendment now waits ratification by the states. If two-thirds of the states ratify, woman's suffrage becomes the law of the land. We congratulate the women who have won the vote. America has, in keeping with her best traditions, accomplished the reform by orderly processes. Woman suffrage is as good as an accomplished fact throughout the civilized world. *CHURCHMAN* readers will be interested to read in this issue the document concerning legislation to be proposed at the next General Convention which is being passed around for the signatures of churchmen. Women are asking larger constitutional rights in the Church. They will get them.

WORK AMONG IMMIGRANTS

IT is welcome news that the Board of Missions has appointed a secretary for work among immigrants. The Rev. Thomas Burgess will enter upon this work early this month. People acquainted with the need have been impatiently awaiting the board's action in this regard. The work of foreign missions comes, in a very large degree, right to our door; we need not seek it afar. We hope that Mr. Burgess will shortly tell our readers something about the scope of his work and his plans. The whole Church will watch eagerly and sympathetically this important work.

BREAKING THE HAMMER

WE publish in this week's *CHURCHMAN* an article by Grace Louise Robinson, "The Unbroken Hammer." Miss Robinson has portrayed, strikingly, what we think millions of people throughout the world feel in their dread of Germany. It is this dread, quite naturally and pardonably, which is responsible for the severity of the terms of peace. The wages of Germany's sin is just this fear and distrust which her conduct has aroused. This attitude of her enemies must be sympathetically appraised. But on the other hand, Miss Robinson's asser-

tion that "Wilson and Lloyd George, Pershing and Haig, Foch himself, and all the hundreds of millions of men whom they represent are not giants enough to break the hammer. It will be a force as long as Germans are Germans" has a double thrust. Thor will never break his own hammer. Christ alone has the power to do that. A war, no matter how successful it may be, cannot end the war. Love is the only power that finally can break the rule of force. We agree with Miss Robinson that no power of the Allies can make Germany safe for the world. Neither will any power of the Allies make their own rule safe for the world. Christ alone is fitted to make power beneficent.

HUNTING THE REDS

THE hunt for Bolsheviks has begun in earnest. The New York *Tribune* is happy. It has dipped its pen in ink with a renewed fervor and its gospel of straight Americanism is to be preached from the housetops where before, by comparison, it was whispered only in corners. Not only are the long-haired, bearded Slavs to be hauled from their hiding places, tried and shot or shot and then tried, but parlor Bolsheviks, men with soft collars and locks combed straight back from their white foreheads, are to be hustled out of their padded armchairs, pilloried by public opinion and given the cut direct by their friends and acquaintances. Editors' phrases are to be read, marked and inwardly digested by watchful censors. So shall we rid the land of the Red peril.

There are two sure methods of spreading false doctrine. One is an excessive publicity given to it by its opponents. The other is persecution and suppression. If a wave of tyrannical suppression passes over America, as it bids fair to do at the present writing, of every form of propaganda that is not orthodox, we shall have within a decade the same kind of terrorism that Russia enjoyed under the czar. By all means search out and hang the bomb throwers. But we are playing with fire when we begin to suppress what excited newspapers and congressmen call "agitation." Some of these men and apparently some of these newspapers are not aware that most of the doctrines which are branded as Bolshevism in America have been openly held and taught by millions of voters in Germany, France, Italy and England for more than a generation. Whom shall we permit to define "agitation"? Not every congressman eager to write his patriotism into the *Congressional Record*.

THE MINISTRY OF HEALTH

ENGLAND is making a systematic campaign to lift the health level of her citizens. The draft board revealed in England what the draft board brought to light in America, the dangerous number of C 3 class in the nation. It is really a sad reflection upon the intelligence of a people that we should talk as much as our modern industrial nations do talk about efficiency, economy and a scientific civilization while we give so little attention to the human machine. America, too, needs a ministry of health. If our present civilization is to justify its methods, it must do so by making good its claims of economic soundness and its reverence for science. We are wearing out the most valuable industrial machinery we possess, the human body, at a reckless rate. If short

hours, good housing, good food make longevity, they are a good investment.

THE BOY SCOUT DRIVE

THE drive is the order of the day. We begin to expect it like a change of weather. It is a cheerful, friendly way of raising money and there seems no end of money waiting to be raised. The Boy Scout drive for a million members at a dollar each is one of the drives which everybody welcomes and wishes well. The Boy Scout movement is wholesome and sane. It already has a record which does it honor but it has only begun to develop its capacity for service and for promoting the happiness and well-being of our boys. The destiny of the world of tomorrow lies with the boys of today. America is determined to rear a generation of clean, healthy, normal, patriotic boys. The scout movement stands for that. We wish the scouts success in the big drive.

THE CHIOSCARO OF BOLSHEVISM

STEPHEN GRAHAM, who has so thoroughly dissected and discussed the religious psychology of the Russian peasant, has not yet ventured to explain why the devout country people of Russia allow their Church to be subject to a persecution not less frightful than that which the Armenians have suffered from the Turks.

The financial foundation of Russian Bolshevism is also a phenomenon that requires illumination from the expert. It is easy to understand how printing presses can supply legal tender to the interior of Russia, but it is not so easy to explain how Trotzky and Lenine are able to finance on an actual cash basis their extensive propaganda outside Russia. One hears of the Bolsheviks opening accounts of millions of roubles in banks at Berne, where fiat money would hardly be popular as sight drafts. The propaganda in Switzerland, which included the subsidizing of newspapers and the publication of large numbers of pamphlets, was so successful that it brought about an internal popular ferment in the way of a strike, which required the Swiss Government to mobilize 60,000 men ready to repress the outbreak. In Stockholm, another centre of Bolshevik propaganda, a Russian agent of the Trotzky regime began his activities by hiring a building at a rental of over \$100,000 a year, with an office staff of eighty assistants. Innumerable packages of literature were brought over by vessels from Russia for circulation in Sweden. The Stockholm banks were filled with Bolshevik money. One bank alone had on its accounts credited to the Bolshevik agents about a million dollars. Couriers passed to and fro from one country to another with suit cases filled with marketable bank notes. Some times these agents brought with them artistic treasures from the Hermitage Museum in Petrograd to turn into cash. One Soviet envoy carried with him into Sweden three hundred and ten pounds of platinum. Sweden's tenderness towards the Russian Bolsheviks can easily be understood when one bears in mind their financial advantages in maintaining good relations with the Russian revolutionists. At Copenhagen the Bolshevik agents have been far from unpopular. Danish capitalists, it is said, are getting valuable concessions from the Trotzky envoys. Advantageous propositions have been made in Copenhagen provided Bolshevik propaganda is allowed.

THE WAR AND MISSIONS IN CHINA

BY EDWARD M. MERRINS, M.D.

THE great war has set in motion forces and ideas which are bound to change, for weal or woe, the political, social and religious life of every nation. Violent revolutions have already occurred in some countries; in others, changes are proceeding more slowly and orderly, but in the end they may be not the less radical.

Confronted by the disturbing forces of these days, it is no longer possible even for the East to bend low before the blast in patient, deep disdain, preserving the inner life unchanged. China itself has been stirred deeply, not so much by the war, perhaps, as by the opening of the country to the manifold influences of western civilization during the years immediately preceding the war. The old religions are losing their power; the bonds of ancient social standards and customs are being broken; everywhere there is change, if not disintegration. And there is no prospect of a new and abiding order being soon established. The more conservative classes are still strong, but bewildered; those moving in the new paths seem to have no fixed goal. What the future may bring forth when the full influences of the war are felt, it is impossible to say. Consequently, statements concerning the effect of the war upon Christian missions in China can be descriptive only of the situation as it seems to be at present.

Apart from the thousands of coolies sent to Europe, not as belligerents but as manual laborers, China took very little part in the war and has scarcely been affected by it. Missionary ranks were thinned by those who volunteered for service in Europe and Siberia, and the fluctuations of monetary exchange have necessitated large additions to the financial appropriations for missions. Notwithstanding many difficulties, no important form of Christian work has been even temporarily abandoned.

As to the religious and other results of the war, it may be well to consider each stratum of Chinese society separately. Among the millions of the poor and uneducated little intelligent interest was felt in the war. To them, western nations are still strange and hardly distinguishable from each other. The rapacity of their own officials, the cruelty and robberies of the rabble soldiery, the general lawlessness and other social troubles of their own, concern them far more deeply than a distant war the causes of which it is difficult for them to understand. What they need is good government, amelioration of their hard lot, education and true religion. A large proportion of our church members come from this class, and their children are being educated in our elementary schools.

The middle and wealthier classes, educated, and with some knowledge of foreign affairs, took a livelier interest in the war but solely from the Chinese point of view. Their sympathies were generally with Germany,

The writer of this interesting article is a physician on the staff of St. John's University, Shanghai. In response to a request from *The Churchman*, he has given us in the present paper a thoughtful account of how the world war has stirred even China to its depths. This article was, of course, written before China was aroused and agitated by the concessions made to Japan at the Paris conference.—Editor.

for they hate and fear Japan, and the Allied Powers were with Japan whereas Germany was against it. However, since the enunciation of President Wilson's famous fourteen points and the success of the Allies, their opinions have altered, and they are now expecting great things from the peace conference. As some of

their demands are not very practicable, a measure of disappointment no doubt awaits them, and for a time they may be less friendly to all foreigners, but this is not likely to affect missions very seriously as they know the value of our hospitals and educational institutions. The students in our high schools and colleges come from this class.

As to the governing classes, the vast horde of officials, actual and expectant, with their hungry retinues, the war has left them unchanged; it has not kindled a spark of the unselfish patriotism which has done so much to redeem and strengthen the weaker nations of Europe. With but few exceptions Chinese officials are either weak, incompetent, unpractical, or corrupt. Under its present form of government the nation is floundering helplessly; and there is little prospect of immediate improvement as it is plainly evident that the ancient religions and customs of the Chinese give them no firm anchorage in dealing with the problems, external and internal, which have arisen since the country was forced open to the influence of western civilization. To work out her salvation new ideals are necessary, and the spiritual wisdom and power to enable those ideals to be realized.

China's need of help is the more urgent as two menacing clouds loom on the horizon in consequence of the war. The first is the spread of Bolshevism. By some foreigners this danger is regarded as negligible, but there is no tremendous difference between the Chinese of Manchuria and Mongolia, and the Russians of Siberia; and if people become Bolsheviks from want of food, in what part of the world are there such hungry multitudes living from hand to mouth as in China? It is interesting to read that as long ago as 450 B. C. China had to contend with an extreme form of socialism. According to its most important representative, Mih Teh, a contemporary of Confucius, the commonwealth was to be placed in the foreground; the highest moral act of the individual was to be found in making sacrifices for all; art was to be cast away as luxury; simplicity was insisted upon; also equality and indiscriminate love. Everyone, princes not excepted, was to grow his own rice and make his own clothes. The sturdy commonsense of the Chinese turned away from it. Will their descendants be equally wise?

The other danger is the rapid exploitation of the material resources of the country by foreign nations, and the evils to which this will directly and indirectly give rise. As soon as business in the West flows in more normal channels, the trade commercial competition in China will

be very keen. All kinds of industrial enterprises will be started. Among the vast numbers of Chinese employed, many will be women and children. Unless the conditions in which they live and labor, their hours of work, wages, etc., are regulated by the humane laws and regulations now happily in force in western countries, the fate of the poor and defenceless will be most deplorable. This raises the question, what will be the character of the civilization which emerges from this commercial union of the East and the West? Also the deeper question, will Christianity in China be able to subdue unto itself not only all that is alien to it in the religious and social life of the Chinese, but also all that is hostile to it in the trade and commerce of the West?

From this brief sketch it will be seen that the war has increased immensely the tasks and responsibilities of missions. It rests with them to see that the whole structure of Chinese life is built upon spiritual foundations. Our own Church has always had a large and generous conception of its mission. Practically we have been saying to the Chinese: "Sent by the Church in America we come to you in the spirit of friendship and service. We bring the best we have—knowledge, science, medicine, and that which we prize most of all, our religion. We hope you will accept this religion for your own sake; if you cannot or will not, still we desire to help you." Many other missions are actuated by this same purpose which reaches beyond the individual and family to minister to the nation, as in Red Cross service, famine relief, plague prevention, public health education, etc. It is a mistake to suppose that the figures and diagrams of the statistician can set forth adequately the work and influence of the Christian Church in China.

In further illustration of a national necessity which missionary service will help to meet, consider the contemplated League of Nations, which should certainly include China. If the league has no other basis than a mutual hatred of war and community of commercial interests, it will never stand any severe strain; to be effective it must derive its strength from the sincere conviction that all men are brethren because all are children of God. It is hoped that not a few of the young men now returning from Europe, where they have fought heroically for the preservation of humanity's highest ideals, may see their way to complete their service in the way of peace, by coming out as missionaries to help the Chinese to realize the same ideals through the Christian religion.

Happily, the war has not affected adversely the native Church. At first we feared that the spectacle of Christian nations engaged in such a frightful struggle with each other would occasion moral perplexity; but the entry of Great Britain into it in defence of a small and weak nation, and the high, unselfish purposes of America, have helped them to see that in the cause of righteousness and liberty war is still necessary. The growth of our Chinese Church from the time when it struggled hard to obtain a foothold when confronted by prejudice, derision and often persecution, until it became large and well organized into three dioceses, and then its union with the English and Canadian branches to form a strong, united Church well on the way to self-government and self-support, all in the course of two generations, is very wonderful. In the reconstruction of China it will take a most important part.

Of course the war has made missionaries alert to adopt all reasonable suggestions tending to promote the growth and efficiency of the native Church, but little that is constructive has been forthcoming although there has been very much criticism. In a prize essay on "The Result of the War Upon Missionary Work," published in Shanghai by a secular magazine, it is said that the war has taught us one great lesson: that the Christianity which counts today is a simple belief in Jesus, rather than a belief in theories which men have worked out about Jesus; and we are asked whether the things which separate the Churches are of any significance. This is too large a subject to enter upon here. Suffice to say that Chinese Christians in refusing to conform to the traditions, symbols, ceremonies and practices of idolatrous religions must be able to give reasons for the faith that is in them, and in doing this they necessarily formulate a theology. The war itself has raised questions which can be answered satisfactorily only in the light of the deepest truths of the Christian religion. Unable to give reasons for their faith, it is, and will be, difficult for Christians to maintain their ground, and they cannot have much influence over others. Our own mission will probably go on in the old paths with the unshaken conviction that if the Church is to be a saving power in China its members must be well-instructed, and as an organization it must stand foursquare on sure foundations. At the same time there is no reason why all missions in China should not unite in some kind of federation for the purpose of speaking with one strong, united voice on all questions affecting the welfare of the nation as a whole, as in the recent anti-opium movement.

To sum up: at present the war has been followed by no apparent changes in China; but there is a weak government and much lawlessness, and there may be great political, social, and industrial changes in the near future. Missions have been weakened by the war, but the work has been maintained and the Chinese Church is growing steadily. Reinforcements are necessary to enable them to cope with the immensely increased tasks and responsibilities which the regeneration of the country lays upon them.

THE LITTLE STEEPLES

BY ARTHUR WALLACE PEACH

THE little steeples whitely rise
Among the dreaming hills,
Far seen by travellers who ride
The roads by wood and rills.

At dawn they catch the silver gleam
Upon the mountain crest;
At dusk they sear the crimson glow
Of altars in the west.

The toiler in the field looks up
Where wind-touched harvests toss
To see the sunshine tint with gold
The simple Norman cross.

O little steeples of the hills,
Amid the changing years
You stand for faith that leads to peace
Beyond our toil and tears!

CHURCH WORSHIP FOR CHILDREN

BY THE RT. REV. HERMAN PAGE, D.D.

AN article written some years ago, explaining the decadence of religion in a New England town, gave as one of the chief causes the emphasis laid on the Sunday School. In other words, the loyalty of the boys and girls was given to the Sunday School rather than to the Church, and when they outgrew the Sunday School the Church had no interest for them. When I was rector of a church in Fall River, a generation ago, I was profoundly impressed with the number of men who never attended church, but who showed me with great pride the prizes which they had won for regular attendance and faithful work at their Sunday Schools in England. Later, in Chicago, I was distressed by the fact that when the morning Sunday School session was finished, not only the children, but also the teachers flocked home just as the other people were coming to church. In short, faithful attendance at Sunday School by no means produces loyalty to the Church; and the Church is the institution which alone can maintain loyalty to Christ throughout one's life. It is doubtless for this reason that many people, even including some clergy, are not particularly enthusiastic about the Sunday School. They realize that it often supplants the Church. There are others who feel that the real way out of the difficulty is to return to the good old habit of having the children go to church with their elders. Much is to be said for this plan. The Church is peculiarly a *home* institution, and it is true that the Sunday School can in no way take the place of the family pew. On the other hand, the Sunday School is with us. It is necessary at the present time for the purpose of giving our children a religious education. It is the habit of modern life to turn over education in most of its forms to agencies outside of the home. We may as well make up our minds that the Sunday School is here to stay and do the best we can to make it the best possible agency for training children in loyalty to Christ and the Church.

The obvious way of solving the problem is to take the children of the Sunday School regularly to church. All education is largely a problem of training in good habits, those habits which we wish to carry through life. For maintaining and developing the spiritual life nothing can be more important than the habit of regular church-going and worship. Without this the religious life quickly goes to seed.

So in connection with St. Paul's Sunday School in Chicago we planned a number of years ago for a regular Sunday morning service for the members of the Sunday School. Teachers with their classes assembled in the church at 9:30. We had a Prayer Book service, but it was arranged to meet the needs of the children. In the first place everything was done to render the service as carefully and beautifully as for the adults later on. The altar was carefully vested, the clergy didn't simply wear their cassocks, but were vested as at the later service. A children's choir was organized and vested, and there were regular processional and recessional hymns as at the later service. The point to be emphasized here is not that this particular method is desirable, because in many small churches such a choir

would not be possible; but that the children should be given a service as *carefully* and *beautifully* rendered as is given to their parents. Too much importance cannot be attached to the music. It is doubtful whether any phase of religious education is more important. Familiar hymns and chants will exercise a religious power in the lives of men and women long after much of the so-called definite teaching is forgotten. The various canticles should be sung again and again until the children are thoroughly familiar with them. They are easy to learn, easy to sing and are peculiarly a heritage of the Church. Hymns should be chosen which are adapted to the mind of the child. There are plenty of these in the hymnal, noble in both sentiment and music, which in later years everyone is glad to have for a spiritual possession. These hymns should be repeated over and over again until they are learned. The same principle holds good in regard to the psalms. Such psalms as the first, the fifteenth and the twenty-third should be read and re-read until the children know them. If a lesson is read it should always be one that contains a story, because stories alone make an appeal to children. Lists of such lessons have been made. Usually there is nothing better than the gospel for the day. Lists of good hymns and psalms for use at children's services have been made and can be easily obtained.

In St. Paul's, Chicago, we used a shortened form of either Morning or Evening Prayer, following a careful plan so that the children would become familiar with the canticles and versicles of both services. This service proved itself adaptable to all kinds of children, the smallest as well as the oldest. To the latter it was a shortened form of Morning or Evening Prayer, but as the psalm and the lesson were always short, there was sufficient movement in the service to keep the little children interested. Of course, the little ones were put in the front pews, where they could see everything; and there was always something to occupy their attention. The amount of disorder and restlessness among them was negligible. The offering was made an important feature of the service, and was duly presented by two of the smaller and two of the older boys. If possible the choir sang an offertory anthem. Usually an address was made and the notices were given out in due form. On the first Sunday in the month the ante-Communion service was read—with the commandments, epistle and gospel. In many parishes where children's services are held there is a regular celebration of the Holy Eucharist for the children. Here again it is a question of training in habits of worship.

The above-described services at St. Paul's used to take from thirty to thirty-five minutes and all of the clergy who have conducted them have felt that they more than justified the time and thought spent upon them. Of course, they may be varied in many ways. For instance, I was present not long ago when most of the children's service was given over to a service for the Public Baptism of Children. This was in the line of habituating the children to the customs and sacraments of the Church.

The important thing is to bring the children into the church for the worship of God Sunday by Sunday, to habituate them to the services of the Prayer Book, to teach them the music of the Church, and in every way to make them feel at home in their Father's house. Incidentally, it may be noted that the educational value of a good church service for children is very great. Following the five lines of education put forth in the Christian Nurture Series, they gain much *information* in regard to the Church and the Bible. They do much *memory* work in learning hymns, prayers, the commandments, responses, etc. They learn to *worship*, and

Christian *service* is kept before them, especially in the offering, and they are trained in *loyalty* to the Church by a happy and constant use of her offices.

A practical difficulty that many clergy feel is the lack of time for such a service. In most Sunday Schools there is an opening service of some length, and also a short closing service. The time required for these will give ample opportunity for one good opening service in church. This service may be made longer or shorter, according to the conditions of the school. The important thing is to have a dignified churchly service of some sort, using the Prayer Book, and have it in church.

THE UNBROKEN HAMMER

BY GRACE LOUISE ROBINSON

FORGED in Asgard, a pagan heaven, for a heathen god, Thor's Hammer is unbroken. Armistice or no armistice, peace conference or not, that Hammer is unbroken. Let the world know that, and let it not try to forget the war, which is but one of the tragedies made by the Hammer. In spirit, which is the spirit, the temper, of the German people, that Hammer is a force now, as much as it was three thousand years ago, and farther back than that, in the dim past of Teutonic antiquity.

There have been heroes whose lives have been spent in trying to break the force of that Hammer. Those heroes live today, in history; and the Hammer lives, too, wherever a German unconverted to the doctrine of brotherhood with the world lives. The struggle is still on. The German force beaten is not broken. It is only waiting.

Back in the fifth century, shrewd old Bishop Ulfilas, apostle of gentleness, leader of the West Goths, the great missionary hero of his time, strove against the power of Teutonic force, its battle-lust and power-passion. When for grewsome mystic ceremonies, with sacrifices of blood in midnight forests, he gave the Goths the Christian Church with its hymns of love and peace, when he led the warriors across the Danube and taught them the quiet pursuits of agriculture, he hoped that the power of Thor's Hammer, among the tribes he knew, was broken. Thinking of their militaristic tendencies, when he evolved the Gothic language and wrote the history making *Translation of the Bible* he omitted the books of *Kings I and II*, saying: "The people love a good fight too well."

Little could the brave old hero of the faith have thought that, nearly two thousand years later, the world would have only the same to say of the people he had led and served and taught. The same, and worse, for the modern world sees, as Ulfilas could not, that it is not a good fight which the descendants of his Goths have made. It is a dirty and evil fight, far away from the beauty of righteousness which the gentle bishop taught them beside the Danube.

For he died; and the love of force lived and ruled. The Hammer, unbroken, although its ancient religious form was gone, persisted along with the observances of the new religion. Thor still thundered in the early Ba-

varian and Austrian wars, in all the uprisings of the Old High German period.

The seventh century came and with it St. Boniface, to make his adventures of great living among the western and northern tribes. When, in the Black Forest, on a December midnight, he came upon a band of heathen worshipers and flung aside the priest's iron hammer, crushing it on the stone altar, he, too, hoped that it was really broken. A hundred thousand followers he gained. And then he died, an old man and a martyr, in a Frisian swamp. Like Ulfilas, his spirit lives. But so does the heathen Hammer, the type of force, of selfishness, of cruelty. The Hohenstaufen and Hapsburg wars of the Middle German period are only the expression of that spirit.

Luther came, to be the religious liberator of the sixteenth century and of the world in times to come. But, although he said, regretfully, that he often had to be thunder and lightning when he would rather be something gentle and lovely, he could not break the force of the pagan Hammer, of the ancient worship of might. Sheltered in the Wartburg, he wrote "A Mighty Fortress Is Our God" and the *Translation of the Bible* into modern High German, evolving, as did Ulfilas, a language form for the expression of his thought in something all the people could understand. But outside the age-old castle, in the aggressive, power-loving, mind-controlling lives of his countrymen, the heathen Hammer still beat its hateful rhythm of force.

Fliedner came, and taught anew to a world full of need the beauty of lowly service, of unselfishness, of sacrifice. Out from Kaiserswerth, with its symbol of the dove of service, went the deaconess movement, to help all men. In every land, the protestant sisterhood built its homes of mercy and trained its women to self-forgetful helpfulness.

But it was still Thor's land in Germany. Army and rulers, society and the national culture, worshiped force. Frederick the Great, Count von Moltke, Bismarck, and those later men, unnameable now, emperor and princes and generals, all were Thor's men, who wore their very conspicuous Christianity, a lamblike robe, over the Hohenzollern and Nietzschean monster-life of world-lust and of superman intolerance.

The Hammer was not broken at Château-Thierry.

It was not broken when the whole Hindenburg line went smash.

It was not broken when the armistice was signed.

It was not broken when the great ships came crawling sullenly out of their lair in the Baltic, and the dragons from their nests in the Atlantic, to give themselves up ignominiously in the Firth of Forth.

It was not broken when one nationalistic boss, claiming divine rights, was put down from his seat and another, gabbling, parrot-fashion, of the rights of man, was put in that place. Militarist or socialist, aristocrat or Bolshevik, the German of today is Thor's man still, and will be forever, unless there is the most marvelous of conversions, which it will never do for the world to take on faith. In the heart of the Teuton, the Hammer lives, an unbroken force. He has prepared for peace as efficiently as he prepared for war, accepting what is, for the present, inevitable, but getting ready, in ways of intrigue and of apparent submission, for a renaissance of force, his force, the brute force and the selfishness of the pagan world in

which the Hammer of the Gods was forged. The German of this very day and minute, at bay, even more, conquered, as the world sees him, is, in spirit, in Asgard, making ready for a time of his own which is coming. For his spirit is not broken.

Wilson and Lloyd George, Pershing and Haig, Foch himself, all these and the hundreds of millions of men whom they represent are not giants enough to break the Hammer. It will be a force as long as Germans are Germans, no matter how conquered and, ostensibly, controlled. Bound for Valhalla, their passport, to themselves, is in the magic Hammer, in the force of the inevitable of their untamed will, in the spirit of cruel fatality, the grinding power of a non-crushable ambition.

Therefore let the world stand still and think. Therefore let the world watch and pray and work that, in time of peace, the stage be not set for war again, and civilization made, once more, to anguish beneath pagan might. For the Hammer is unbroken. And it may yet again be Thor's day, forever, all over the world.

CAN PRAYERS BE WAIFS?

BY THE REV. H. ADYE PRICHARD, M.A. OXON.

TO whom do you say your prayers?

Napoleon is reported to have asked a group of atheistic professors amid the glory of a shining night upon the Mediterranean Sea, "Who was it, gentlemen, who made these stars?" We can have no doubt that, when Napoleon prayed, he prayed to the unknown maker of the stars. His very question is a prayer.

Cardinal Wolsey died of a broken heart, lamenting that he had served his king more loyally and more continuously than the Saviour whom he should have served unflinchingly. "If I had served God as diligently as I have done the king, He would not have given me over in my gray hairs." That confession was a prayer to his neglected Saviour.

These are two very different acts of prayer.

St. Paul said of a certain act of his life that he himself was not responsible for it, but the spirit of God that was in him. That is a very remarkable prayer. It was as though he said, giving honor where honor is due, that it was not the light of the sun that made the shadows upon the hills so beautiful, but the sun itself. It is a prayer to the source of light not to take away the glory of its gifts, because it and they are joined together by innumerable golden bands.

Thus three men, men of preeminent authority in their different streets of life, said their prayers. It is curious, perhaps, that they are so little alike in their expression. Yet it is not so curious, for they were very different men.

And the fact that each one prayed, and the way in which he prayed, tell us something vital about the nature of prayer. It answers for us the question—to whom do we say our prayers?

The fact is that each man prays to the personality which most nearly expresses the personality he desires, in his own life, to be.

A Napoleon, therefore, prays to the God of Power—

the Maker, the great Architect, the Moulder, the source of all dynamic energy. He wishes to be the mighty one of the world. He yields his authority to none but him who will bestow greater authority still. A Wolsey prays to the God of Service—to the holy minister who went about doing good. He prays for the foundation of a life of sacrifice, whose authority comes from the very abandonment of all its claims. If we would have authority with God or man we must have service first. St. Paul prays to a God of the Heart—a living source of energy which transforms petty into supreme, drab into glorious. Its authority is the authority given by the submission of all the degrees and depths of man to a holy and inspired thing.

This is a Trinity—a Trinity of Gods. But there is nothing remarkable in that; nor has there ever been, despite the devious uncertainties of theologians. There is a trinity in the simplest thought—subject, predicate, and verb: there is a trinity in the meanest choice—this or that or nothing.

To whom, then, do you say your prayers?

I kneel down at my bedside, or I stand by the foam-flecked barriers of the sea—it matters very little how or when—and I visualize myself as I might be with all my own particular powers trained to the utmost, the meanest of my talents turned to genius. For once in my life I am, while I pray, what I would be: and it matters to no one whither my own particular gift of human nature leads me. It may be to God, the Almighty and Eternal—a prayer for might. It may be to my Saviour, that I may be like Him. It may be to the everlasting Spirit within me, that I may turn from all that is vile and menacing. It matters not to whom I pray. I ask for the development of my own particular gifts that I may use them in the good vineyards of the world. God the Father, God the Son, and God the Holy Spirit! They will all

answer me when I call—but I call upon one, not three, for the needs that press upon me now today.

What word of cheer, then, can we say to the man who prays and does not know to whom he prays?

A word of the deepest cheer. Unconsciously he is praying to the source whence his own most potent strength shall flow.

You pray to the power nearest yourself. Your prayer is not the same as another man's prayer; but it expresses yourself along those lines in which you yourself most crave expression. The penitent thief prays for honesty; the gossip for a new understanding of the ninth commandment. Your prayer is an endeavor to fulfill your own destiny: and your prayer gives you your chance of such fulfillment.

There is reality in all prayer. Napoleon could not

breathe the words of St. Paul. And yet his prayer to him was real, and expressed the fulness of what he was. If he failed in his duty as a Christian it was because no one ever taught him to be obedient to the answer of his prayer.

As long as you are gaining, in your own self, a nearer approach to the heart of things, so long is your prayer rising in the channel where it belongs. It takes many men to make a world. It takes three Persons of the Godhead to make God. And, as you who are a banker can never be a silversmith, so you who know the Father can never wholly know the Son. That would be omniscience—which is beyond our sphere. We are finite in our extension, infinite in our intention.

We pray where we may be heard.

That is final and forever.

ARMY PAPER WORK

BY THE REV. A. D. SNIVELY

IN connection with the doings of the American military forces one hears much of the way in which army officers, especially the company commanders, are burdened with an endless amount of paper work. It is true that the commander of a company, no matter what other arduous duties are demanded of him, is expected to keep up with his paper work through thick and thin. If he has an efficient, wide-awake first sergeant, he is relieved of much of the detail of this work. But he must sign or initial every report, and make sure that it is correct. If there is anything wrong he is responsible and must take the blame. He cannot "pass the buck," as the saying goes, to the first sergeant or anyone else.

Every day the morning report must go to headquarters, showing just how many men of all ranks are with the company and available for duty, and why the other men are not available. Every day the sick report goes to the infirmary. Usually five or six other reports are required daily or weekly by battalion, regimental or higher headquarters. Requisitions for clothing and equipment, ration returns, and other reports and summaries are required in the course of the month and must go in on time. No excuses are accepted if the captain or the subordinate to whom he has entrusted the task forgets or delays to send in a report when it is due.

The same is true of correspondence. An inquiry received through military channels requires an immediate answer. Usually this can be given very simply in an indorsement in the required form placed at the foot of the original letter. This must, however, be made in duplicate or triplicate, depending upon the letter itself; one copy of course being retained for record. Sometimes a communication will have fifteen or twenty of these indorsements, showing the number of hands through which it has passed. But if a report is not submitted, or an inquiry answered, not within a reasonable time but immediately, the officer is likely to receive a letter from headquarters directing him to "explain by indorsement hereon" why this was not done. And if he does not succeed in showing in his reply that someone else was responsible, and not he, he is likely to suffer

anything from confinement to camp for two weeks to a trial by court-martial.

Clergymen as a rule are notoriously unbusinesslike. And strange to say, laymen when engaged in church matters, wardens and vestrymen, for example, are often as bad or worse. We often hear it said that it would do our clergy good to have a little business training. Certainly it would be a fine thing if the seminaries could offer a practical course in church paper work and correspondence. And much as the red tape and formality of army paper work have been criticized, it would be even better if both clergymen and laymen could have the excellent training involved in having to handle it.

How much at sea the average parson would be in this respect, were he to find himself suddenly a commissioned officer in the army. Suppose he were to neglect the monthly return for his company as he neglects his parish report for the diocesan convention, how swift and sure would be his punishment! Suppose he were to put off referring to his first sergeant a newly required report, as he puts off ascertaining from his Sunday School superintendent the statistics required, or postpones figuring out the present number of his communicants! Suppose he were liable to a fine of two-thirds of his pay for six months, for not answering promptly a letter from his bishop, or for not answering at all the communication of some important diocesan committee!

It is as undesirable as it is impossible to introduce such military methods into the Church. But one would think that self-respect and a high sense of duty would do for the priest of God what military discipline does for the soldier and the standards of efficiency do for the business man. It is a pity that we do not realize without compulsion that it is just as necessary for the rector of a parish, or the layman engaged in church work to fill out reports and answer letters, to cultivate promptness and efficiency, as it is for the business man and the soldier.

In the kingdom of grace as in that of nature, failure is the rule, success the exception.—*Tyrrell*.

NEWS OF THE CHURCH

INTENSIVE WEEK IN N. W. C. SCHEDULED FOR DECEMBER

Enthusiastic Endorsement of Nation-Wide Campaign

CHICAGO, ILLINOIS—Unanimous endorsement of the Nation-Wide Campaign and its call upon the entire Church to carry forward its purposes to a successful issue, was embodied in a resolution passed at the close of the national conference held here last week. Preceding this resolution was one offered by Mr. George C. Thomas of Baltimore recommending that a national campaign committee should be named. This resolution was the result of some heated debate on the preceding day in which Mr. Thomas and several others brought the charge that laymen were being ignored in the management of the campaign. Another resolution suggested provincial as well as diocesan surveys.

The Rev. Louis Wood at great length outlined the plans for the summer and the early winter for the campaign. He first suggested, however, that the little word *if* be entirely eliminated from the campaign vocabulary. Diocesan committees, diocesan conferences with members of the Chicago conference to lead them, regional conferences, instruction at the summer schools are all to lead through the period of preparation to the "Intensive Week" scheduled for December. Special speakers, on the analogy of the four-minute men, organized in teams of two, are to visit every parish and mission during the week preceding the Sunday in December when there is to be a visitation of fellowship for personal service in every church home in the country.

Besides Mr. Wood, speakers representing various church organizations addressed the conference. Many interesting facts were brought out. For example, Dr. Patton called attention to the statement made by a United States commissioner that the Church ought to spend half a million dollars a year on its eight great negro schools with their three thousand pupils, (twice as many as in Hampton and Tuskegee,) and to the fact that only \$125,000 is spent on them. Dr. Gardner said that it was a miracle that five hundred thousand children come to Sunday School to be taught by untrained teachers, poor and uninteresting lessons. Canon Elmendorf said: "It is an extraordinary thing that the Church has left the care of her children to the state and to politicians." Bishop Wise urged the need of a church publicity bureau. From all the speakers the importance of the campaign was urged both from a point of view of spiritual awakening and of revision of inadequate methods of coping with serious problems.

New Editor for the Crozier

THE Rev. John Albert Williams, since 1909 responsible for the editorial work of

the *Crozier*, Nebraska's famous diocesan monthly, announced in the last issue that he must lay down the pen. The Rev. Carl M. Worden succeeds him. Bishop Johnson, the Rev. Francis S. White and Bishop Wise were Mr. Williams' predecessors on the *Crozier*.

Presbyterians Discuss Church Unity

According to the report of the committee on evangelical reunion submitted to the Presbyterian General Assembly in St. Louis week before last, there is to be a large popular council on church union next year. This is in the hands of the committees formed at the meeting of fifteen communions in Philadelphia last winter. Apparently the General Assembly felt little grief over the Pope's refusal to take part in the world conference. On the other hand everyone seemed gratified to learn that at least the southern parts of the Greek Orthodox Church were willing to participate. One thousand dollars was voted towards the expenses of the proposed world conference.

New York Convention in September

The date of the special diocesan convention to elect a new bishop to succeed the late Bishop Greer has been called to meet in Synod House, New York City, on September 17 next.

Dr. Bartlett to Be Installed

GENEVA, NEW YORK—The Rev. Murray Bartlett, D.D., will be installed as president of Hobart College at the commencement on June 23. The baccalaureate sermon will be preached the preceding night by Bishop Brent, chancellor of the college and bishop of the dioceses.

Dr. Tinker Leaves City Mission

For some time it has been rumored that the Rev. Charles P. Tinker, D. D., for several years the able superintendent of the New York City Mission, would not continue his work in that arduous position any longer. It is now announced that a unanimous call to the rectorship of Grace Church, Nutley, New Jersey, has been extended to Dr. Tinker, and that he has accepted it.

Dr. Tinker will assume his new duties on September 1 in succession to the Rev. Douglas Matthews, who relinquished charge of the parish to become field secretary of the Church Temperance Society. At a congregational meeting, held on June 3 for endorsement of the vestry's action, fifteen persons pledged gifts amounting to \$1,240 toward the church's debt of \$1,800.

New Pension Fund Trustee

THE trustees of the Church Pension Fund have elected to the board of trustees as successor to the late Bishop Gibson, Mr. J. Stewart Bryan of Richmond. Mr. Bryan is editor of the *News Leader* and is a delegate to General Convention.

DR. STIRES ASKS FRIENDS TO TURN TO ANOTHER

Rector of St. Thomas's Does Not Wish to Be Bishop

The New York daily press has been full of suggestions for a suitable successor to the late Bishop Greer. At a meeting of the out-of-town clergy the proposition was made that the diocese be divided, a thing impossible under canon law. On an informal ballot of some of the rectors, Dr. Ernest M. Stires was shown to be the first choice of the clergy present. Dr. Stires, however, in an interview with a reporter of the New York *Tribune* made it clear that he wished his name withdrawn.

"The convention called for September 17 cannot consider any other question than the one stated in the call, which is the election of a bishop," said Dr. Stires. "Therefore the plan to create a diocese with Newburgh or Poughkeepsie as the see city will not be decided at that time. Personally, I think the plan for a division of the diocese is natural, wise and just."

Dr. Stires was asked whether, in view of the informal balloting and the prominence given to the mention of himself as a probable successor to Bishop Greer, he would make any statement as to the result of the convention.

"Right-thinking people deprecate the discussion of this subject in the daily papers," he said. "In such a momentous and sacred matter there is need for deep thought and prayer. It is unfortunate when the press tries to forecast."

"It is to the credit of the diocese that many names are under consideration. Before the convention meets other names will naturally come to mind. Among others I think of one who has for many years been one of the ablest and best loved men in the diocese. He was once elected to the episcopate but felt that his other duties prevented his acceptance. There is no lack of good material."

"Your question, however, makes it possible for me to make a personal statement. My name has been mentioned, by the papers, in connection with this sacred office. I quite understand that the suggestion has come from a very few old friends, and that my election would be impossible."

"Nevertheless, I should like to say what I have said to many friends, that I am quite convinced that it is clearly my duty to continue in my present work, if my patient parishioners permit; and that I am utterly unable to believe that it could be my duty at present to undertake any other task, even the highest office. Of course, I know that I am neither great enough nor good enough for that sacred task; but I am venturing to declare that, in addition to these reasons, I have such clear indication of my present duty as compels me to be explicit. My friends will easily turn their thoughts to another, and this they should do."

June 14, 1919

JUST TO PLEASE BISHOPS? ASKS THE CONTINENT

Presbyterians Think Only Bishops Value Episcopal Ordination

"Just to please the bishops?" asks the *Continent*, the Presbyterian weekly journal, editorially and proceeds:

"Speaking of the Proposition for Congregational ministers to go to Episcopalian bishops and request Episcopal ordination, the *Congregationalist* asks (not capriciously, it assures its readers) whether there are really enough people interested in ordinations and 'orders' to make it worth while for anybody to bother about all this extra load of ceremony. Certainly, apart from gratifying the Episcopalians, neither preachers nor laymen are in the least concerned about it in the Congregational Church; it would not make a single Congregational pastor more acceptable to his own people. In fact, there is no denomination that would see in the arrangement any point gained for Christian unity save and except the Protestant Episcopal alone. And there the clergy would be the only folks perceptibly affected.

"The Episcopalian laity, of course, in their own communities receive the sacraments in their own churches. But when they get as far away from home as the army took them in France, they go to the communion wherever they have the opportunity without asking or caring whether the officiating minister was ordained by a bishop or not. Devout soldiers on American service abroad took the sacrament wherever they could; even Catholics accepted the bread and wine from Protestant chaplains. So there is no reason to suppose that in his heart of hearts the typical lay Episcopalian cares a fig for the difference between a bishop-ordained pastor and any other kind. The case seems to simmer down to a matter mainly of pleasing the bishops themselves. Just as other men, they enjoy believing themselves important, and are flattered therefore when their ordaining hands are in extra request. Yet if they were trained to look less on outward form and more at the intrinsic reality of acts and thoughts, they might not feel so much elated at the privilege of imparting their mystical sanctions to men who inwardly laugh at their prelate claims as so much vain pretense."

Chinese Merchant Makes Large Gift

A successful merchant in Peking, China, formerly a cathedral choir-school boy in Hankow, has promised \$4,000 for the English school in Hantang. The building which is to cost \$3,000, is already under construction. The remaining \$1,000 is to be used over a period of five years to supplement the school's running expenses.

Bishop's Daughter Sails for Serbia

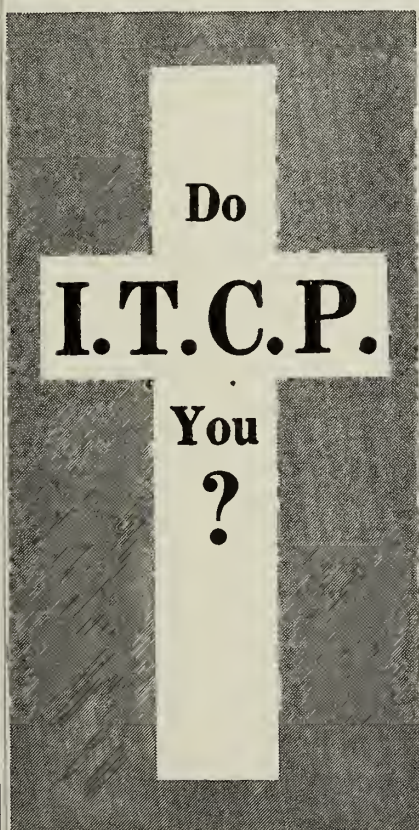
Mrs. GRACE BURCH WALKUP, only daughter of Bishop Burch of New York, left last week for Europe to organize in France one of four units to do relief work in Serbia.

Mrs. Walkup wears the uniform of the Serbian Relief Committee. She expects to take many pictures of Serbian war sufferers, particularly orphans, and on her

return in about six months to give illustrated lectures for the benefit of the Serbians.

Mrs. Walkup was accompanied by several nurses and welfare workers, and Dr. William Cressey, a major in the Serbian army, who has been lecturing for some time in America for the Serbian Relief Committee. Although an American, Dr. Cressey was for seventeen months in the Russian army, one year in the French army and two years in the Serbian army. Mrs. Walkup will choose her other helpers from among Americans in Paris.

ISN'T THE IDEA WORTH IMITATING?



At the diocesan convention in Kansas, on Tag Day the delegates and visitors went about wearing cardboard crosses of the accompanying design. The letters mean "I Take a Church Publication." In the course of the day sixty subscriptions were secured by the Cathedral Girls' Friendly, who acted as canvassers and insisted that every churchman and churchwoman must take a church paper.

Methodists Lend Support to Pageantry

In the words of the *Richmond Evening Journal* the Methodist Church has arrived with a bang. The reason for this sensation is the fact that as part of the celebrations of the Methodist centenary in Columbus during June and July, a gospel pageant will be presented,—this, despite the fact that the regulations concerning amusements have never been expunged from the "Discipline."

VIOLENCE GAINS NOTHING, SAYS PRINCIPAL GREGG

Head of Hampton Addresses Graduates at Lawrenceville

LAWRENCEVILLE, VIRGINIA.—"The only way out of the race-problem is the way of true education for life, of friendly service, of courage and courtesy, of respect for others and respect for one's self, of justice and honor, of willingness to let bygones be bygones, to forgive and forget—the Christian way. Arrogance, intolerance, and selfishness get us nowhere. Violence is no cure for anything. Cruelty simply breeds cruelty. Hatred begets hatred. But mutual understanding, friendliness, sympathy, readiness to put yourself in the other man's place, the effort to bring men together rather than to drive them apart—these are the forces which, in Europe, in Asia, and in Africa, as well as in America, are doing more than has ever been done to establish the dominion of peace and good-will."

Dr. James E. Gregg, principal of Hampton Institute, recently closed with these ringing words his commencement address at St. Paul's Normal and Industrial School.

"I rejoice to believe that the education which you are receiving at St. Paul's, following as it does the ideals of General Armstrong, is veritably an 'education for life,'" continued Dr. Gregg. "This training of the whole man, this instruction of the head, the heart, and the hand together, is just the right preparation for good citizenship in this great republic in which we are prouder than ever to live."

Dr. William C. Sturgis, a son of one of the original incorporators of St. Paul's School spoke on "The Price of Freedom." Lieutenant Robert W. Fearing, who was graduated from St. Paul's in 1895 and recently has served as signal officer of the 367th Regiment (original "Buffaloes"), 92nd Division, and has won a *croix de guerre* described the efficient and loyal service which technically-trained Negroes rendered throughout the war.

Bishop Tucker presented diplomas to forty-eight graduates of the school's grammar department, thirteen of the senior normal department, and to nine trade students. To the normal graduates J. N. Hillman, state supervisor of teacher training in Virginia, presented special certificates and spoke on "Bearing the Torch."

Dr. Russell, in his annual report as principal, called attention to the sacrifice last year of the school's industrial department on account of the lack of funds. This department has been the pride of St. Paul's. Through it the school has achieved most. Around it all other departments have been built. The graduates of the industrial department have engaged in useful occupations and have set a worthy example for others to follow. They have won by their work substantial gifts for St. Paul's. The school's policy of necessary retrenchment "has been at the awful expense of the high standard which St. Paul has endeavored to maintain and it will cost in the future far more than the saving to restore the work."

In view of St. Paul's great need for funds, a campaign finance committee of the trustees was formed.

GRADUATE OF GENERAL WINS MILITARY CROSS

Chaplain Stuart, Serving with Canadians, Holds Service Record

Of all the alumni of the General Theological Seminary who have served in France during the war, none has seen harder service than the Rev. Cecil Stuart of St. Chad's Theological College, Regina, Saskatchewan. Chaplain Stuart arrived in Montreal from overseas just in time to come to New York for the commencement exercises last week. Mr. Stuart is a graduate of the General of the class of 1913. The outbreak of the war, found him "teaching everything the warden didn't teach," at St. Chad's. Six times he tried to secure his bishop's permission to enlist before the bishop "blessed the banns."

For nearly four years he has served with the 24th Infantry in the 2nd Canadian Division. He never failed to go over the top with his men. It was as a result of going over the top on August 8 last summer in the battle of Amiens that he won the British Military Cross.

When THE CHURCHMAN representative tried to find out for what act of gallantry Chaplain Stuart has won the right to wear that purple and white decoration above his left breast pocket, nothing would induce him to say more than "Why, I went over the top with the men and looked around to pull in the wounded."

Apparently there were other occasions as deserving of recognition as Amiens. For example at Passchendaele when all the German pillboxes behind which the Canadians had stretched tarpaulins for the reception of the wounded, were hit except the one where Chaplain Stuart was serving. "The only thing that saved us at Passchendaele was the mud," he said. "The shells buried themselves so deep in the soft earth that when they exploded you and the men you knelt beside were plastered with slime instead of slivers of shell."

Chaplain Stuart was mentioned three times in dispatches. He holds the record of the longest service with any Canadian battalion. Just seventy-five of the men in his regiment returned with him last week to Montreal.

"It is the funny things, not the tragic, that the men remember," he said in speaking of his experiences. "When they talk of Passchendaele they don't say 'wasn't it terrible?' but 'Remember how so and so fell into the water?'"

In answer to the inevitable question in regard to religion at the front, he said: "The fellow who has never been at the front can talk in eulogistic vein. But the fellow who has been at the front has seen the naked truth and knows all this talk about revival of religion at the front is tommy-rot. I don't mean that he is pessimistic. The men had got down to fundamentals and they liked to talk about religion. I've often heard them singing hymns in the dugouts. They all believe in a future and in God's goodness. Beyond that, they are pretty fatalistic. Of course there is a lot of unconscious religion, but it is ridiculous to say there has been a revival of religion in the trenches."

In speaking of the soldiers' relation to the clergy, Chaplain Stuart said it was all a question of the personal equation. The chaplains had broken down the barrier by talking and working and living with the men; the home clergy must do the same.

Chaplain Stuart was the first of the Canadian chaplains to go into the trenches to live with his men.

WISH TO REMOVE ALL OBSTACLES TO WOMEN

Resolutions looking towards the elimination of all "obstacles in law and custom which curtail in any way the usefulness of women," were passed by the annual meeting of the Girls' Friendly Society in Rhode Island on May 27. The resolutions are as follows:

WHEREAS, it is the part of wisdom to enlist the full powers of women in the efforts of the Church to solve the problems of the home and family life, of public and private morality, of social and industrial relation.

AND WHEREAS, there is grave danger that the women of ability will devote their powers of organization and spiritual expression outside the Church unless they are given full opportunity within the Church;

Therefore be it resolved, that the Rhode Island Diocesan Organization of the Girls' Friendly Society in America respectfully and earnestly urge the General Convention of the Church to remove all obstacles in law and custom which curtail in any way the usefulness of women in the Church or in membership in its councils.

Romance Grew from Speaking Mission

Word has just reached this country that the eldest daughter of Sir George Adam Smith, whose visit to the United States last year made such a profound impression, has announced her engagement to Captain Charles Drew of St. Louis. Miss Lilian Buchanan Smith,—or as she is generally called, Maisie,—met Captain Drew in command of troops on the transport, on her return journey to Scotland with her father last spring. They are to be married at Chanonry Lodge, Old Aberdeen, the end of June. Captain Drew, who is still on active duty with the A. E. F., will bring his bride to this country.

Class Confirmed at Reformatory

HUNTINGDON, PENNSYLVANIA.—On Mother's Sunday a class of twenty inmates of the state reformatory was presented to the Bishop of Harrisburg by the Rev. Frederick J. Compson, rector of St. John's Church. This was the first confirmation service held within the chapel walls. The five hundred inmates crowded the chapel.

Retreat at Swansea

SWANSEA, MASSACHUSETTS.—The annual retreat of the Brotherhood of the Way of the Cross, to which all clergy are invited, is announced for September 22 to September 25. Bishop Osborne will conduct the retreat. The Rev. A. E. Johnson, All Saints' Parish House, Providence, Rhode Island, can supply information.

THOUSANDS OF ARMENIAN GIRLS RESCUED FROM TURKS

Relief Committee Proceeds Rapidly with Work of Repatriation

Word has been received by the American Committee for Armenian and Syrian Relief that the instigators of an attempted massacre of Armenians in Aleppo, Syria, some weeks ago, have been executed by the British military authorities after a trial, and that this application of British justice has had a wholesome moral effect on the Turks.

The cablegram tells also of the work of rehabilitation and repatriation of the Armenians in the territory about Aleppo, which, since the armistice, has been greatly congested by the return of thousands of refugees deported to the Arabian desert by the Turks in 1915. There are 80,000 Armenian refugees in this area, 6,000 of these are Christian girls kept in Moslem houses.

During the month of April 260 Christian girls were rescued from Turkish harems in the one town of Aintab. "The faces of many of the rescued girls are tattooed with Moslem marks, to show that they were Moslem property," says the cablegram. "Some of the girls, in their shame, have attempted to eradicate these tattoo marks with corrosives, and even fingernails."

Within a fortnight, the message says, 4,000 refugees had been repatriated in towns westward and northward of Aleppo. About 3,000 were due to arrive from Damascus, 1,200 were in Deirzor awaiting safe conduct, and 150 were arriving daily from Kara.

The establishment of orphanages in that territory to take care of the children whose parents were massacred by the Turks, is proceeding rapidly.

Industrial work has been undertaken in the Armenian villages of the Antioch region and silk production recommenced by the distribution of 100 boxes of silkworm eggs to 300 families recently repatriated. Preparations are also being made for the rebuilding of a large number of houses destroyed by the Turks. Employment will be found for many men in quarries which are to be started near the cities, from which stone will be obtained for the houses. Other men will be sent into the forests in the mountains to cut the necessary timber.

Dr. Richmond Enters Baptist Ministry

SYRACUSE, NEW YORK.—According to up state papers, Dr. George Chalmers Richmond, originally a Congregational minister who afterwards took holy orders in the Church, and served for a time in this diocese under Bishop Huntington, and was suspended for two years because of his erratic conduct and utterances in the Diocese of Pennsylvania, has been rebaptized, into the Baptist faith, this time. He preached his first sermon as a Baptist in Brooklyn, Sunday, June 1. It is not clear whether the Baptists accepted his first ordination, or the second, giving him a dispensation from the suspension, or whether he has been newly licensed to preach.

June 14, 1919

IOWA PARISH REJOICES IN CONSECRATION OF CHURCH

Council Bluffs Parish Has Made Good Progress Under New Rector

COUNCIL BLUFFS, IOWA—The Sunday after the Ascension was a day of great rejoicing for the Parish of St. Paul in this city, for on that day the church was consecrated, thirty-four years after its erection. During all these years a mortgage had also been accumulated. In February 1917, however, with the coming of the new rector, the Rev. Wilford Ernest Mann, the optimism and determination that characterizes his ministry seized the parish and matters began to improve. The first tangible evidence of the new spirit was cement walks replacing the old and broken brick ones that led to the church. Other repairs and improvements followed and then the rector announced a campaign to raise the mortgage. One of the vestrymen, Mr. A. D. Annis, offered \$5,000. The parishioners rallied around their leaders, and in six weeks the debts were cleared off, and in addition more than \$5,000 was spent for improvements and another \$2,500 was given by Mr. Annis for the rector to use at his discretion for improving and beautifying the church grounds. The result is that whereas two years ago there was scarcely a spear of grass on the church grounds, the churchyard is now considered one of the show places of the city. Everything was planned and much of the work was done by the rector himself. The vestry has now appointed a regular caretaker for the church grounds.

With all this material prosperity, there has been a corresponding revival of religious life, and the consecration of the church building was the culmination of two years of steady advance. Bishop Morrison consecrated the church, and the

consecration sermon was preached by the Bishop-Elect of Nebraska, the Rev. E. V. Shayler of St. Mark's Church, Seattle. The Rev. John M. Francis was master of ceremonies and the Rev. Coleman E. Byram also assisted the rector at the services.

Albany Summer School Program

ALBANY, NEW YORK.—The fourteenth annual session of the Albany Cathedral Summer School for the clergy is announced for June 23 to June 27. The Rev. Richard Morse Hodge, D.D., will lecture on Americanism; Professor Dickinson Miller, on "The Message of the Prayer Book for our Time"; Dean Ladd, on "The Social Task of the Church"; Professor Loring W. Batten, on "Four Studies in the History of Israel"; the Rev. Phillips Osgood will give a conference on mystery plays; Dean Richardson will speak on "The Spiritual Life of the Clergy" and Dr. Gardner, on "Recruiting for the Sacred Ministry."

During the past six years the average attendance at the school has been sixty-three clergymen representing twenty-two dioceses. The Rev. G. H. Purdy of Warrensburg, New York, will supply information in regard to the school.

G. F. S. to Meet in Cleveland

It has been announced that the Central Council of the Girls' Friendly Society in America will be held this autumn in Cleveland, by invitation of the Girls' Friendly Society of the Diocese of Ohio, Miss Marion A. Parsons, president. The dates for the meeting, October 2 to 7 inclusive, have been set with especial reference to the General Convention in Detroit. Plans for the program which are well under way indicate a series of unusually interesting sessions. Most of the meetings will be held in Trinity Cathedral.

NEW CASTLE CHURCH IS CONSECRATED BY BP. ISRAEL

Congregation Paid Off Parish Debt Last Easter

NEW CASTLE, PENNSYLVANIA—Trinity Church, of which the Rev. Bruce V. Reddish has been rector for the past three and a half years, was consecrated by Bishop Israel on Memorial Day. The sermon was preached by the Rev. J. Wilson Sutton, vicar of Trinity Chapel, New York City, who also preached twice the following Sunday. A number of clergy from all over the diocese were present and assisted in the ceremonies.

Trinity Church is one of the most beautiful churches in the diocese. It is built of limestone in the Gothic style and will seat about five hundred. It was erected during the rectorship of the Rev. Charles W. Tyler at a cost of some \$56,500 and was opened for worship in 1902. A considerable debt was incurred by the parish in its construction and it was not until this last Easter that this debt was finally wiped out through a special offering of \$7,000, which consisted largely of Liberty Bonds, and was made as a thankoffering for victory and peace.

Many improvements have recently been made, chief of which is a side altar in the south transept, which was given in memory of one of the parish's faithful children.

Last summer Mr. Reddish made himself much beloved in the town during the influenza epidemic by his faithful and unsparing ministrations in the parish and as a nurse in the hospital. The parish has entered upon an era of great prosperity.

In the evening Bishop Israel addressed a large gathering in the opera house where he was received with great enthusiasm by an audience that taxed the building to capacity.



ST. PAUL'S CHURCH AND RECTORY, COUNCIL BLUFFS, IOWA

ONE JAPANESE STUDENT ONLY BERKELEY GRADUATE

Professor Miller and Dr. E. M. Jefferys Speakers at Commencement

MIDDLETOWN, CONNECTICUT.—Commencement at Berkeley this year (June 3) was notable in several ways. Only one student was graduated, Umetara Uda, a Japanese student, a graduate of St. Paul's College, Tokyo. In his commencement address Dr. Dickinson S. Miller of the General Theological Seminary remarked upon this as symbolic of the generous and unique attention that Berkeley has given to the individual in its classes. "It reminds us also," he says, "of the infinite value of a single soul in the conception of that religion that the school exists to teach." The reason that only one man finishes his work this year is obvious. Every other member of the class of 1919 has gone into service in the army or navy. A number of these will return for the summer school and several will graduate in the fall.

The degree of bachelor of divinity was conferred upon the Rev. Edward Kimball Thurlow, of the Diocese of Massachusetts as of the class of 1912. He presented as part of his work for this degree the unusual subject of the Chinese language and literature, having been for several years a missionary in Anking. The degree of doctor of divinity was granted to the Rev. Samuel R. Colloday and the Rev. Theodore Sedgwick.

The preacher at the annual alumni service was the Rev. Dr. Edward M. Jefferys, rector of St. Peter's Church, Philadelphia. Dr. Jefferys spoke upon "The war, the English-speaking peoples and the Episcopal Church." He made a strong appeal for the continued and increasing friendship of English-speaking nations and their alliance as the only sufficient guarantee of the peace of the world. "Without such cooperation," he said, "the war is not won." He denounced in no unmeasured terms the efforts by propagandists to disturb this friendship and further misunderstanding and suspicion among those nations who have the English tongue as their common heritage and pointed out the privileges and responsibilities that rested upon the Episcopal Church as the Church that claims the common loyalty of all these nations.

At the business meeting of the alumni the following day Dr. Sedgwick was elected president to succeed Bishop Lines who declined to serve for another year; Dr. German, and Dr. Jefferys were elected vice-presidents and the Rev. Percy V. Norwood, secretary-treasurer, and as alumni preacher of 1920, the Rev. Erit B. Schmitt of the class of '86, rector of Christ Church, Ansonia. The newly elected alumni trustees are Dr. Colloday of Hartford, Dr. Frederick W. Harrison of Windsor and the Rev. J. Henry Fitzgerald of Brooklyn.

Announcement was made of the appointment of Mr. Horace Fort to the John Henry Watson Fellowship. Mr. Fort has returned from two years' service with the British Y. M. C. A. in India and East Africa and will be graduated from the school and enter upon his duties as fellow at the close of the summer session. The

Rev. Percy V. Norwood, former fellow on this foundation, has been appointed professor of liturgics. Mr. Norwood is a member of the class of 1911 and has spent sometime in study at Oxford University. He has been acting instructor in Old Testament at Berkeley for the last two years. The Rev. Frederic C. Lauderburn was elected to the chair of pastoral theology. Mr. Lauderburn has been special lecturer during the last term.

The annual ordination of candidates from Berkeley Divinity School was held on June 5 at Holy Trinity Church, Middletown, when Bishop Brewster ordained to the diaconate Horace Fort of Baltimore and Samuel Herman Rees of Philadelphia.

Thirteen Graduate from Philadelphia School

PHILADELPHIA, PENNSYLVANIA.—The senior class of the Church Training and Deaconess House graduated on May 27 and received their diplomas from Bishop Rhineland, president of the school, after Morning Prayer in the diocesan church. The sermon, defining dogma as teaching which the Church has authorized, was preached by the Rev. Dr. Anthony, S.T.D., a member of the faculty. The students were presented for graduation by Dr. Perry, warden of the school.

The thirteen students graduating are from twelve different dioceses. Four of them remain to take the post-graduate third year of elective studies, which now for the first time has been arranged and added to the two years of required studies. Three of the class will enter hospitals to take the three years course to become trained nurses. One enters the medical college of the University of Pennsylvania to become a physician. Another will take charge of St. Mary's School for Indian girls, Rosebud Reserve, South Dakota. Another will have charge of the mission at Sandy Ridge, Southern Virginia and another will undertake mission work in Eastern Carolina.

Seminary Changes Degree Requirements

The General Theological Seminary has announced some changes in the procedure for earning the B. D. degree. Hereafter this degree will be awarded only for work done in residence. Students who have completed with satisfactory grade the three years' curriculum for the diploma, may enter upon a fourth year of prescribed study for the degree. Those who enter the seminary with some knowledge of Greek and take the Hebrew courses may qualify for the degree in three years if they attain a grade of ninety per cent. It is thought that the requirement of residence and the provision of a variety of definite fourth-year courses will enhance the value of the degree.

No Sunday Movies for Huntington

HUNTINGTON, LONG ISLAND.—The church interests here won a victory at a recent meeting when the members of the town board, after discussing the proposition in executive session, voted against Sunday movies in the township. The Rev. C. E. Cragg, rector of St. John's Church, has been largely instrumental in preventing this misuse of Sunday.

ASK GENERAL CONVENTION TO EXTEND FRANCHISE

Petition Circulated to Admit Women to All Councils of the Church

The following memorial to General Convention is being circulated among the clergy and the laity of the Church. Signatures should be sent to Mr. Robert H. Gardiner, Gardiner, Maine:

We, the undersigned, respectfully request the amendment of Article I, Section 4 of the constitution of the Church by the omission of the word *layman* in the first paragraph, and the word *layman* in the second, in order that in the new efforts which are being made on every hand to increase the efficiency of the Church the full measure of the ability and earnestness of churchwomen may be put into service.

In the last five years the whole world has placed upon the willing shoulders of women an increasing responsibility for active participation in the struggle for world-wide freedom and democracy and for the new order, international, national, social and industrial which finds its basis and its hope in the fact of the Incarnation, and the great services which women have rendered have proved their practical capacity, their high ideals and their sense of public duty, and therefore in most of the civilized countries of the world and in a large part of the United States the full duties of citizenship have been imposed upon women.

Nor is the Church altogether lagging behind. The Representative Council of the Church of England, in adopting a plan for the fuller and freer self-expression of the Church, has voted by an overwhelming majority to secure the full help of women by giving them the franchise, and the same action has been taken by similar bodies in the Church of Wales and in the Episcopal Church of Scotland. In several of our own dioceses women are eligible and have sat as delegates in diocesan councils, and where the compromise of a house of church women has been adopted, the women have shown, by their energetic, intelligent and practical interest, not only that they are fully competent, but that the Church is incomplete without their help. To take two examples outside the Anglican Communion, the General Conference of the Methodist Church of Canada has given to women all the franchises and eligibilities which it gives to men, and the General Assembly of the United Free Church of Scotland has greatly enlarged the place of women in the councils of that Church.

The position of women has been greatly changed in the last generation, and the Church, if it is to be a vital force in the new world which we hope and pray will come, can no longer ignore that change. It is the part of wisdom and of simple justice to enlist the full powers of women in the efforts of the Church to maintain the Christian principles through which must be solved the problems of the home and family life, of public and private morality, of education which shall recognize God and His Church, of social and industrial relations, and of international peace and the orderly progress of civilization.

Many plans will be presented to this con-

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vention looking to splendid efforts to make it a still greater power in the nation and the world for the establishment of the Kingdom. Filled with great visions of what the Church may be and do for the Master's cause, the convention will adopt those plans, and the women of the Church will be expected to do at least half the work involved in carrying them into effect. Surely the convention would have gladly availed itself of the advice of those women in shaping those plans; to have had a share in the discussion would have been a great inspiration to the women and the means of greatly increasing their sense of responsibility. Strong men have too often remained aloof from the activities of the Church because they alleged that the Church had no such vision and energy as they found in secular activities. This convention especially will see great visions and will plan work which will demand and satisfy the desire of the strong man to put forth all his strength. An increasing number of earnest, intelligent, educated women are finding scope for their powers in work for the betterment of the world outside of distinctly church work. The Church must give them as full responsibilities as it gives to men to keep them from being satisfied with less than the highest opportunity for the use of their talents. The amendment we urge will set them free to devote themselves more efficiently to that betterment, because the Church, to which has been entrusted the only enduring motive and means for that betterment, will be able to avail itself of their experience and devotion, their special knowledge of the women and children who need the message and the help of the Church, their readiness to give all that they are, all that they have, for Christ and for His Church.

So the Church needs the representation of women in its legislative councils and executive boards, not to displace men, but to supplement their work, to set them an example of devotion and sacrifice, to give them new hope and courage and confidence that, with God's help, the problems of the world can be solved. The great need of the Church is faith,—faith that fears no difficulties, that counts no cost, and women have that faith. But, so long as they are excluded from the general and diocesan councils of the Church, they lack the full opportunity to make their faith a power.

In 1789, the American Church took the great step forward of admitting laymen to its legislative and executive functions that it might be truly democratic and equipped with all its powers. We pray that the convention of 1919 will complete that advance by enlisting the full help of all the members of the Church. If the councils of the Church can have an infusion of the idealism of woman, of her swift intuition of righteousness, of her readiness to spend herself to the utmost, we may be confident that the bounds of the Kingdom will be greatly enlarged.

American to Conduct Canadian Retreat

TORONTO, CANADA.—The Rev. C. H. Young of Christ Church, Chicago, will conduct a retreat for women at the Bishop Strachan School here from June 24 to June 28.

SPRING CONVENTIONS CLOSE WITH A FEW EARLY JUNE MEETINGS

Campaign for All Saints' School Reported in South Dakota; West Virginia Celebrates Double Anniversary; Easton Relinquishes Appropriation

The Last Conventions—The convention season is over. West Virginia met in Wheeling, and Easton met in Elkton on the first days of June, Minnesota met at Faribault May 27 and 28 and South Dakota at Huron on May 24, 25 and 26, and Western New York at Geneva on June 3 and 4. Reports have not come in yet from North Dakota, which met in Devil's Lake on the first three days of June, nor from Honolulu which met on May 24.

Financial Advances—As in other dioceses, a sound financial situation was revealed by the reports and the acts in these conventions. Easton voted to relinquish the appropriation of the Board of Missions of \$800 a year. The matter had been discussed quietly among some of the clergy during the past year but had met with little cooperation. After a spirited debate in which even the bishop joined adversely, the resolution offered by the Rev. J. D. Cummins of Centreville and backed by a group of the younger laymen and clergy was passed. A finance committee was organized with the Rev. Dunbar Gould of Cambridge as chairman to revise the diocesan budget and report next year. The report of the treasurer for diocesan missions showed a balance of \$2500, and the treasurer for the Pension Fund showed that 99 per cent of all assessments had been paid. Minnesota reported 100 per cent of these assessments paid the first of last March. Minnesota, among other things, decided to employ a diocesan educational secretary.

Western New York voted to appoint a financial secretary at a salary of at least \$3,000 a year, a layman to be appointed by the bishop, upon nomination of the Standing Committee, whose specific duties shall be to take charge of apportionments and assessments, and to assist the parishes in meeting their obligations. This diocese also adopted an amendment to the canons permitting missionary boards to enter into agreement with parishes and missions whereby the monies contributed shall be placed in the hands of the archdeaconry treasurer and the missionary board shall then become responsible for the salary of the incumbent. The proposed fund of \$200,000 in Western New York is to be divided between the trustees of the episcopate fund and the trustees of the parochial fund, the former for episcopal endowment and the latter for use at the discretion of the bishop and the standing committee.

Western New York Admits Women to Church Suffrage—Western New York amended its constitution so as to admit women to the franchise in parish meetings. A woman to be eligible must be over twenty-one years of age and must have been a regular attendant at the services and a regular contributor for at least a year. This franchise was extended by a large majority vote.

Nation-wide Campaign—All of these five conventions unanimously endorsed the Nation-Wide Campaign. The Rev. C. E. Betticher addressed the Easton convention, the Rev. Dr. Milton, West Virginia, and the Rev. F. J. Clark, South Dakota. Easton, after hearing an address on the increase of the ministry, decided that every clergyman in the diocese should preach one sermon a year on the subject.

Coadjutor for West Virginia—In West Virginia the question of a coadjutor was thoroughly discussed and finally referred to a committee. The alternative of dividing the diocese into two parts was considered and commended to the committee.

South Dakota—The feature of the South Dakota convention was the presence of the suffragan, Bishop Remington, who almost since his consecration has been in service overseas. Resolutions were passed in regard to redistributing the provinces of the western part of the United States. Both the women workers and the convention agreed to pay \$1500 toward the salary of the Bishop of South Dakota. Resolutions of appreciation were passed for those veteran missionaries, the Rev. and Mrs. A. B. Clark, who have worked for thirty years among the Indians and whose two sons are now following their example, one as superintending presbyter on the Rosebud Reservation and the other on the Crow Creek Reservation. At the children's mite box service, it was discovered that the *per capita* offering had jumped from 77c last year to 95c. St. George's, Redfield, won the banner from Grace Church, Huron.

Campaign for All Saints'—The addresses of the two bishops were intensely encouraging reports of the work the Church is doing in the great state of South Dakota and of the wonderful opportunities that face us. The most conspicuous and important undertaking reported by Bishop Burleson was the campaign now going on for the raising of \$200,000 for All Saints' School. One half of this will be known as the "Helen S. Peabody Endowment," the other half to be used to finish the Bishop Hare memorial building and make other necessary improvements in the property that it may be brought up to modern standards, and to provide for increased accommodations. The Hon. C. H. Burke of Pierre has been secured as the manager of the campaign. He has left his home, set up his headquarters in Sioux Falls, and is devoting his entire time to the undertaking. Half of the sum is being asked from the city of Sioux Falls, and the other half from the state at large. All Saints' School is, perhaps, the most valuable agency of service which the Church possesses in South Dakota.

The Niobrara Instruction Course—His report of a new venture among the Indians was also full of encouragement. It is "The Niobrara Course of Instruc-

tion." Dr. Bradner the General Board of Religious Education kindly sent to the Niobrara Convocation last year. He held long conferences with the workers among the Dakotas and devised a plan of instruction to run through five years, based on the Catechism and the Christian Year. It is printed weekly in a leaflet in both languages, and is being taught each Sunday in the church service in place of the usual sermon. Thus the congregation receives instruction which the parents are supposed to take home to their children, and the workers in their calling keep in touch with the progress of the work. It is an interesting experiment in the instruction of a simple folk who speak a foreign language. The course has been in operation only since January, but it seems to be meeting with great success.

Bishop Brent Urges His Convention Not to Forget the Roman Catholics—In his convention address, Bishop Brent made a strong plea for unity. "The balance of the Christian world is ready for a peace conference," he said, "and it should be convened at once."

He urged churchmen not to forget the Roman Catholic Church in their deliberation in regard to unity and continued: "As we are refused official representation to present our case, the best advocates of Roman Catholicism should have a hearing at our conference." Bishop Brent declared that there is little appreciation by the Protestant Churches of the merits of the Roman Catholic Church. "In view of the fact that the overtures of your representatives have been repelled by the Pope, I do not say by the Roman Catholic Church," he added, "we cannot sit impassive when lovers of Christ and His unity approach us."

Bishop McElwain's Address — The Bishop of Minnesota sounded a most optimistic note in his address. Among other things he said:

"This is the year of the meeting of the governing legislative body of our Church, the General Convention. Innumerable questions will come before it, but I am hoping and praying that grace will be given it to enable it to choose between essentials and non-essentials in this day of judgment and reconstruction. However important Prayer Book and hymnal revision and canonical amendment may be, there are other matters, notably—church expansion and Christian cooperation—which should take precedence at this time.

"Now, if ever, the Church should seek to make her full contribution to the Christianizing of our land. Now, if ever, we must try to find means by which we can bring to bear on the social, moral and political conditions of our country the united forces of American Christianity.

"The Nation-wide Campaign is the attempt to meet the first need. The Inter-Church World Movement is the attempt to meet the second.

"In connection with the whole effort looking toward Christian unity, I wish to endorse heartily the outline of the concordat proposed by certain representatives of our Church and of the Congregational body. There are, doubtless, difficulties in

the working out of details, but the spirit and purpose behind the plan are so evidently full of brotherliness and sincerity that I have hailed it with joy. None of us can lightly refuse to look with seriousness upon these efforts."

West Virginia Celebrates Anniversaries

—The West Virginia convention celebrated a double anniversary when it convened in St. Matthew's Church, Wheeling. On Ascension Day a service in memory of the late Bishop Peterkin was held to commemorate his consecration in that church on Ascension Day forty-one years ago. The sermon was preached by the Rev. Jacob Brittingham, D.D., one of the senior presbyters of the diocese. But it was also a hundred years since Bishop Chase of Ohio first held services in the old court house in Wheeling and so laid the first stone in the upbuilding of the parish. Among the rectors of St. Matthew's have been Dr. Swope and Bishop Thomas of Wyoming. The present rector is the Rev. R. E. L. Strider.

Women's Meetings—South Dakota held its meeting of women workers simultaneously with the diocesan convention. Miss Mary B. Peabody, for many years their president, resigned and Mrs. W. P. Remington, the wife of the suffragan bishop, was elected to fill her place. Mrs. J. H. Gates was elected secretary-treasurer. In West Virginia the Woman's Auxiliary held its annual meeting at the same time as the convention. The Vermont Woman's Auxiliary held its annual meeting in Middlebury on May 20-21. The bishop coadjutor of the diocese presided. Mrs. George Biller was the speaker of the afternoon; she took as her subject the difficult conditions of the western missionary. The Rev. Thomas Burgess, the new immigration secretary of the Board of Missions, spoke in the evening on the subject of the alien races in our midst.

Diocesan Elections—Diocesan elections were as follows:

IN EASTON, deputies to General Convention: the Rev. Messrs. S. S. Hepburn,

Dunbar Gould, Henry Davies and J. D. Cummins; Messrs. Dudley Roes, Hopper B. Gibson, William Cooper and Thomas Massey. Alternates: the Rev. Messrs. S. A. Potter, Henry Martyn, S. A. Williams and H. D. Cone; Messrs. E. B. Hardcastle, E. T. Collins, S. A. Shannahan and Thomas Wallace.

IN MINNESOTA, deputies to General Convention: the Rev. Dr. Freeman and the Rev. Messrs. C. C. Rollitt, A. E. Knickerbocker and E. M. Cross; Messrs. W. H. Lightner, H. C. Theopold, E. H. Foote and J. R. Vanderlip. Alternates: the Rev. Messrs. W. S. Howard, E. N. Schumuck, C. E. Tuke and G. S. Keller; Messrs. G. N. A. King, H. B. Smith, C. B. Lyon and P. M. Meyers. Standing Committee: the Rev. Messrs. A. G. Pinkham, E. N. Schumuck, F. F. Kramer and F. L. Palmer, and Messrs. C. B. Lyon, J. A. Latta, W. G. Whitehead and Paul Myers.

IN SOUTH DAKOTA, deputies to General Convention: Dean Woodruff and the Hon. J. H. Gates. Alternates: the Rev. Paul Roberts and the Hon. G. W. Burnside.

IN WEST VIRGINIA, deputies to General Convention: the Rev. Dr. S. S. Moore, the Rev. Messrs. R. E. L. Strider, R. S. Tyler, Archdeacon Spurr; Messrs. B. M. Ambler, C. A. Miller, Charles Cabell and Dr. Aschman. Alternates: Archdeacon Christman, the Rev. Messrs. J. S. Alfriend, Jacob Brittingham and Dudley Boogher; Messrs. C. L. Thompson, R. E. McCabe, C. A. Homer and Judge Ewing.

IN WESTERN NEW YORK, deputies to General Convention: the Rev. Dr. C. A. Jessup, the Rev. D. L. Ferris, the Rev. J. C. Ward, the Rev. Dr. W. A. R. Goodwin, the Hon. A. B. Houghton, the Hon. J. L. O'Brian, Messrs. J. M. Prophet, DeL. Rankine. Alternates: the Rev. Dr. C. M. Sills, the Rev. Messrs. P. Cushing, C. J. Davis, P. W. Mosher, and Dr. deLancy Rochester, Messrs. H. C. Curtiss, M. M. Ludlow, Jr., L. Stockton. The Standing Committee: the Rev. Dr. C. A. Jessup, the Rev. C. J. Davis, the Rev. Dr. C. M. Sills, the Rev. Dr. W. A. R. Goodwin and the Hon. S. S. Brown, Messrs. A. C. Walker, DeL. Rankine, J. M. Prophet.

Our Weekly News Letters

New Vicar For Holy Trinity—The Rev. Samuel M. Dorrance has accepted an invitation to become vicar of the Church of the Holy Trinity in St. James' Parish, New York City, and will begin his new work September 1. Mr. Dorrance was for a number of years rector of St. George's Church, Central Falls, Rhode Island, and for a year or more has served as chaplain in the United States Army at Jefferson Barracks, Missouri. Mr. Dorrance will succeed the Rev. James V. Chalmers, who has been vicar of the Church of the Holy Trinity for more than twenty-one years.

Mr. Dorrance is a graduate of Harvard and of the Cambridge Theological School. He is a son of Mr. Samuel R. Dorrance of Providence, a well-known layman and member of the General Convention. Mr. Dorrance has refused a number of calls to

other parishes in order to accept this work.

Welcome Home Dinner at St. James', Fordham—A welcome home dinner to returned soldiers and sailors on the honor roll of St. James' Church, Fordham, the Rev. De Witt L. Pelton, Ph.D., rector, was given on May 28, under the auspices of the Men's Club. There are eighty-eight names on the honor roll and some forty men in service were present.

Fine Confirmation Class at Nyack—Bishop Francis has been taking confirmations in the diocese for nearly a month. On June 1 at Nyack he confirmed a class of fifty-nine in Grace Church. Thirty-six were adults. This seems to be typical of the excellent work the rector, the Rev. Alfred Longley is doing in the parish.

MARGARETTA MILLER.

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CHICAGO

Commencement at the Western Seminary—The commencement of the Western Theological Seminary was held at Wheeler Hall on May 22. In the absence of Bishop Anderson Bishop Morrison presided and conferred the diplomas and degree. Four students graduated this year: Harold Raoul Flower, B.A.; Edwin Viets Griswold, Edward Potter Sabin, B.A., and Franklin Cox St. Clair. The degree S.T.B. was conferred upon the Rev. Charles Pomeroy Otis, B.A.

Forty-two alumni were present at the annual alumni dinner. Bishop Morrison and Bishop Griswold were guests of honor. Both bishops made short speeches, which were followed by talks on the war by the Rev. Geo. C. Stewart and the Rev. Brian McCormick. The Rev. Victor Hoag spoke of his experiences at the spruce camp in Washington. Mr. Edwin V. Griswold spoke on behalf of the graduating class.

The Spring Ordinations—The spring ordinations took place at St. Luke's Church, Evanston, on Ascension Day. The sermon was preached by the Rev. C. H. Young. Bishop Griswold ordained five candidates to the diaconate, Mr. Harold R. Flower, Mr. Edward V. Griswold, Mr. Edward P. Sabin, Mr. Franklin C. St. Clair, and the Rev. D. R. Mathews. The Rev. Mr. Mathews has for some years been pastor of a congregation of the Church of the Disciples, in the city, and at the present time holds the chair of Old Testament at the Union Theological Seminary.

Acolytes Service—On the evening of Ascension Day the annual acolytes service of the city parishes was held at Christ Church, Woodlawn. About two hundred boys, vested, were in the procession, with a cross and torches from each church. The Rev. Frederick S. Fleming, of the Church of the Atonement, was the preacher.

Lake Geneva Missionary Conference—A meeting of former delegates to the Lake Geneva Missionary Conference was held on May 16, to meet Mr. Frank B. Bachelor, executive secretary of the Interchurch World Movement, which now conducts the conference. Points of interest to Episcopalians are that Dr. Patton has been secured by the conference, and that the program committee hopes to have Miss Lindley on the faculty. To church people the appeal of Lake Geneva is naturally not the same as when there was no conference of our own in the Mid-West, but there may be some still who wish to specialize in missions and for that, or some other reason, will attend the conference in its fifteenth year. Any one wishing for information about the Episcopal group is asked to write to Deaconess Fuller, 206 South Lincoln street, Chicago.

St. Paul's-by-the-Lake Plans New Church—Some years ago the church of St. Paul's-by-the-Lake acquired a fine lot at the corner of Ashland and Estes Avenues. Since then a parish house has been built there, but the people have continued to worship in an old and unsatisfactory church building a short distance away. It has

just been announced that the old church building has been sold, and that plans are being discussed for a new building. In the meanwhile the people will worship in the parish house, where a chancel and altar have been arranged. The Rev. Henry N. Hyde, who is rector of the parish, has been in the diocese for about a year, coming here from Little Rock, Arkansas.

Woman's Auxiliary Meets—The annual corporate communion of the Woman's Auxiliary was held at Grace Church, Oak Park, on Ascension Day. Bishop Howden was the preacher. The auxiliary of the diocese some time ago set \$10,000 as the goal for their part of the United Offering, to be presented at the time of the General Convention this fall. When the total amounts already raised were reported at this meeting, it was found that they already exceeded the mark which had been set, so a new effort is being made to raise as much as possible in excess of the \$10,000 before October.

CHARLES L. STREET.

PHILADELPHIA

Sunday Sports in City Parks—For the last two Sundays the Park Commission has allowed the public to play baseball and tennis in the parks in the afternoon. This has never been done before. It seems to be contrary to the Sunday laws of the city. The Park Commission has taken the law into its own hands, and granted the freedom that seemed to be the desire of thousands.

Some of the clergymen of the protestant denominations, and members of the Sabbath Day Association threaten prosecution of the park officials. There seem to be four courses of action open to those who are opposed to the opening of the parks to play: (1.) A prosecution of those who play tennis or baseball. Technically, they are law breakers, and could be arrested for their actions; (2.) Prosecution of the Park Commission, by the attorney general of the state; (3.) Prosecution by the district attorney of the city; (4.) Arrest of the Park Commission on a charge of conspiracy and inciting others to violate the "blue law" of 1794.

On Sunday June 1 petitions of protest were circulated and signed in many churches: one was an Episcopal Church. In many places prayers were offered for guidance in the matter.

The Victory Festival—A Victory Festival under the auspices of the Diocese of Pennsylvania was held in the Academy of Music on June 10 and 11. Nothing like this celebration has ever been undertaken by the diocese before. All the churchly solemnity of a great *Te Deum* of thanksgiving, coupled with dramatic orchestral and choral effects formed the background of a service at which patriotic addresses and the reading of a memorial poem were the features. The celebration was in charge of a committee of twenty-seven, composed of nine of the clergy, nine organists and nine laymen.

On Tuesday June 10, Dr. Manning of New York was the speaker. On Wednesday Major General Wm. G. Price, Jr., was

the orator. On both evenings a memorial poem by the Rev. J. M. Gilbert of West Chester was read. This poem was awarded the first place in competition. A thousand voices from the choirs of the diocese rendered music especially composed for this occasion. On both evenings the bishop and clergy marched in their vestments, and sat together on the stage.

Spring Meeting of the Brotherhood—The Philadelphia local assembly of the Brotherhood of St. Andrew was held at St. Martin's-in-the-Field in Chestnut Hill on Saturday afternoon and evening June 7. The junior session was at four. At five there was a service in the church, at which an address was made by the rector of Grace Church, Mount Airy, the Rev. T. S. Cline, who has just returned from service as a chaplain overseas.

The speaker at the evening meeting was Mr. Franklin Spencer Edmonds. Mr. Edmonds has been most active overseas with relief and educational work, both with the Y. M. C. A. and the "Khaki College."

IRVING A. MCGREW.

BOSTON

United Offering Service—The annual United Offering service for the women of the diocese was held on Thursday morning, June 5, at the Cathedral Church of St. Paul. The Rev. Dr. Endicott Peabody of Groton was the special preacher.

Memorial Service for British Societies—A memorial service for Englishmen who gave their lives in the war was held at Trinity Church last Sunday afternoon with the Order of the Sons of St. George and the Daughters of St. George attending. The Rev. Edward T. Sullivan of Newton Centre delivered the oration.

Conference for Church Work—The Conference for Church Work, formerly held in Cambridge, will be held this year at Wellesley College, Wellesley, June 19 to 30. The conference is intended for instruction and training in the spirit and method of church work. There are to be lecture courses on the Bible, Church history, personal religion, reconstruction, social service and the Church's mission, and there are to be classes on how to teach. The registration fee is \$5. Applications for registration or further information may be made to Miss Marian DeC. Ward, 415 Beacon Street, Boston.

Ascension Pageant—At St. Luke's Church, Chelsea, on the Sunday evening after Ascension, an Ascension pageant, written by the rector, the Rev. G. A. Barrow, Ph.D., was presented in the parish church by members of the congregation. The pageant was a remarkable success and attracted great interest in the community.

Funeral of the Rev. Reuben Kidner—In the parish leaflet Dr. Mann describes Mr. Kidner's funeral as follows:

"That was a great and notable congregation that gathered in the church last Sunday afternoon for the burial service of the Rev. Reuben Kidner. Over 1400 people were present. All sorts and conditions of men and women were there, high and low, rich and poor, old and young. It was a wonderful expression of affection for the man, and it bore eloquent testimony to the

extent to which that quiet life had touched all classes in the community. What a power there is in a long and faithful pastoral ministry, and above all, what un-failing attraction there is in the life of a good man! After all it is the Christian saint who is the one unanswerable argument for the Christian religion."

CHARLES CHASE WILSON.

CENTRAL NEW YORK

Chaplain Returns to Former Parish—

The Rev. Harrison W. Foreman has accepted a recall to Emmanuel Church, Norwich, from which parish he resigned when he was appointed to an army chaplaincy at the beginning of the war. The salary has been increased to \$1,800. He will enter upon his duties on September 1. The Rev. J. Winslow Clarke is acting as locum tenens.

A New Parish—All Saints' Church, Johnson City, recently organized, has become self-supporting, and has been admitted into union with the convention of the diocese. The Rev. T. Raymond Jones will be the rector, and will have a curate for the work in Endicott which he also carries on.

Work Among College Men—The Rev. Cyril Harris, recently appointed student pastor at Cornell University, addressed the diocesan convention upon his work. He not only has the care of the students in Ithaca, but also is charged with the duty of ascertaining the conditions of student life in the eastern colleges and of recommending a suitable scheme of action. There are more than five hundred members of this Church among the students at Cornell. He attempts to see every such student during the first week after he enters, and enters into the college religious life. He finds three problems in securing regular church-going on the part of students, viz: the arrangement of a suitable hour; the fact of a college chapel on the campus with its schedule of interdenominational services; and the habit among students of dedicating Sunday mornings to sleep.

THEODORE HAYDN.

NORTH DAKOTA

Dean Kloman Returns—Dean Kloman, who has been in service overseas since last June as Red Cross chaplain, was given a most cordial welcome by the congregation of Gethsemane Cathedral, Fargo, upon his return the third Sunday in May. An informal reception was arranged in the crypt to which not only the congregation but friends generally were invited. An exceedingly interesting program had been arranged and the dean was called upon to give an account of some of his experiences in France. As he had been on the French front around Montdidier through the summer and later on the American sector, with Mobile Hospital Number 1 along the firing line at Verdun and through the Argonne, he had many interesting incidents to relate.

During Dean Kloman's absence the Rev. L. H. Ewald, who is in deacons orders, assisted the bishop with the work of the

cathedral. Mr. Ewald will soon be advanced to the priesthood and assigned to the mission at Lisbon.

Preparations for a New Rector—St. Matthews Church, Linton, has just purchased a very comfortable and adequate rectory, conveniently located. This congregation, which is at present without a rector, has shown commendable zeal not only in holding together but in going forward in the purchase of a home in which to house the new rector when able to secure one. This kind of zeal deserves reward. May they soon have a permanent pastor.

The Rev. A. H. Beer, who has been serving for the past year or more as deacon in St. Stephen's Parish, Casselton, was advanced to the priesthood on April 15 by Bishop Tyler. The ordination occurred in St. Stephen's Church, Casselton. The candidate was presented by the Rev. J. S. Brayfield and an impressive sermon was preached by the Rev. C. H. Brown of Mandan. Mr. Beer will continue in charge of the parish at Casselton where he is doing aggressive work along sound lines. There is a bright outlook for this parish under such leadership. Mr. Beer comes to us from the Methodist ministry. He is leaving his parish in June for a visit to his parents in Coventry, England.

RHODE ISLAND

Remarkable Confirmation Class—One of the largest classes in the history of the diocese was confirmed by Bishop Perry, on Sunday evening, June 1, at St. Luke's Church, Pawtucket, the Rev. Arthur J. Watson, rector. The class numbered one hundred and eleven persons, divided almost equally between the sexes, and ranging in age from eleven to sixty years. Thirteen were from other communions. During the service a second service was held in the basement to accommodate the throng attending the church.

During the past five weeks the rector has been conducting a modified form of mission and class in personal religion, with crowded congregations on Sunday and weekday evenings. While the church has been renovated and beautified the past year at considerable expense there is urgent need of a new and larger edifice with parish house facilities. The phenomenal growth of the parish is largely due to the enthusiastic leadership of the present rector.

St. Andrew's Industrial School, Barrington—On Memorial Day, St. Andrew's Industrial School, Barrington, a diocesan institution caring for sixty-two homeless boys, kept open house for many interested friends who came to visit it from all parts of the diocese. Mr. Albert L. Miller presided at the annual meeting of St. Andrew's League, an auxiliary organization comprising members of young men's clubs in twelve parishes in the diocese, who presented \$200 as their annual gift to the school. Bishop Perry made the address at the noon meeting in the gymnasium, when the year's prizes were given to the boys, and a message of remembrance was

sent to the Rev. William M. Chapin, founder and warden of the school, now ill in the South.

Annual Conference of G. F. S.—Many associates and members of the Girls' Friendly Society journeyed from all parts of the diocese to attend the annual conference Saturday afternoon, May 24, at Christ Church, Lonsdale. Bishop Perry made an address, and the sermon was preached by the Rev. Frederick S. Penfold, D.D., the new rector of St. Stephen's Church, Providence. Most of the delegates remained for supper and a social evening.

British Empire Day—British Empire Day and the hundredth anniversary of the birth of Queen Victoria were observed on May 25 by the British societies of Providence and vicinity with a parade and special evening services at Grace Church and All Saints' Church. At the former the rector, the Rev. Philemon F. Sturges preached, and at the latter the preacher was the rector, the Rev. Arthur M. Aucock, D.D. Martial music prevailed at both services.

St. Mary's Orphanage—At the annual meeting of St. Mary's Orphanage, a diocesan institution for homeless children and babies, at Grace Church parish house, May 26, the reports showed that the orphanage is caring for sixty children. During the past year its crowded buildings have allowed the admission of less than twenty new children, while one hundred and twenty-five have been turned away. Steps were taken at this meeting for the erection of new buildings, for which a building fund of \$12,000 has accumulated.

Rural Work in the Diocese—Rural work is steadily extending through the western section of the diocese. Deaconess Dahlgren and Deaconess Gillespie of the diocesan missionary staff have added villages and isolated families to their circuit of summer visitations and correspondence courses until now they are in touch with seventy-five families and one hundred and three children, who are far removed from all other church ministrations. In the five years of their rural work the deaconesses have brought seventy-four to baptism and thirty-three to confirmation.

Woman's Auxiliary—The quarterly meeting of the Rhode Island branch of the Woman's Auxiliary was held at St. Mark's Church, Warren, on May 27, with a good attendance. Addresses were made at the morning session by Bishop Perry, the Rev. Dr. Arthur R. Gray, of the Church Missions House, and the Rev. Dr. Frederick S. Penfold, of St. Stephen's Church, Providence. Mrs. William Hoppin presided at the afternoon session, when reports were rendered from the different departments of work.

JOSEPH M. HOBBS.

WESTERN NEW YORK

Kirkpatrick House, Cuba, for Old Ladies' Home—By the will of the late Mrs. Bell K. Waite a house and grounds in Cuba were given to the Diocese of Western New York for the purpose of establishing an old ladies' home. An endowment of \$26,500 has been put in the

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care of the trustees of the parochial fund of the diocese. A local corporation has been formed at Cuba to manage the home. In the past month the parishioners of Christ Church have raised \$1,400 to finish furnishing and refitting the building. The home will be opened as soon as the improvements are completed.

WESTERN MICHIGAN

Encouragement—Lent and Easter seem to have brought to Western Michigan a splendid awakening to new and vigorous life. "As thick as tale comes post with post" bringing good news of progress. A hasty summary of the reports shows a spiritual Lent and glorious Easter to have been practically the unanimous experience.

Large Gifts—Assuming generally that the congregations were large and devout, a reference to the offerings may serve best to indicate the prevailing enthusiasm. At St. Thomas, Battle Creek, the offering of \$1400 was \$400 larger than asked for, and the Church School mite box offering was \$200 the largest on record in the parish. At St. Mark's, Coldwater, there were ten baptisms on Easter Even, and 172 persons made their Easter Communion out of 179 enrolled communicants. By the will of Mrs. J. B. Pearce, \$500 has been added to the endowment fund. The new rector, the Rev. G. S. A. Moore, expects to be released from the United States service and to enter upon his rectorship about June 1. At St. Luke's, Kalamazoo, the services were splendidly attended even in a pouring rain at the early Communion, the congregation made an offering of over \$10,550, paying off all debts and providing for needed repairs, while the Church School gave an additional \$319 for missions.

Akeley Hall—The diocesan church school for girls, Akeley Hall at Grand Haven, will hold its annual commencement June 3. In the absence of the bishop in Europe, the Rev. G. P. T. Sargent will present the diplomas, the address to the graduates will be given by Dean Potter of St. Mark's, Grand Rapids, and the Rev. Walter F. Tunks of Muskegon will deliver the baccalaureate sermon.

Chaplains in the Movies—Some recent moving pictures are being shown about the country presenting the Michigan troops of the 126th Regiment, 32nd Division, in the preparatory camp at Waco, in training in France, and finally in their parade at their welcome home in Grand Rapids. Chaplain F. S. White, formerly dean of St. Mark's, and Bishop McCormick's son, Chaplain J. Brian McCormick, are both featured with words of praise.

Interesting Records for Lent and Easter—At Holy Trinity, Manistee, the Easter offering was devoted to paying the missionary apportionments. At Trinity, Marshall, Holy Week and Easter services were richly devotional, the church offering was the largest on record, and the school which has grown from twelve children a year ago to an average attendance of over seventy, gave \$25. A purse of \$100 was also presented to the rector and his wife. It is noteworthy that in this parish the Friday evening Litany, followed by con-

firmation instruction, began in the chapel but attracted such numbers that it was found necessary to transfer the services to the church.

At St. Paul's, Muskegon, nearly all the three hundred members of the parish made their Easter Communion and gave a special offering of \$800. At the Church of the Epiphany, South Haven, the Rev. Kenneth Ives Rice became priest-in-charge at the beginning of Lent. The Easter offering was large enough to clear the mission of all indebtedness and leave a balance toward the parish house fund which now amounts to about \$2,000. The mission is hoping soon to be admitted into the union with the diocese as an incorporated parish.

During the Bishop's Absence—Bishop McCormick is not likely to be home again from France before August. Meanwhile the Standing Committee, the Board of Missions, the archdeacon, and all other workers, are doing all in their power to prove their loyalty, to encourage the missions, to fill the vacancies, and make the bishop a "proud and happy man" upon his return, manifesting their love for him by their acts.

F. O. GRANNIS.

WEST VIRGINIA

Death of Mr. Martin—St. Ann's, New Martinsville, has suffered a great loss in the death of its senior warden, Samuel Riggs Martin. He was a member of the business committee of St. Ann's while it was a mission and a vestryman since it has been a parish. He had been senior warden of the parish since 1898. He was born in 1830 and was the son of the founder of the town.

G. PHILIP JUNG.

PANAMA CANAL ZONE

The Rev. H. R. Carson Returns—After an extended leave of absence of upwards of four months, spent mostly at Sewanee, Chaplain Carson has returned to the field and resumed his work as a government chaplain and representative of the Board of Missions. He left New York May 3 on the *Panama* and had the pleasure of renewing old acquaintances at Port au Prince, Haiti, where his steamer made a long stay. Learning of his presence in the harbor, several of the native clergy extended him the courtesy of special calls on his steamer. The recent visit of the Rev. Dr. Arthur R. Gray and the Rev. Dr. W. L. Bevan to Haiti was uppermost in the conversation of the local clergy and all were keenly appreciative of the significance of the coming of the two distinguished churchmen.

Visitation of Bishop Knight—The bishop in charge of work on the Isthmus has sent word of his intention to start upon his regular visitations immediately after June 25, coming from New York in company with Mrs. Knight. The disturbed conditions of travel during war time have made it impossible for the bishop to observe his rule of at least one annual visit, sometimes two, and he will be eagerly welcomed by all.

Addresses on the Work—Chaplain Carson had an opportunity of presenting the needs of the field to the mission study class

of St. Matthias' Church, Philadelphia, and St. John's Church, Somerville, New Jersey, as well as to informal Woman's Auxiliary meetings in various parishes and it is proposed that he return to the States in the fall to take part in the Nation-Wide Campaign of the Board of Missions. There are significant conditions here which it is felt he can best present to the Church and make the appeal which is a long time overdue.

LONG ISLAND

Dr. Jackson Resigns—At the morning service on May 25, the Rev. Townsend Glover Jackson, D.D., rector of St. Paul's Church, Flatbush, announced his resignation after thirty years of service. When Dr. Jackson began his work he had one hundred communicants; he has now over sixteen hundred. The property on which the rectory and church (which has been enlarged twice) stand is entirely free of debt, while the Church of the Holy Apostles, now independent, was started by St. Paul's. Dr. and Mrs. Jackson are greatly beloved and his resignation, which failing health makes necessary, was accepted with the deepest regret.

The Rev. Wallace J. Gardner, chaplain of St. Paul's School, Garden City, has been chosen at Dr. Jackson's request as his successor.

Church Club Lauds Bishop Greer—Surrogate G. A. Wingate, formerly Brigadier General in the 27th Division, and the Rev. J. C. Welwood, rector of the American Church at Dresden, addressed the members of the Church Club at the monthly meeting. The club went on record as approving the Nation-Wide Campaign. Resolutions in memory of Bishop Greer were unanimously adopted.

Sixtieth Anniversary of St. Matthew's—The sixtieth anniversary of the Church of St. Matthew, Brooklyn, was observed on Sunday, May 25, with special services and on Monday with a reception and entertainment which took the form of an historical review of the parish. Pictures of the founders of the parish, as well as many of the workers, were thrown upon a screen. A purse of gold was presented to the rector, the Rev. F. W. Norris, D.D., and a bouquet of American Beauty roses to Mrs. Norris.

The church has had six rectors. Dr. Norris has been with the parish nineteen years, and in that time the church has been entirely freed of debt and can report progress in every direction.

The Rev. Andrew C. Wilson's Anniversary—Ascension night, May 29, was the tenth anniversary of the rector of St. Paul's Church, Clinton street, the Rev. Andrew C. Wilson, who has served for this time without any stipend, all the income from the endowments and other sources being used for the maintenance of the building, and the work conducted in the parish.

The Rev. S. B. Blunt, D.D., was the special preacher and, as has been the custom on this night since the beginning of the war, each member of the congregation brought a red rose and left it at the foot of the war altar, in memory of those who have fallen in battle. MARY E. SMYTH.

COLORADO

As a mark of appreciation of his long service, the congregation of St. Stephen's Church, Denver, has presented the Rev. H. R. A. O'Malley with a check wherewith he is to purchase an automobile. The Masonic Palestine Lodge, of which he is a member, had a hand in the gift and attended the service at which the presentation was made. The confirmation class of this year is the largest ever presented at St. Stephen's.

Reports of Easter Offerings throughout the diocese show satisfactory but incomplete figures as follows: St. Mark's Denver, \$1,885; Grace Church, Colorado Springs, \$1,135; Ascension, Denver, \$1,100; Boulder, \$740; Greeley, \$635; St. Barnabas, Denver, \$600; St. Thomas, Denver, \$550; St. Peter's, Denver, \$205, in addition to the cancellation of a mortgage of \$1,500 about the same time.

Sunday Schools—A standard of excellence based upon marks given for observation of certain points has been suggested for the Northern Deanery of Colorado. Notable amongst these points are public catechizing by the clergy or their appointees, punctuality in opening and closing, teacher training and regular children's services in church.

Union Gathering at St. John's Cathedral—On May 11 the various Sunday Schools made their annual appearance to offer their missionary lenten offerings and pass in review before the bishop. Evergreen with twenty-two scholars led the way with an average offering of \$5.78, beating St. Barnabas, Denver, which has excelled the rest for six years past, aggregating in that period a total of \$2,200 subscribed for the missionary work of the Church. The banner for representative attendance on the day of presentation was won by St. Luke's, Montclair, with 100% of scholars on hand.
G. H. HOLORAN.

BRAZIL

Church Development in Rio de Janeiro—Two new departures were made recently by our three parishes in Brazil's beautiful capital, one being a convocation of the clerical and lay workers of this archdeaconry, the other the introduction of the Three Hour Service on Good Friday. Both experiments were decidedly successful.

Archdeaconry Convocation—On April 9, in the Church of the Redeemer, occurred a profitable conference of our church-workers under the presidency of Dr. Meem, Archdeacon of Rio, the meeting being the first of its kind in the Brazil mission. The various parish activities were outlined by delegates, representing their respective vestries, Sunday Schools, Woman's Auxiliaries, and young peoples' societies. It was indeed inspiring to hear so many voices unite in singing appropriate hymns and in repeating the creed.

The meeting showed better than anything else could have done both the extent and the oneness-of-aim of the Church's varied activities. In this field, which was entirely unoccupied by our Church ten

years ago, we now have three organized parishes, all admirably located, five Sunday Schools, ten preaching stations, nearly four hundred communicants, and property to the value of \$42,000. To care for such an extensive work properly it is obvious is too much for the present staff of three clergymen, and it would be impossible to carry it on at all were it not for the enthusiastic cooperation of the laity.

We plan to have three such convocations per year, meeting by turn in the different parishes.

Holy Week—Holy Week has naturally been marked from the first by special services; but the Three Hour Service on Good Friday was introduced for the first time this year in the Church of the Redeemer and in Trinity Chapel. It was well attended in both, the people entering

sympathetically and reverently into the solemn commemoration. Various members expressed the opinion that no observance could be more appropriate or impressive.

Miss Packard's Absence—We feel keenly the absence from us of our only woman missionary, Miss Mary Packard, who sailed for home on the S. S. *Vauban* on April 8. Miss Packard has dedicated herself to the Brazil mission almost from its beginning, coming out as a pioneer worker twenty-eight years ago. The success of the enterprise is in no small degree due to her faithful, untiring labors, especially in various Sunday and parochial schools and in the Woman's Auxiliary. She leaves here a host of friends and admirers whose lives have been touched and blessed by her Christian ministrations.

FRANKLIN T. OSBORN.

English Church News

New Bishop of Chichester—Approval, but nothing like enthusiasm, has been evoked by the translation of Dr. Burrows, Bishop of Truro, to the Bishopric of Chichester. Dr. Burrows, who is sixty years of age, has been at Truro seven years. He was previously Archdeacon of Birmingham under Bishop Gore, and in this capacity did a great work in organizing the new Diocese of the Midlands. As a bishop, he has never fulfilled the high hopes of his friends. He is a scholar of repute and a proved organizer, but I fancy owing to his somewhat brusque and unsympathetic manner, he has failed to win the hearts of the Cornish people. At any rate, as the bishop puts it frankly himself, he welcomes this "opportunity of making a fresh start."

A Difficult Diocese—Truro bishopric comprising practically the county of Cornwall, was reconstituted as a separate diocese in 1876. Methodism in its old type is very strong throughout the diocese and this fact makes it an exceedingly difficult diocese to work. Dr. Benson, afterwards Archbishop of Canterbury, was the first bishop. His charming personality and outstanding abilities as a leader, made a profound impression upon the new diocese, which he succeeded in welding together in a remarkable way. Dr. Benson was followed by the saintly George Wilkinson, one of the greatest spiritual forces of his day. Dr. Wilkinson was essentially a mission preacher and he thoroughly understood the emotional Cornish temperament. It was no wonder, therefore, that the Methodists and other nonconformists flocked to hear him and claimed him as their bishop. Unfortunately his health suffered and he was advised to go north, and when he was offered the See of St. Andrews, in connection with the Episcopal Church in Scotland, he accepted the offer. George Wilkinson was succeeded by Dr. C. W. Stubbs who was elect preacher at Harvard in 1900. He was a profound scholar, but he never gripped the diocese as Bishop Wilkinson

had done. Thus, I fear, the Church in the Diocese of Truro has not made great progress during the past twelve years.

Other Bishoprics Vacant—Besides Truro there are two other bishoprics vacant—Oxford and Chester—and two or three other changes are imminent. Our prime minister—who as readers of THE CHURCHMAN know—is a Baptist, has been criticised for the delays which have occurred in filling ecclesiastical vacancies. The whole system of so-called "crown patronage" which is actually invested in the prime minister is open to grave objection, especially when the premier happens to be a nonconformist. But I do not think the critics sufficiently take into account the tremendous burdens borne by Mr. Lloyd George since he became prime minister. I have reason to know that when he first accepted office, he looked with favour upon a suggestion which was made to him to appoint an ecclesiastical patronage committee. Since then he has been engaged as the whole world is aware, almost day and night, first with the prosecution of the war and more recently with the peace conference. So far his appointments have given satisfaction, except to extreme "party men" who are never satisfied unless their own particular coterie is recognized.

May Meetings—What are known in this country as the "May Meetings" are now in full swing. I do not think you have anything of the same nature in the United States for the very adequate reason that you have a much better way of "doing things." I may perhaps be allowed to explain that "May Meetings," which really extend from the middle of April to the first week in July, consist of three hundred and sixty meetings and services of various missionary and philanthropic organizations, which give an account of their stewardship. These gatherings are not nearly so popular as they were a decade ago when hundreds of people from all parts of the country flocked to London

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each year, to attend the meetings of their pet society. There is now a feeling that this sort of thing has been overdone and that the multiplication of meetings leads to waste of effort and material, but as our home and foreign missions are organized by societies and not by the Church in her corporate capacity, May meetings are likely to continue for some time yet.

The Church Congress—After an interval of six years, the Church Congress is to be held next October at Leicester, one of the large industrial towns of the midlands. The Bishop of Peterborough, who is one of the most active and up to date of our bishops, will preside. The program has not yet been arranged, but it will probably be largely a "Reconstruction Congress."

The bishop is an ardent social reformer, but he is also equally strong on reforming abuses within the Church, and he is sure to invite "live" men to address the Congress.

The last Congress was held in 1913 at Southampton. The 1914 gatherings were to have been held at Birmingham, but when the war broke out, all the public halls were commandeered by the government. The following year, arrangements were made for the congress in the Chelmsford diocese, but when the program was practically complete, it was felt advisable to abandon the project, owing to the frequent air raids in that particular locality. Southend—the town where the congress was to have been held—suffered considerable damage from enemy air craft on two or three occasions.

The Church's Year Book—For several years past there has been a marked decrease in the number of baptisms, confirmations and communicants in the Church of England. According to the official year book, which has just been published for 1919, this tendency is emphasized.

For example, during 1918 there were 210,020 confirmations against 234,572 the previous year. The baptism of infants totalled 450,580 against 511,907. Baptism of persons of riper years numbered 13,170 as compared with 13,354. The communicants at Easter 1918 were 2,220,194 compared with 2,224,057. Children on the Sunday School books have fallen from 2,300,197 in 1917 to 2,233,111 in 1918. Sunday School teachers have decreased from 198,012 in 1917 to 190,095.

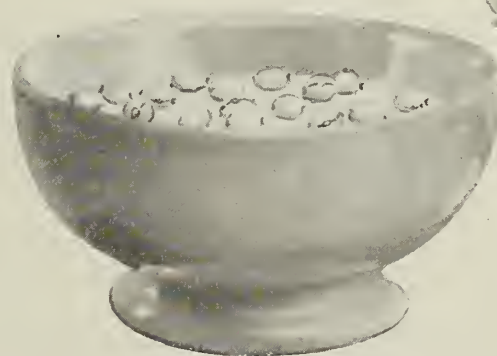
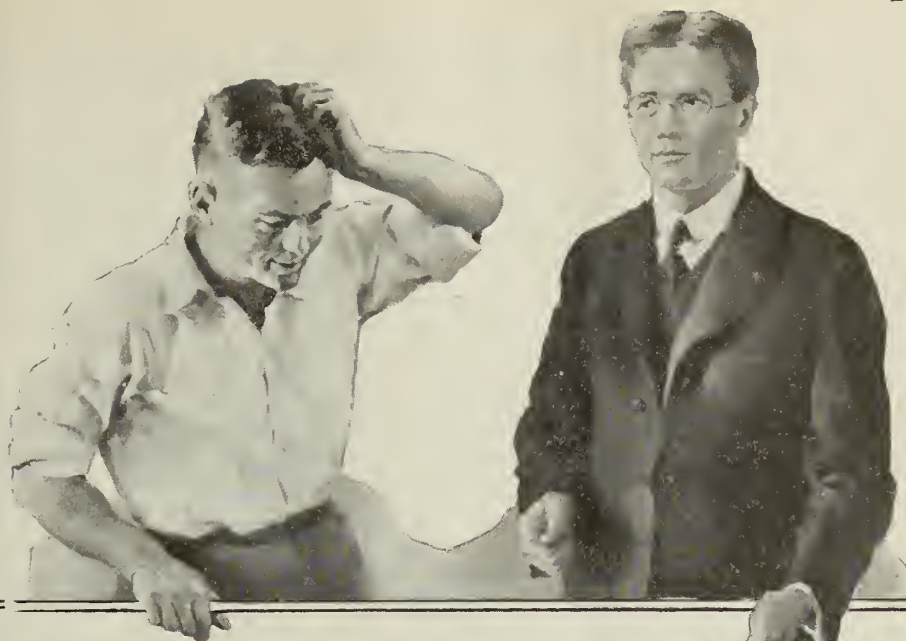
No doubt some of these decreases are due to the war, but unfortunately we cannot close our eyes to the fact that the decline both in baptisms and Sunday School scholars had set in before the war.

All the Churches have been experiencing the same trouble for several years. Various explanations are offered but so far, no effective method seems to have been devised to stop the leakage.

JOHN O'LONDON.

Bishop Greer's Brother Dies

WHEELING, WEST VIRGINIA—Mr. Jacob Greer of this city died on May 25. Mr. Greer was the brother of the late Bishop of New York. He was seven years younger than the bishop.



"See, Mr. Farmer What I've Done With Your Wheat"

Prof. A. P. Anderson took whole wheat and sealed it in huge guns. For sixty minutes he revolved the guns in a fearful heat, and turned all the wheat moisture to steam.

Then he shot the guns and the steam exploded. Every food cell was blasted for easy digestion. The wheat kernels were puffed to thin, toasted bubbles, eight times normal size.

Created the Supreme Food

Thus he made whole wheat so completely digestible that every atom feeds. He made it so flaky, so flavory, so enticing, that children revel in it.

When you float it in milk you have the greatest food in the world. It tastes like a food confection. It is the best-cooked food in existence—the easiest grain food to digest.

It combines whole wheat and milk. It's a vast mistake in these summer days not to have this dish ever handy.

Puffed Grains are not mere breakfast dainties. They are all-hour foods. And few things so delightful can be served without restriction.

**Puffed Wheat Puffed Rice
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Each 15c, Except in Far West

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The Open Forum

The 1919 Tower of Babel

TO THE EDITOR OF THE CHURCHMAN:

Without trespassing upon your valuable space by any elaboration on my part, permit me to ask this question which I think a pertinent one: Was it by accident or by premeditation that nowhere in the twenty-six articles composing the covenant of the proposed League of Nations, as published to the world, is the name of the Supreme Ruler of the universe mentioned?

As few parents would hope for peace in the family without seeking guidance and grace from above, why is it that the peace conference does not either in preamble or postscript invoke "the guidance and grace and blessing of Almighty God," the God in whose hand are all the corners of the earth, in seeking to make and sustain peace among the nations?

Since the building of the tower the top of which mankind proposed should reach unto heaven, but which being conceived in the absence of the Lord brought but confusion, no undertaking equals the much to be desired League of Nations, calculated as it is to bring heaven down to earth. But have we any right to expect else than an ignominious death of that also, even though the centre of our fondest hopes, if we give not God the glory?

J. JONES.

Lexington, Kentucky.

Dean Hart and the Hymnal

TO THE EDITOR OF THE CHURCHMAN:

Indeed, Sir, I apologize for throwing discredit upon the critical faculty of the hymnal commission. I was using a paper copy before I lately purchased the full volume with the index; my assistant ticked off the omitted hymns and by some misadventure "Praise to the Holiest in the Height" fell under the ban mistakenly.

I think it was a mistake on the part of the commission to try to do too much—to serve too many masters. In these days when the sheep are straying all over the common, an antiquated shepherd such as I am is very jealous of the old paths. I cannot write too strongly, but perhaps not too wisely.

H. MARTYN HART.

Denver, Colorado.

Legality and Christianity

TO THE EDITOR OF THE CHURCHMAN:

In a letter on "Irwin St. John Tucker's Sentence" in your issue of today, there appears an amazing affirmation. In recounting the names of the five men convicted in Chicago last January of violation of the Espionage Act, and sentenced to twenty years in the federal penitentiary at Fort Leavenworth, it is stated: "One of them, Irwin St. John Tucker, is a priest of the Church. The Church therefore must take some action in the case."

Why? If a man in orders commits a crime, the fact, that being in orders he ought to have known better, constitutes an aggravation, rather than palliation of his crime. The only action the Church can

take is to follow the example of the courts, which when a member of the bar is found guilty of a felony, strikes him off the roll of attorneys. Was deposition of this criminal from the priesthood the action which your correspondent had in mind, as being that which "the Church must therefore take?"

JOHN BROOKS LEAVITT.

New York City.

[We understand that our correspondent feels that the Church sentence should follow automatically and agree with the verdict of the court. Had this been the practice of the Church in the past, St. Paul and a good many of our saints would not be in our calendar. What is legal is not always Christian and what is illegal is not always unchristian. We hold no brief for the Rev. Irwin St. John Tucker, but we understand that the courts are still to pass upon the legality of his sentence.—Editor.]

The Prayer Book Report

TO THE EDITOR OF THE CHURCHMAN:

It has been the earnest desire of the Prayer Book commission to get its report before the Church early, and it has constantly borne in mind the resolution of the convention that it be printed six months before the convention's meeting. To this end the work was finished late in January, with the hope and expectation that the report would be published before Easter. The Macmillan Company is publishing the book, the proof of which has been read, and it ought to be ready for distribution very soon. It seems proper that the Church should know the facts. The work of the commission was long ago completed. In saying this, the commission is not wishing to place any undue blame upon the publishers for the delay. They are aware, as all who have to do with book-making at this time must be, that the difficulties attendant upon the printing and publishing of a book are great.

JOHN W. SUTER,

Secretary of Prayer Book Commission.
Boston, Massachusetts.

Reduce the Hymnal!

TO THE EDITOR OF THE CHURCHMAN:

I really had hoped when the final selection of hymns was made for the new hymnal that many, or at least half, would be eliminated, so as to bring the present large and bulky book down to reasonable size and weight. It is a great pity the new book contains such a large number of hymns; many will never be sung because a congregation will not sing them nor will they try. We now use about three hundred hymns during the year. The majority of rectors and organists desire congregational singing and work hard to encourage it because nothing is so inspiring as a large congregation singing heartily a fine hymn well supported by choir and organ.

Now the first thing to be done, in my opinion, is to reduce the size of the hymnal, then sing the same hymns frequently not only once or twice during the year but

several times during the month. Our services call for about six hymns on Sunday, and if we were to sing the six hundred or more it would require two years to sing every one.

Then again the book is too expensive. We all know how difficult it is to keep a fine book in the pew rack. People will borrow a book now and then, because Mary or Jane wishes to try a few hymns on the piano; gradually the books disappear and we wonder what happened to the many books we had at one time. People naturally forget to return books of any description. Why can't we have a book of moderate size, say a book containing about three hundred and fifty hymns and the cost not to exceed fifty or sixty cents; then place several in every pew, and we will soon notice an improvement in congregational singing.

KARL STAPS,
Organist.

St. Paul's Cathedral, Cincinnati, Ohio.

Mr. Hickson's Mission

TO THE EDITOR OF THE CHURCHMAN:

In Trinity Chapel, about fifty persons being present, with three or four clergy including Dr. Manning, Mr. Hickson recently made an address on Spiritual Healing.

Mr. Hickson is an English layman, well accredited, I believe, by Church of England dignitaries. As I had the pleasure of hearing him, may I take this opportunity to tell of his work, and express my sympathy with his motive.

This Christian gentleman's aim, as he frankly states, is not to practise psychotherapy (in the scientific sense of the term), but to demonstrate his belief in the Christian religion as a healing power. His mission is in the interest of the revival of the gifts of healing. His methods, he believes, are those of our Lord and His apostles—prayer and the laying on of hands.

As evidence of this power to heal the sick, Mr. Hickson read letters; one from a person he had healed of paralysis, and one from another whom he had healed of cancer. Mr. Hickson did not seem to think these cases were disputable.

Barring Mr. Hickson's organic cures, and other limitations which I need not discuss, I am in full accord with his mission, simply because I have been doing precisely the same work in New York for the past ten years, with ever-increasing encouragement and success.

In large numbers, too, I have had the satisfaction of proving to my patients that they do not need to go outside to call in charlatans, but that our own clergy, duly qualified, have the heart and the power to bestow upon them all the healing that they crave, within their own Church.

Our late lamented Bishop Greer was very much in sympathy with our work for the sick and depressed. He fully appreciated the value of suggestion by the laying on of hands, and, but for the fact that his strength failed him, I believe he too would have held a mission as evidence of the apostolic gift of healing in connection with our larger work here.

(Continued on page 30)

"To inform the mind and awaken the conscience"

"Not by might nor by power"

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War Books

The Battalion of Death

YASKA. MY LIFE AS PEASANT, OFFICER
AND EXILE. By Maria Botchkareva, Com-
mander of the Russian Women's Battalion of
Death, as set down by Isaac Don Levine.
Frederick A. Stokes Company, New York.
1919.

Everybody should read this book, for it
is a fascinating tale of a wonderful human
experience; it gives a singularly lucid pic-
ture of the rise and progress of the Rus-
sian Revolution; and it shows in all its
ugly horrors what Bolshevism does to a
country that once gets in its deadly grip.

Yaska is the name Madame Botchkareva
took when by special permission of the
czar she was enlisted as a soldier in the
ranks. She is a peasant woman, scarcely
able to read and write; but she has a mar-
velous memory, and is able to speak fluently
and impressively. She told her story to
Mr. Levine, in Russian, and he wrote it
from her lips, the process taking a hundred
hours. It is a happy fortune for the Eng-
lish reading public that this treasure is
thus open to them. It is possible to point
out but a few features of a book which
holds the reader's interest from the first
page to the last.

Quite incidentally Yaska reveals the
treachery due to the German element in
the Russian army and government. At a
time when the organization should have
been perfected she noticed that supplies for
the troops began to fail. The general in
command on her front walked openly in
the most exposed places, and not a shot
was fired at him by the Germans,—would
that a Russian had exercised less restraint!
—and at weak spots in the defenses, he
wiped his face with his handkerchief. Later
when an offense had gained splendid head-
way, apparently to his surprise, he ordered
a prompt recall to the original Russian
line.

The reviewer has always believed that
Kerensky was a weakling. Yaska shows
that he was insufferable in his belief in his
own powers, and that it was he that paved
the way for the Bolsheviks. He broke down
the discipline of the Russian army, and re-
fused to listen to the many pleas, including
that of the clear sighted Yaska, that the
restoration of discipline and war against
the Germans was vital to the salvation of
the country. Kerensky relied upon the
power of his tongue, and thought all was
well when he left a body of soldiers cheer-
ing his speech enthusiastically. The mo-
ment his back was turned, the soldiers
would follow his example in making many
speeches, but they would not fight against
the enemy.

It is impossible to summarize the ghastly
tale of the red terror. The Russian sol-
diers, under the lead of the infamous Le-
nine and Trotzky, became inhuman brutes,
ready to slay Russians on every hand, but
refusing to fire a shot at a German.

At the close she shows the disillusion-
ment of the peasant, as the Germans ad-
vanced, and as the Red Guards plundered
their stores. In the spreading of this dis-
illusionment, and in the effective organiza-
tion of the same element lies the hope of
Russia's restoration to an honorable place

among nations. The allied powers have
been halting and so far useless. Whence
shall come the deliverer? L. W. B.

An American Poilu

AN AMERICAN POILU. Little Brown Com-
pany, Boston, 1919.

Before America entered the war the
young man who wrote these letters home
to his mother and sister, had gone to
France to serve as an hospital orderly.
Through friendship with an officer who
was a patient the young American entered
the French army and saw service at Sois-
sons and Château Thierry and won his
Croix de Guerre last June. But the re-
markable thing about his letter is not his
military experiences but his faith. "My
dreams are my support" he writes. "I
transform in order to endure." "An in-
teresting sight these stoves on wheels with
the stew inside. The cook, a huge fork
in his hand stands near by, and the crowd
of pathetic *poilus* gather round with their
cups and pails. I watch and I have a
vision. Suddenly behind the backs of these
dreary, muddy, homesick soldiers I see the
treasures of Paris, the Venus de Milo, the
rose windows of Notre Dame, the golden
galleries of the Louvre, the gardens, the
avenues—quiet, sunny, leafy—all the splen-
dors seeking safety and finding it behind
these crowding soldiers waiting for their
pails of supper." Sara Ware Bassett of
Boston in an introduction is amply justi-
fied in saying "Truly war is not without
compensations when through the rifts of
the battle's haze we are granted glimpses
of a soul like this!" A. L. M.

Le Jour de Gloire

THE DAY OF GLORY. By Dorothy Canfield.
Henry Holt and Company. New York. 1919.

To all who have read *Home Fires in France* the fact that Dorothy Canfield again
tells the intimate story of the French peo-
ple during the war is recommendation
enough for *The Day of Glory*. The sketch
from which the volume takes its name, pic-
tures November 11 in Paris, the day when
"the horrible weight on the soul that had
grown to be a part of life dissolved away
in scalding tears of joy" as the salvo of
cannon from the *Invalides* announced the
end of the war.

"On the Edge" is the most noteworthy
sketch, a pendant, as it were, to "The
Permissionnaire" in the earlier volume. It
is the story of the agonizing life of sus-
pense and hardship the wife of the *poilu*
led and the release her husband's twenty-
four *permission* affords. Several of the
sketches describe the impression the dough
boys made upon the French and vice-versa.

J. H.

The Gray Home

A LITTLE GRAY HOME IN FRANCE. By
Helen Davenport Gibbons. The Century Com-
pany, New York, 1919.

One cannot read this touching and
beautiful story of how our boys thought
and felt in France as they revealed them-
selves in this home of an American family
over there, without feeling that if this

house had been red or green the picture would never have been drawn. The appeal of this book is to the heart, though the hostess did not entertain angels unawares or otherwise. Though the boys were full of the fire of life and the adventure of war, still the very secret of their fine morale is revealed because the gray house was to them home and home is the magic willow that locates the presence of that inner spirit that gives life its poetry and charm. Mrs. Gibbons has succeeded admirably in getting "her boys" into her book.

In an introduction Mrs. Gibbons tells how her family kept open house for the boys and she kept a pencil and paper in an old Brittany wardrobe and as she went there for chocolate or socks for the boys she quietly wrote down their conversations.

A. L. M.

Reminiscences

GEORGES GUYNEMER: Knight of the Air. By Henry Bordeaux. Translated from the French by Louise Morgan Sill. With an introduction by Theodore Roosevelt. Yale University Press. New Haven. 1918.

BEHIND THE WHEEL OF A WAR AMBULANCE. By Robert Whitney Imbrie. Robert M. McBride & Co. New York. 1918.

Of these two war books, recently come to our notice, the best introduction to the first is that supplied by Colonel Roosevelt, who says in a letter to the author: "I count the American people fortunate in reading any book of yours; I count them fortunate in reading any biography of that great hero of the air, Guynemer; and thrice over I count them fortunate to have such a book written by you on such a subject." M. Bordeaux's book justifies Colonel Roosevelt's hearty commendation. It is thrilling, interesting, not too long, and written in a direct, clear and simple style which we fain wish were the medium of many others who write their experiences in the war. Mr. Imbrie's book is less striking and of a more conventional type, chiefly interesting in that it records experiences in Serbia, about which we have heard little at first hand.

L. G.

The Jugo-Slavs

A BULKWARK AGAINST GERMANY, by Bogumil Vosnjak. Fleming H. Revell Co., New York, 1919.

The Slovene mentality, like the Serbian, possesses qualities peculiar to a nation without tradition and only just about to form its society. The unexhausted strength, the primitive instincts, the aversion to stilted formality and insincerity may appear immature but they are counterbalanced by the wonderful adaptability of the Jugo-Slav.

The Slovenes by their brave struggle against German imperialism since the Middle Ages have purchased to themselves this good degree, *A Bulwark Against Germany*. Professor Vosnjak now a member of the Jugo-Slav committee carefully explains the historical, social, economical, and political evolution of the Slovenes and with some fine passion shows that the Jugo-Slavic primitive sense of the immediate and practical, mingled with a strong socially controlled idealism tempered by the rebukes of many centuries indicate clearly that the Slovenes, Serbs, and Croats, promise to make Jugo-Slavia an important factor in future Europe.

A. L. M.

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In each issue of The Churchman the following form will appear on one of the inside pages. Please use it. It will simplify your work and ours.

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Name

This notice should be received by Churchman Company two weeks before change of address is to take effect.

THE OPEN FORUM

(Continued from page 26)

For the laying on of hands is, after all, merely another form of suggestion. And our good bishop was well aware that suggestion, within the limits of a scientific definition, may influence healthy and morbid functions both of body and of mind.

But suggestion is more effectively exercised by some persons than by others. This fact explains the "gifts" of a special character claimed by various "healers." Why, then, should not any gifted bishop hold an annual mission for the laying on of hands in healing, just as he holds an annual visitation for the laying on of hands in confirmation? Should Mr. Hickson "stir up our pure minds by way of remembrance" of this episcopal as well as lay gift, his mission will have served a good purpose. As an auxiliary to more advanced religious and scientific healing work, I wish for his mission all possible success.

THOMAS ELLIOT CALVERT.

Church Mission of Healing, Church of the Holy Communion, New York City.

PERSONALS

(Continued from page 3)

THE REV. L. B. RIDGELY, of the China Mission, has resigned the chaplaincy of the English-speaking congregation of Saint John the Evangelist, Hankow, in order that he may devote himself entirely to work among the Chinese.

THE REV. JOSEPH BURTON of Charteris, Canada, has accepted a call to Trinity Church, Renovo, Diocese of Harrisburg, and entered on his work on June 8.

THE REV. L. CURTIS DENNEY, rector of St. Matthew's Church, Enosburgh Falls, Vermont, has resigned to accept the rectorship of St. John's Church, Poultney. He begins his duties there on Trinity Sunday.

THE REV. A. E. MONTGOMERY, curate of St. Paul's Church, Burlington, Vermont, has resigned and accepted a position in New York City.

THE REV. W. T. RENISON has returned from France where he has been serving as a Y. M. C. A. secretary, and has resumed his duties as rector of St. John's Church, Stockton, California.

THE REV. A. G. DENMAN has received his discharge from the Canadian Army and returned to his cure of St. Paul's Mission, Bishop and Trinity Mission, Lone Pine, California.

THE REV. G. D. B. STEWART has resigned as locum tenens of St. John's Church, Stockton, and accepted the position of vicar of St. John's Mission, Lodi, California.

BISHOP TUTTLE will be at Wequeton-sing, Michigan for the months of June, July and August.

THE REV. ALAN PRESSLEY WILSON of Blossburg, Pennsylvania, minister of the Antrim-Arnot-Blossburg Parish, on Sunday, June 1 presented a class of twenty-four young people to Bishop Darlington for confirmation. One of these was his own son, Lawrence Graham Wilson, aged eleven years. The event was observed as home-coming day, many returning to the parish for confirmation in their old home.

THE REV. ROBERT S. COUPLAND D.D., who for the past year has served in France as a chaplain under the American Red Cross, sailed from Brest the last week in May, and is expected in his parish, Trinity Church, New Orleans, about the middle of June. Dr. Coupland served for six months at Base Hospital Number 15 near American headquarters at Chaumont. After the signing of the armistice he was transferred to Base Hospital Number 3, near Bordeaux where he remained until the hospital was closed.

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for June

- 1 SUNDAY AFTER ASCENSION DAY.
- 8 WHITSUNDAY.
- 11 ST. BARNABAS THE APOSTLE.
- 13 EMBER DAY.
- 14 EMBER DAY.
- 15 TRINITY SUNDAY.
- 22 FIRST SUNDAY AFTER TRINITY.
- 29 SECOND SUNDAY AFTER TRINITY.

Preachers for Next Sunday

TRINITY SUNDAY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), Canon Jones; afternoon (4), Archdeacon Howson, Special Evensong; evening (8), Bronx—Combined Confirmation. GRACE CHURCH—Morning (11), The Rector; evening (8), Rev. Leighton Williams, D.D. ST. STEPHEN'S CHURCH—Morning (11), The Rector; afternoon (4), The Rector.

CHURCH SERVICES

St. Thomas's Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.; 4 P.M.

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M., 4 and 8 P.M.
Week-day Services: 9 A.M. and 12.30 NOON, daily

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week-day Services: 7.30 A.M. and 5 P.M. Daily.

St. Ann's Church, Brooklyn

Clinton and Livingston Sts., near Borough Hall
THE REV. G. ASHTON OLDHAM, Rector
Sunday Services: 8 and 11 A.M., 8 P.M.
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CONFERENCES

CONFERENCE for Church Work: A General Conference meets at Wellesley College, Wellesley, Mass., June 19th to 30th, 1919. Directors: Rt. Reverend E. M. Parker, D.D., Rt. Reverend J. DeW. Perry, D.D. For registration, programs, or other information, apply to the Secretary, Miss Marian DeC. Ward, 415 Beacon St., Boston. The Summer School for Church Music meets at the same time and place.

A (CALL TO ACTION) CONFERENCE CHURCHMEN! All around us the world is in turmoil. Empires are crashing to ruin, and the established order is everywhere tottering. Has the Episcopal Church no clear word of inspiration, of faith, for the building of the New Order? If the trumpet of God give forth an uncertain sound, who shall prepare him for the battle?

In England, the Church Socialist League declares:

"The Church as a whole is failing to maintain the ideals and standards it has so long proclaimed, and is aiming to achieve, not the salvation of society, but the mere stability of the existing order."

Is this also true of us?
Followers of the Carpenter should be always on the side of the workers in their struggle for "life and life more abundant."

The Church Socialist League, mindful of this bounden duty, therefore issues hereby an invitation for a "Call to Action Conference," to which all churchmen in sympathy with Christ's challenge, "Ye Cannot Serve God and Mammon" are invited. This Conference will take place in the Club Room of the People's House, 7 East 15th Street, New York City, Friday, June 27th, at 10 a. m.

For details of the Conference address
REV. HORACE FORT,
Secretary Conference Committee, Church Socialist League,
604 Frederick Ave., Catonsville, Md.

OBITUARY

RESOLUTION

"THE RECTOR, Church Wardens and Vestrymen of St. Bartholomew's Church in the City of New York, have learned with sincere sorrow of the death in this city on Monday, May 19th, 1919, of the Right Reverend David Hummel Greer. Bishop of New York and some time Rector of this Parish."

"Of the loss to the Diocese we are unable at this time to think without deep anxiety. For fifteen years he guided the Church with wisdom, justice and sympathy. His simple and unostentatious manner of life, his illuminated mind and unflinching courtesy influenced an ever widening circle of friends and admirers."

"Our minds turn back in gratitude to his great ministry in this parish. A brilliant preacher, a wise and far-seeing administrator, a faithful pastor and a loving friend, he placed St. Bartholomew's Church "as a city set upon a hill." Notwithstanding the multiplicity of his duties and cares he never lost interest in nor affection for the parish which he so faithfully served. One of his last public acts was to participate in the service of dedication of the new church, giving thereby we hope to the future some measure of a noble and rich past. His afflicted family has our sincere and deep sympathy in the sorrow that has fallen upon them."

"On motion, made and seconded, it was unanimously

"RESOLVED, That this minute be spread upon the records of the Parish, printed in the Year Book and in the church newspapers and that an engrossed copy of the same be sent to the Bishop's family."

Leighton Parks, Rector.
Albert G. Milbank,
Clerk of the Vestry."

DIED

SHERWOOD—Mary Balis Sherwood, widow of the late Rev. Lyman H. Sherwood, entered into rest from her home at Lyons, New York, on Wednesday, May 28, 1919, in her 88th year. Blessed are the pure in heart, for they shall see God.

TARRY—Edward Tarry, born July 31, 1855; died at his home, Keeling, Tennessee, May 27, 1919.

Classified Advertising

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BOOKS RECEIVED

Fiction

CORNELIA. The Story of a Benevolent Despot. By Lucy Fitch Perkins. \$1.25 net. (Houghton Mifflin Co., Boston.)
THE SILENT MILL. By Herman Sudermann. \$1.25 net. (Brentano's, N. Y.)
THE VALLEY OF THE SQUINTING WINDOWS. By Brindsley MacNamara. \$1.50 net. (Brentano's, N. Y.)
THE LUCKY MILL. By Joan Slavici. \$1.35. (Duffield & Co., N. Y.)
A GALLANT LADY. By Percy Brebner. \$1.60 net. (Duffield & Co., N. Y.)
CHIMNEY-POT PAPERS. By Charles S. Brooks. \$2.00. (Yale University Press, New Haven.)
A PADRE IN FRANCE. By G. A. Birmingham. \$1.50 net. (George H. Doran Co., N. Y.)
CHRISTINA FORSYTH OF FINGOLAND. By W. P. Livingstone. \$1.50. (Geo. H. Doran Co., N. Y.)
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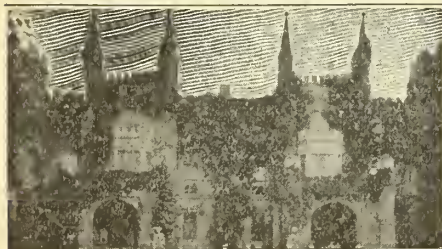
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WHILE the missionary was waiting for them in Boston on his way to New York, he was cut to the soul to see the city overrun with false religions. So he debated in church with those who had the older religious traditions, and on the Common every day with any one that came along. When the Realists and Pragmatists from Harvard fell in with him, some of them said, "What is this word-monger trying to say?" and the others replied, "He is probably a Swami, or a prophet of some other oriental cult"—this because they heard "incarnation" and "resurrection." But they set him before an open meeting of the Discussion Club with the sarcastic introduction: "May we know just what this new philosophy that you are talking about so much is? You bring to our attention something—shall we say?—exotic. So we wish to know what it really amounts to." Bostonians, you know, and also the transient intellectuals who are pursuing Boston culture, enjoy nothing so much as hearing and discussing religious novelties.

Then the missionary rose and said:

"Ladies and gentlemen of Boston, the thing that strikes me most here is the insatiable appetite for religions. After I had reviewed, as I thought, the whole list of your various worships, I found one more expressed in an altar with this inscription, TO GOD UNKNOWN. Now doctrine is simply the definite proclamation of Him whom you do not know.

"God, if you conceive him as creative, as the maker of the world, or rather of the universe, has not come to live with men in the sense that men brought Him down by realizing Him in their own images, in the sense that He is limited and divided by our various subjective conceptions. Worship, therefore, cannot rightly be the projection of our own imaginations; for that makes God depend on us.

"No, it is of the very essence of God that He gives, that He is the life-giver, the maker of men and of nations, diversifying individual and ethnic life from the common human stock. The common human impulse to seek God moves as if we were fumbling after and trying to find Him who cannot be far from any one of us, since in Him we live and move and are. Your own best poets have said in various ways that we are His offspring.

"But since we are the offspring of God, we may not permit ourselves to worship our own images of God, however beautiful the embodiment of these human conceptions, as if the images were divine. What is really divine can be known; for it has been fully revealed. In those times and places, indeed, when men could not grasp fully, God responded to such imperfect worship, such gropings, as yours; but those times are not these, and those earlier seekers after God are not you. Your worship may no longer content itself with the empty beauty of outworn imaginations, nor your theology with those philosophical speculations which remain abstract because they balk at moral issues. Morality may be the long story of human behavior; but righteousness is divine. The

hope of righteousness in the world is that the creator is the judge.

"God has come to dwell with men in the only way satisfying to the soul, not through our embodying His divinity, but through His embodying our humanity. We need not imagine Him; for we can receive Him, since He gives Himself. This is the final meaning of God as the life-giver. His final revelation is personal; for our final need is the empowering of personality. He has given us, not a larger philosophy nor a higher imaginative conception, but Himself. The personal influence of God is not limited by our philosophic or imaginative grasp; it is not our ideas or imaginations; it is personality working directly on personality. Jesus is not another great man; He is God made man. To receive Him is not to accept another philosophy or another example; it is to receive God. The eternal life that has been the dream of every great soul and the blind hope of even the smallest has been given completely and really, not partially and symbolically, by being given in the person of the Son of God. Thus the rising of the Son of God from the dead is not the survival of a man, nor the withdrawal of God after a revelation of Himself on earth; it is the proof of the empowering of mankind with eternal life. And the only real worship is the worship of God really present to empower us."

When they heard "rising from the dead," some openly jeered. Others said, "We should like to hear you discuss that further." So the missionary left them, since with him discussion was a means, not an end. But some of them—a judge of an old Cambridge family and several others, including one woman—hung upon him until they received the faith.

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I AM not prepared to accept anything just for the sake of unity. I am only prepared to accept it on the basis of convinced principle. But I have great hopes that here again you can reinterpret the meaning of episcopacy. On the rigid theory that outside the episcopal succession divine grace does not flow, we shall never get an understanding, but on the idea that the bishop, who, of course, need not be a prelate (perhaps if he were paid less money than all the rest of the clergy it would be an excellent thing, because in the Church of Christ the higher you go the less money you ought to get)—if the bishop were recognized to be the representative, not of the congregation, but of the whole Church, as he is meant to be, and if he was also a symbol of the continuity of the Church, then I cannot see on these grounds how anybody could be unwilling to receive recognition from him, because that is what we all want. I don't want to be a nonconformist minister. God forbid! I am a minister of the Church of Christ and nothing else, and I want to be recognized by the entire Church as such. Therefore, if the bishop merely by jurisdiction or by historical succession, or by the divine will, if he be as he truly is, the symbol of the Church as a whole, and of its continuity, then I think he is a perfectly desirable and quite a necessary thing.

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THE PRICES OF BOOKS

ACCORDING to a new ruling of the Post Office, the prices of books will no longer be published in the book reviews. Each week, however, the books received in The Churchman office during the week are listed on the inside of the back cover and in this list the prices will be given as usual.

The Shadow of the Cathedral

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Book Reviews

Fairy Books for the Seasons

THE PEARL STORY BOOK. By Ada and Eleanor Skinner. Duffield and Company. New York. 1918.

THE TURQUOISE STORY BOOK. Compiled by Ada and Eleanor Skinner. Duffield and Company. New York. 1918.

THE TOPAZ STORY BOOK. Compiled by Ada M. Skinner and Eleanor L. Skinner. Duffield and Company. New York. 1917.

Readers of THE CHURCHMAN who remember the series of "Heart of the Jungle Tales," written a year ago by Ada M. Skinner, will need no further commendation of these story books. *The Pearl Story Book* contains stories of winter, of Christmas and the New Year, brought together from many sources (among them THE CHURCHMAN). Perhaps the most delightful among the stories are the little known legends such as "The Pine Tree Maiden," "The Shepherd Maiden's Gift," etc.

The Topaz Story Book is a collection of stories, legends and poems of autumn, Halloween and Thanksgiving. They are designed to express the joy and blessing which attend the harvest time when the fields are rich in golden grain and the orchard boughs bend low with mellow fruit. Most of the stories are meant to suggest or reveal certain facts which stimulate a spirit of investigation and to attract the child's attention to the beauty and mystery of the world. Others serve an excellent purpose by quickening his sense of humor.

The turquoise blue book in this series is so well arranged, that, though the theme throughout is summer, plenty of change of thought is provided which is even more necessary to the child mind than to the mature. It is a most cheery and well-balanced collection of reading material and free from didacticism.

Animal Pictures

FAMOUS PICTURES OF REAL ANIMALS. By Lorinda Munson Bryant. John Lane Company. New York. 1918.

We are indebted to the author that she has been willing to include sculpture among the pictures, and that some of the animals are fish. For they are the best of fish, Mr. Wm. M. Chase's in fact, while the sculpture presents, among other good things, the much embarrassed Farnese bull, in the midst of classic gestures. Then there is an archaic Greek cock-fight, and a stately procession of boar, ram and bull from the Roman Forum. An Egyptian tomb shows a frieze of donkeys, questionable attribute for any man, however famous. The horse is shown in various breeds and shades, from Fromentin's delicate Arab of the Desert, to great equestrian chargers who strain and tug at heavy loads which were never there. There is but one best elephant, Rembrandt's capital drawing, showing the capy beast in the guise of benevolent politician. Of lions there are a plenty, including the tame old fellow in his hut at Lucerne. Barye made the best lions. Singularly enough, the cat, so aloof and alert, has never been well portrayed until Steinlen, a few years ago, took to making lithographic posters. Dogs, of course, are

well to the fore. It is not for nothing that man's next friend has been constantly in the way, both at the wrong time as well as at the right. Velasquez, Rubens, Hogarth, Landseer and Bonheur testify to it.

Mrs. Bryant writes vividly of all these things and many more with a fund of information about the painters and their tasks. Among Americans, we note La Farge, Winslow Homer, St. Gaudens, Borglum, Ward, Walter and Abbey as contributors to the eighty and more illustrations. In this country, the honors are rather with the sculptors as *animaliers*. Wild denizens of our wild North and West are helping to form our national style.

TABER SEARS.

Bible Stories

THE WORLD'S WONDER STORIES. By Adam Gowans Whyte. G. P. Putnam's Sons. New York. 1917. Illustrated.

This is a book for children ranging from twelve to fifteen years. The "Wonders" cover a wide field, and are told in an interesting way quite within the comprehension of boys and girls of the adolescent period. The stories begin with the how, why, when and where of things in nature. Then, tell the origin of men, of religion, of the Bible, of right and wrong, the scientific processes of the commonplace experiences of daily life, etc. To those who are interested in the religious education of children the three chapters on the origins of religion, the Bible and the distinctions between right and wrong, will be a real disappointment. Not so much with what the author has written, but rather with what he has left out. The Christian revelation as a "wonder" story of rare value has no place. The indefinite conclusions of these chapters, at least, leave an unsatisfactory attitude of mind to which not a few will seriously object. R. P. K.

From a Hospital

DOMUS DOLORIS. By W. Compton Leith. John Lane Company, New York. 1919.

A man with literary skill and wide reading finds himself in the hospital for a long term, beginning with a period where he hovers between life and death. He describes his sensations, his surroundings, his attendants, and the various problems that come into his mind during his long sojourn. The book can not be read hastily, for there are many unusual words. If one has time to read, and wishes the mental exercise, he will find clever descriptions of people and solutions of problems.

G. E. T.

Christopher

CHRISTOPHER. A STUDY OF HUMAN PERSONALITY. By Sir Oliver Lodge. George H. Doran Company, New York. 1919.

This last book of Sir Oliver's deals with the last or highest type of so-called spiritualism. Through a group of persons of the best culture we are shown the workings of this belief, call it as you will, philosophy or religion. We have no accounts whatever of mediums, table tipping, raps or the phenomena met with in the elementary stage of spiritualism. Christopher, a lad

of nineteen, who lost his life on the field of battle, his family and many intimate friends are fully convinced of the interblending, and mutual helpfulness of this earth life and what we call spirit world, so that their lives show a rare charm and power.
C. W.

The Plane of the Spirit
THEY WHO UNDERSTAND. By Lillian Whiting. Little, Brown and Company. Boston, 1919.
The title of Miss Whiting's new book is most significant. While it is a simple interpretation of the spiritual environment of human life, yet human life generally has very slight experience or comprehension of communication between the seen and unseen worlds. But this is the secret of Christianity and of all forms of religion, as the very word religion itself indicates. They who understand know this truth. It has always been known. The Bible is full of it. A vast body of such communications, ranging over all time have affirmed it. Those who do not understand, are simply those who from indifference have devoted no thought to it, or those who from some physical, mental or moral condition are not enough in tune with the infinite. To such persons this book ought to prove helpful, as the author shows how one's life may be enlarged and brought to higher planes of being. While Miss Whiting relates many psychic phenomena they are sane and reasonable to those who have followed the experiments of the greatest scientists of the time. Miss Whiting is also a well known churchwoman and often quotes sayings from churchmen of high standing.
C. W.

Ghost Stories
FAMOUS GHOST STORIES. Edited by J. Walker McSpadden. Thomas Y. Crowell Company. New York, 1918.
There are few of us who do not enjoy the sensation of horror induced by the perusal of a ghost story read at midnight by the dying embers of a woodfire in the dimly lighted room of a sleeping house. The intimacy of Sir Oliver Lodge and his friends with the spirits of the dead has dragged ghosts out into a glare of day-light which fades the mystery out of modern ghost stories. For a genuine attack of the creeps, we must return to Edgar Allen Poe, H. B. Marryat, Fitz O'Brian, Defoe, Hawthorne and Washington Irving. Mr. McSpadden has culled from these masters a collection of *Famous Ghost Stories* which if read in a properly sepulchral atmosphere will make sleep impossible to any who so desire.
J. H.

The Kaiser in Drama
THE KAISER'S REASONS. A drama in three acts with interludes. By Elizabeth Marsh. Duffield and Company. New York. 1918.
The mingling of symbolism and realism is a task which requires the magic of a Maeterlinck. The result of Elizabeth Marsh's endeavor is not only confusion, but at times, absurdity. Miss Marsh calls her drama "the play behind the play." In it, she finds a parallel for the Kaiser in Frederick the Great, whose reason for invading Silesia (as voiced by Voltaire) was "a hundred thousand men."

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The Churchman

Saturday - June 21 - 1919

A VENTURE OF FAITH

THE splendid meetings that were held in St. James' Church, Chicago, during the first week in June and which were attended by prominent men from different parts of the country, prompt us to observe that the general boards of the Church have undertaken to "put across" a paradox: namely, to raise money in a religious way. It is because they are thus about to mix the wine of the spirit with the water of worldly exchange that many cannot understand what it is all about. Without doubt they gave their critics occasion to find fault when somebody blundered and used that now lamentable expression, twenty million dollars. Twenty million dollars have no more to do with the campaign than have twenty cents, as is abundantly evident to those who have read Dr. Patton's article on the Nation-Wide Campaign in the June issue of the *Spirit of Missions*.

We understand that momentary lapse into the language of dollars and cents occurred when some one yielded to the importunities of a reporter for facts which would be comprehensible to the man on the street, for concrete facts. But that is just what cannot be provided at present, concrete facts, because the enterprise is as we have said religious rather than financial. Of course there are bound to be individuals who cannot conceive of an undertaking in which money is ultimately to play a part and which cannot be described in the same definite way as was described, for example, the Church Pension Fund. But that is not the fault of those who are conducting this campaign. If someone had gone to General Pershing in 1917 and demanded that he write down in black and white how much money he was going to need to prosecute the war, and how he was going to use every dollar and cent of it, they would have received exactly the same kind of answer that Dr. Patton is now giving to similar questions. In the military emergency business men realized that the war had to be won and that details as to its cost should very properly be left to one side until the victory was won. In the same way those who realize the vastness of the present emergency are prepared to wait for details until at least some of the Hindenburg Line has been evacuated by the powers of evil. Aye, more, they realize that to insist upon concrete details would be to destroy the spirit of the undertaking. It is perfectly possible, and religious, to limit to the language of bankers an undertaking dealing with superannuation and death; but when one is face to face with the forward march of mankind and the prosecution of that march he has to confine himself to the language of faith, hope and charity. One cannot define the indefinable; one cannot crib and cabin and confine to debit and credit columns an undertaking which is spiritual and educational. One cannot even pin down a college president.

The Nation-Wide Campaign will culminate in a week, the time for which apparently is to be appointed by General Convention, six days of which are to be devoted exclusively to exhortation and education; it will be only

on the seventh and last day that the question of money will be introduced. Dr. Patton is therefore quite right in insisting in the last *Spirit of Missions* that the movement is "primarily educational and spiritual."

This is a big undertaking upon which the general boards of the Church have embarked. It is vastly bigger than the raising of one hundred and five million dollars as was undertaken by our Methodist brethren. As we see it the Church is about to cap the climax to all the campaigns political and religious which have taken place in the last two years. It is one thing to raise a hundred million or a hundred billion, but it is a far more difficult thing to bring a whole Church to its knees in prayer for the progress of the Kingdom of God.

As Oliver Cromwell once said, "One never mounts so high as when one knows not where one is going."

IF THINE ENEMY HUNGER

JUNE 22 has been appointed Thrift Sunday we are informed by the U. S. Treasury Department, "when churches of every denomination throughout the United States will lend their aid to the nation's thrift campaign." Pastors and rectors will be expected to lay before their people on that Sunday the personal and patriotic reasons for perpetuating the lessons of "sane saving, wise spending and safe investment which the American people learned throughout the self-sacrifice imposed by the war."

Thrift is certainly one of the virtues which the Church can wisely teach and enforce. The family that saves is likely to be one which exhibits self-respect, strives to educate its children and provides for the future. We live in a spendthrift age. Loose spenders are likely to have loose morals. Without pressing the virtue too hard, it is safe to say that preachers can find ready material for making helpful sermons on June 22. The Government needs money. It is the duty of patriotic citizens to help the nation secure funds for its maintenance.

But THE CHURCHMAN in adding its voice to that of the Treasury Department in urging a Thrift Sunday, would like to give its peculiar interpretation of a "safe investment." We are bidden in the gospels to lay up treasures in heaven. We should like to suggest a heavenly treasure for the consideration of Thrift Sunday. There is to our mind, a weightier, more humane reason for our people's saving than that of investment in treasury notes. In eastern and central Europe, millions of men, women and children are starving. Women in lying-in hospitals in central Europe are giving birth to ten-months infants. Children six and seven years old are no larger than our children of two and three. The suffering in Russia beggars description. Europe and Asia are dying of hunger. On Thrift Sunday let the clergy throughout America preach the Christian doctrine of compassion. Let them remember the words of their

Master, "If thine enemy hunger, feed him." Let the ears of Christian people be open to hear the injunction of their Lord rather than the dissonant voices of hate and suspicion and diplomatic prudence. Let the blockade be lifted that food may pass through. Not a word has been uttered by the Churches on the inhumanity of the blockade. It is time that the Churches spoke. Let them speak on Thrift Sunday. A Voice more sacred than that of our Treasury Department bids the people save, save, save, that starving Europe may be fed.

DOCTORED NEWS

A MONTH ago there appeared in the columns of the *World Tomorrow* a communication entitled "From the Women of France to Their Sisters in Germany." We have seen this document in none of the other weekly papers and we have not seen it in any of our daily papers. The document may have had wide circulation in this country and have escaped our notice. In reproducing it, therefore, in our editorial columns under "The Week," we run the risk of giving a place to stale news. But we suspect that the spirit of the document is not such as would warrant its being "played up" by our daily papers and most of our weekly journals.

Why is it that Christian communities do not welcome more eagerly this kind of chivalrous Christian sentiment? Why is it that we prefer, really prefer, to propagate suspicion, and ill-will? Why is it that America has been told so little about the protests of the liberal clergy and other public men in England over the peace treaty? People in America have had as little access to what has been going on in Russia, Germany and France the past few months as if the world were ruled by absolute monarchs. And we largely have ourselves to blame for this. The official cables could not have fed us up with the sort of thing that has been coming across the water, unless the kind of news they gave us was the kind of news we read gladly. One of the dastardly effects of war is that it not only kills and maims the bodies of men, but it maims the soul of the peoples engaged in war. Even when the war is over and strategic reasons no longer exist for doctored news, we continue to get fed up with the sort of news that will mould a desired opinion. The insidious effect of this sort of thing is that after a short period of this carefully selected diet, we get to crave it and we refuse other kind of food.

The fact is, and it is a very tragic and alarming fact, that Christian America does not want to know that certain Christian women in France pity oppressed and starving German women and children. The moment such news is transmitted to us, we at once shout German propaganda or we roll over in our mouths the choice morsel of reports that in the Rhine provinces there is an abundance of food and fat mothers and babies. Ought we not as intelligent Christian people really to want to know the truth? If reports reach us by indirect channels, our instinct of hate and distrust at once discounts the reports.

Preaching a doctrine of Christian forgiveness and love is not a popular task even for a Christian journal. Christians do not like to be convicted of the sin of hate and unforgiveness. Abstract truths are well enough. We can glow over them and entertain them with a comforting sense of well-being. But to apply them to the world's

open sores of hate—that is another matter. However, week by week, THE CHURCHMAN must continue to preach the orthodox creed of the Incarnation, with its doctrine of neighborliness and love as we see it manifested in the person of our Lord and Saviour Jesus Christ.

THE WEEK

Chronicle and Comment on Current Events

VACATION RELIGION

THE war is over but religion isn't. The three coming months should go far to rebuild our waste spiritual tissue. People everywhere have drawn pretty heavily upon their reserves. There are signs in abundance that we need to regain our poise, our hopefulness and our calm faith in the power of the everliving Christ. Tense months lie just ahead of us, months of political turmoil, social unrest, world crises. Christians need to learn through prayer what things they ought to do and receive power faithfully to fulfill the same. It will not be quite wise or safe for us to take a vacation this summer from churchgoing. More than ever we need the early Communion and we need the refreshment of the right sort of prophecy at the later service.

This summer let's try to restore our souls as well as our bodies.

A REMARKABLE REPORT

THE Committee on Country Church and Rural Life of the Diocese of South Carolina made to the one hundred and twenty-ninth annual council held May 13 a searching and thought-provoking report, which we publish in part in this issue of THE CHURCHMAN. We wish that we might quote the entire document. Its honesty, its courageous facing of facts, its frank unwillingness to evade responsibility might well be emulated throughout the Church.

The conditions in South Carolina are typical of conditions in perhaps a majority of the dioceses throughout the country. South Carolina and its bishop are bravely facing the situation and proposing a remedy. Everybody knows that the Episcopal Church in America has failed woefully in its responsibility in rural communities. We arrive late and we act feebly. We lay foundations with dilatory enthusiasm and then we do not build upon the foundations. Some day we hope our historians will give us the honest narrative of church beginnings throughout our country. That narrative will reveal some striking facts. We shall understand why the Church limps with such pathetic lameness in some quarters and is so sturdy and healthy in others. Look at the towns in Minnesota where its statesmen bishops laid strong foundations, sought out and attracted strong men, pursued policies which attracted and not estranged the laymen in these frontier communities. Look at certain other dioceses where for one reason or another, pathetically weak clergy have pursued under unstatesmenlike bishops policies that have smothered the flickering light in the mission stations and village parishes. The story of domestic missions in America has been a tragic story. The Church has no policy. It has no power to put a wise policy into prac-

tice. It is the hope of many that the next General Convention will do something. To do our part to win and hold America for Christ is the pressing duty of the hour.

THE LEAVEN—

THE English *Challenge* has stood consistently for a Christian peace. It knows the difficulties that seem insuperable in the way of obtaining such a peace, but we like the spirit of its editorial utterances on this subject:

We have pleaded in this column for the empty chair at the conference table filled only by the presence of the Master; we have endeavored to outline the universal yet half-inarticulate longing for a new order in society, but up to the present we have entirely failed to detect any breath of idealism, any spark of the divine, within the conditions of peace. The terms of settlement may be wisely contrived, cleverly formulated, studiously just, yet they appear to lack any adventurous surrender to the spirit of Christianity. The indescribable *mélange* of strategic frontiers, economic corridors, stupendous indemnities, racial jealousies, colonial aspirations, the exploitation of backward races, and the intricacies of international finance and secret treaties are at length to be worked up into an indigestible lump which must be swallowed whole, not only by the representatives of a defeated and disorganized enemy, but also by the whole mass of intelligent democracy with whom alone rest its chances of satisfactory acceptance and ultimate digestion. In a word, the treaty of peace lacks the leaven of the Good News that is in Christ Jesus.

A BEAM IN OUR OWN EYE

THE New York *Evening Post* remarks editorially thus:

Before a mass meeting at Atlanta, called to protest against the persecution and slaughter of Jews in Poland and other countries of Eastern Europe, District Attorney Alexander declared that the people of Georgia could not voice such a protest without incurring the risk of the reply that "we no longer have any right to protest against murder, since the slaying here some recent years ago of a man for a crime of which he probably was innocent." This reference to the Frank case would hardly have been possible in Georgia until now. It is a gratifying proof that even where criticism of lynching was most bitterly resented only a little while ago, there are at least the beginnings of a sober second thought. Mr. Alexander was evidently a bit uncertain of the temper of the audience, for, after denouncing the "brutal and high-handed crimes" against the Jews abroad, he asked permission to read a paper, asking that it be received without any demonstration, and that he alone be held responsible for its sentiments.

A DEPUTY WHO WILL BE MISSED

THE deputies at Detroit are going to feel the absence of Mr. Francis A. Lewis in a way that they could miss the presence of hardly any other. Mr. Lewis has long been one of the veterans of the house and from the time that some committee became necessary for the co-ordination of the work of the two houses and for getting necessary things done within limitations growing ever more inelastic, he has been for the deputies as spokesman and incarnation of that committee, a smiling philosopher in its perplexities, a guide through the shallows of what Dr. Dix, with a resigned irony, once called "the unlimited possibilities of debate," serene and confident of an issue even when measures seemed crowded in inextricable complications. He talked little but always to the purpose, always with good humor, almost always with some flash of dry wit. His rule over dispatch of business had become unquestioned in the house but never has there been an "easier boss." Only once, so far as our recollection goes, has he made what could be called a speech, but that one is a joy in memory yet. It will

rarely be the happy fortune of any deputy to hear twice such ebullient, swiftly-shifting, inexhaustible persiflage, so light-hearted that it made men of every group smile at themselves, for it carried and could leave no sting. There is never lack of business that might excuse such men as Mr. Lewis, and not a few other of our older deputies, from attending conventions to which they give freely time and talents both precious. The duty must be imperative that keeps him from Detroit. His place will be filled, ably no doubt. More than one deputy is of well proved ability in this regard. But he on whom the mantle falls can hardly find better standards for emulation than the skill and the temper which have been applied for the committee to dispatch of the convention's business by Francis A. Lewis.

FROM THE WOMEN OF FRANCE TO THEIR SISTERS IN GERMANY

THE *World Tomorrow* in its May issue published the following very striking letter from the women in France to the women in Germany. We have made editorial comment on this letter elsewhere. We are publishing the letter this week because it has seemed to us to have been neglected by the press of America.

Twice you have appealed to us in vain. Your actual words have not been given to the people of France, to the women who work and suffer; but without having heard them, we want to answer you, for the universal and identical sufferings of the war enable us to divine what you said.

We are sure you said to us, "The war is over, but the blockade still continues. The war is over, but our men, captives for so many years, remain in your hands. The war is over, but our little ones are hungry, our little ones are sick, they lack everything. We watch their sufferings, helpless."

We answer that we share your anguish, we suffer from the consciousness that we are still too feeble and too scattered to bring you effective help. We can only insist with you upon the sacred right of misery, whatever its country, to be equally respected and succored. Nevertheless, from the depths of our impotence, we should blush if we did not pray for your children to the Peacemaker who came to bring reconciliation among men. We are sending the following address to President Wilson:

"In the name of a group of French women who have tried, during the war, to preserve themselves from hatred, we come to join our voices to those of the women of the enemy countries who ask for help for their children. We know what our own have suffered in the invaded regions and it is precisely for that reason that we appeal to you for theirs. In these days of the armistice after the long martyrdom of mankind, evil must cease to reply to evil; it is time that people stopped torturing one another. We have faith in the greatness of your spirit. To all the captives of all the armies alike, open the prison doors. To all the hungry of all countries, distribute equally the bread of the world."

But you are as hungry for justice as for bread; therefore women of the conquered nations, with you we demand a true peace, a peace without violence, a peace without reprisals, a peace, at last, of disarmament. After these accursed years, we desire reconciliation of spirit. We are wretched women who, like you, have not been able, have not dared to do anything to lessen its horror and monstrous cruelties. And even if all the crimes should rest on your leaders alone, we know we could not impute it to you, for we know too well, in what depths of ignorance and of helplessness the war has shrouded us all.

Henceforth let the same remorse unite us. Never during the war have we let suffering set us against you. Never has the mourning of a German woman lightened our mourning. Today, before peace is officially concluded between our countries, we want to affirm the fraternity that unites us—us whom community of suffering and bereavement, the deaths of husbands and brothers and sons, have rendered still more like one another. Across the ruins and the tears let us labor together on the same holy work; let us tear the war from the souls of all; let us build for our children the common city of peace and of love.

NOT OUR OWN

BY THE REV. ANGUS DUN

AS one looks back on the miracle of our great training camps it is clear that the most remarkable things one witnessed there were not the outward things. Not the sixteen hundred buildings, nor the twenty miles of macadam road, nor the four hundred miles of electric wiring, all of these constructed in some three months. The most remarkable thing that went on there was an experience of human nature, a transformation of men, a new way of life, a new outlook, new associations, along with new clothes and a new vocabulary. These experiences came alike to the most various men, to Jones a shoemaker in Lowell, to Ford a typesetter in New York, to Smith a farm laborer from Maine, to Vanderlip a merchant from Providence, to Silberg a salesman from Portland, to Wagner an organist from Detroit. They are the common possession of a nation. They furnish new terms for the interpretation to these men and to ourselves of the old Gospel. These brief papers are an attempt to approach certain Christian ideas through the experiences of military training.

The first experience that came to our men was that of learning, or at least being very clearly told, that their lives were not their own, that they did not belong to themselves. They had grown up, most of them, under the general impression that their lives were their own. To be sure, they recognized obligations to family or lodge or Church. Sections of their lives admittedly belonged to others. But their lives as a whole were planned for, and dreamed of, and enjoyed by themselves. Then came the first experience, the first transformation. They were inconspicuous, average men, of no particular importance; —Jones busy making shoes and making dates, Smith working at his farming and looking longingly towards the city, Wagner the organist, a bit sensitive and a bit effeminate. And then to all of them came the Government of the United States, speaking in the name of the nation, and said, "You are not your own. You are ours. We claim your life. Henceforth you shall go where we

order you to go, do what we instruct you to do, wear what we give you to wear, rise when we call you, march when we command you, rest when we permit you. Present yourselves a clean and living sacrifice, acceptable unto us, for that is your reasonable service. You Smith, you Jones, you are not your own. You are ours. We made you what you are. We fed you and taught you. We gave our sons in the past to purchase for you such liberty as you now enjoy. And now we want you. We gave and now we take away." In some such way the nation spoke to these men. And Smith and Jones and Ford, knowing in their heart of hearts that they were not their own, left their shoemaking and typesetting and ploughing and organ playing and served gladly.

The interest of this first experience of military life for us in the Church lies in its likeness to the situation in which we all find ourselves. We all grow up very readily in the illusion that we belong to ourselves, that our lives are our own. Of course we admit obligations, but we plan for ourselves and dream for ourselves. And then to everyone of us, if we only have ears to hear, comes the Government of the Universe, namely God, saying: "Thou art not thine own. Thou art Mine, and I claim thy life. From generation to generation I have labored for thy sake. The sun that warms thee, the earth thou dost tread upon, 'the cattle upon a thousand hills' are Mine. All things come of Me and only of Mine canst thou give unto Me. My own Son hammered out thy faith amid the distress of Gethsemane and the agony of the Cross. And now I need thee. My hope for mankind is not yet fulfilled. I fight on against the obstinacy and ignorance and selfishness of men until My perfect will is done. My kingdom shall come. My will shall be done. I your Maker claim your life as Mine Own."

If we understand as well as Smith and Jones and Ford understood we shall "serve the Lord with gladness; for it is He that hath made us and not we ourselves."

MY SONGS

BY MEDORA ADDISON NUTTER

I sing of sorrow—I who have not known
The bitterness of grief.
I write of tragedy, and live a life
Tranquil beyond belief.

Yet when I meet with sorrow face to face
And walk in shadowed ways
I think that I shall sing of happiness
Remembering these days.

THE COUNTRY CHURCH AND RURAL LIFE

THIS identical problem that we now have under consideration was vexing the Church in South Carolina as long ago as the year 1851.

At the sixty-second convention, holden, as was the usual custom of the time, in Charleston, the Macedonian cry was heard out of the then village of Greenville, in the distant mountain district of the state, calling for help from the Church in the city by the sea.

The memorial then presented from the vestry and churchwardens of Christ Church Parish, Greenville, set forth "that there are now but three clergymen and five church buildings in the back-country districts, which contain about 200,000 inhabitants, chiefly of the white population," and, "that there are fifteen villages of some importance, where the Church should be established, and many densely populated neighborhoods, which would justify the expense of a mission." Then follows the obvious statement, "that the present is an auspicious time for the introduction of the Church services and teaching." As it was then, so, now, "the growing importance and increasing intelligence of the section in question demands the earnest and united action of the Church in this diocese." Then, finally, "the wants of this important missionary field" are "recommended to the prayerful consideration of the pious and charitable churchmen of South Carolina."

The specific nature of the "prayerful consideration" taken in the premises was the recommendation of a resolution requesting the several clergymen to preach an annual sermon and to take up a collection any Sunday convenient for the purpose "to aid in the erection of church edifices in the back-country." And, with all that, action upon the resolution was deferred till the ensuing convention.

Perhaps, gentlemen of the council, because the work of the Master cannot be done by the expenditure of talk merely, and the spending of small change, and by putting off for a more convenient season, it is that, relatively, our present status is about the same as regards the rural and industrial features of the work of the Church in South Carolina as seventy years ago.

For not as yet, forsooth, has the Church in our diocese become a factor in any important degree in the rural and industrial life of our state. Though full two generations have elapsed since the far-sighted churchmen of Greenville made their call for the extension of the Kingdom, yet, in this present year of grace, forty of the forty-six counties of the state contain less than a hundred communicants each; while much more than one-half of the numerical strength and the financial resources of the diocese are confined within the territory of Charleston and parts adjacent, as was the condition one hundred years ago.

True, it is, from a national standpoint, the situation

as respects the Church is relatively as deplorable. From authoritative statistical sources it is gathered that our ministry remains without increase; while two-thirds of

the parishes of the whole Church averaging an excess of two hundred communicants are located within five states of the Union. The Rev. Dr. Atwater publishes without contradiction in the journals of the Church his opinion that the roll of communicants is padded to twenty per cent. of membership enrolled in our communion, and also it is stated that the Sunday Schools of our body

have decreased in attendance nearly sixty thousand in the past two years.

If it be any comfort—the reflection that our diocese is no worse off in degree than the national organization—it must be remembered by us to our shame that in South Carolina our Church, unlike the country at large, was the first in the field, and at times in her history had a preferred status and a virtual monopoly established by law, nevertheless losing our opportunities of growing *pari passu* with the civil life of the community, and thus becoming the water-mark of a class and not the possession of the whole people.

But, this world war is going to change all that. That scourge of God has taught His people that not talk merely, nor money, is the chief factor in the new life of the nations, and it has quickened the conscience and given the mind to understand that personal service and sacrifice are the *sine qua non* of success in any undertaking worth while for the spread of the Kingdom of Christ on earth.

Under this inspiration a committee was appointed at last council to investigate through the clergy and other workers in the diocese the status of the Church as respects the rural community of the state.

It is needless, however interesting and instructive it would be, to present in detail the responses to this questionnaire, which were, however, be it said, sufficiently numerous and representative to make it clear to members of this council that this field is not only not scarcely entered upon as yet, but that, as organized at present the Church is not able even to make an effort adequately to enter upon the position she should rightly occupy of spiritual influence and leadership among the masses in this state, the large majority of whom live in rural community life, and receive their religious instruction through the agency of country churches exclusively.

From an analysis of the responses to the questionnaire the deduction clearly follows, that as long as the purely parochial system is the basis of maintenance and operation of the Church in this diocese, so long will failure of state-wide growth follow—for the reason that it is impossible for an isolated minister, a *persona*, a parson, that is to say, standing alone, unrelated largely and un-

In 1918 the council of the Diocese of South Carolina appointed a committee on the Country Church and Rural Life, consisting of the Rev. Messrs. J. M. Stoney, A. Rufus Morgan and R. A. Meares. The committee made its report at the recent meeting of the diocesan council held in Charleston. The Churchman is happy to print this report omitting only those portions of it which are only of more local interest.—Editor.

coordinated with the work of the Church as an organization functioning upon broader lines of action than are contained in the sphere of a mere parish serving the special requirement of a single locality, and further hampered by the fact of his being maintained by and in the primary interest of his particular parishioners, to take the time and the money belonging in the first instance to them and (no longer a free agent, even if the disposition be ever so ardent) to spend his labors in the service of others who perhaps would be a liability and not an asset so far as his support from a financial standpoint is concerned.

In brief, it is not a matter of argument. Your committee assumes the fact of a general consensus of opinion that some radical steps must be taken if progress in this new field is desired. And we now proceed in part to name them.

Secondly: There should be, for the present no attempts to cover the entire field simultaneously. This policy would mean setting up weak missions here and there, with no definite aim or results in view. But, in Columbia, the railroad centre of the state, at the outset and not waiting for the future development as hereinafter outlined, an associated missions settlement should be established, under either a bishop or his archdeacon in charge, whence a force of resident clerical and lay workers could daily reach out to their field of work and return to their homes by night time. This assumes the taking advantage of up-to-date methods of transportation and the utilization of the improved highways soon to be an accomplished fact. To explain this suggestion of concentration and adaptation of present-day methods of life:—the Church has something, as is assumed, of value to present the public for their good. Then let the Church, in supplying the spiritual needs of the people, copy the methods employed by the astute business man in the distribution of his wares.

Thirdly: Such strategic points in the state, one in each congressional district at the least, should successively be chosen as centres of concentrated efforts, pushing one project at a time, till success be established. For this end gifted men and women—clergy and lay workers—highly paid, must be employed, each unit a missions settlement, under control of an archdeacon. These missions settlements eventually will cover the entire territory so that with motor cars and improved highways every point in the state may be covered by easy reach from some centre of the work. To secure a

corps of adequately trained social workers to be appointed as archdeacons, it is furthermore recommended:

Fourthly: That the bishop choose out suitable volunteer clergymen from his present staff, who are already acquainted with the special needs of diocesan extension work, to take the course of instruction in the School of Social Science connected with the Columbia University, in the City of New York, to be there maintained at diocesan expense until their graduation, under covenant that they will assume these posts of duty, subject to the direction of the bishop for a stated term. Also,

That a band of lay workers, volunteers, and nominated by Saint Andrew's Brotherhood, be assigned to each associated mission to cooperate with the clergy in field work.

Fifthly: We recommend a separate and complete organization to cover the industrial fields of labor and development of service and the growth of the Church, such as in the textile manufacturing communities of the state.

Sixthly: We further recommend the establishment of a diocesan hospital, endowed, served by a volunteer professional staff, and equipped with nurses, members of a sisterhood, in which citizens of the state may be received without a question raised of ability to pay for the service.

In conclusion: Your committee is only too well aware that progress on the lines indicated, and otherwise, cannot be undertaken without the expenditure of money in amounts which hitherto our churchpeople have been unaccustomed to use in connection with the advancement of the Kingdom of their Lord and Master. But there is with us a full faith that, shown their duty, our people will respond to the call of their duty in this regard. As to the method to raise the needed money, we desire to call attention to the recent decision on the part of the General Board of Missions to raise within the next three years the sum of twenty million dollars from the churchmen of America for extension work. And it is stated that any diocese may cooperate in that purpose, and have a program of extension work outlined within the diocese, and the funds so raised will be utilized in connection with the special diocesan needs.

If within our province to make a suggestion with regard to the ways and means of effecting the recommendations made by your committee, as stated, we suggest that our diocese affiliate with the Board of Missions in raising the quota necessary for our part.

WHAT THE RAILROAD MEANS TO ALASKA

BY GOVERNOR THOMAS RIGGS

I DO not believe that even the residents of Alaska know how much out of doors the territory covers.

I have followed the international boundary from Mt. St. Elias to the Arctic Ocean, traveled the Yukon waters from source to mouth, and have made little jaunts of weeks and months at a time through its little known regions. Even I have no true prospective of its vast extent. Figures mean little to the ordinary reader. To

say that Alaska is of the approximate size of all the states of the Union east of the Mississippi River or that it is two and a quarter times the size of the state of Texas or that if laid down on the United States one end would rest in the Atlantic and the other in the Pacific, means little but it may perhaps convey some dim questioning as to how the resident gets around the country anyhow. Generally he doesn't. He locates in

one spot and stays there seeing all of Alaska within his own horizon. Then he roars if all governmental or territorial endeavor is not directed toward him as the bullseye. He is usually right in most of his contentions that his own pet locality should be assisted. I do not know of a single place in Alaska which would not be benefited by the expenditure of public moneys and benefited in a way which would benefit the nation, but life is short and none of us like to wait while the mills of the gods and of Congress grind out the meal which is to give us life and vigor.

The mills do grind, however, as is shown in the great enterprise of railroad construction now under way from Seward on the coast of Alaska to Fairbanks in one of the placer gold districts. That railroad is going to do much for Alaska; it is now about seventy-five per cent complete, held back in completion by war conditions and inadequate appropriations, but we want it this minute. The Government should have turned back the hands of Time to fairy or genii days and wished it there with all its bridges, cars, locomotives and tributary wagon roads. Then it would have accomplished immediately what we have been waiting for some time.

First and foremost we need fuel in our placer camps of the Fairbanks district. Inferior wood for mining and commercial operations can be procured only at great expense due to the now long haul. In some of the mines as high as \$16 a cord must be paid. When the railroad is complete the coal mines of the Nenana field will be within easy reach. The cost of fuel will be cut seventy-five per cent. This is one thing the railroad will do. There are lode prospects along the main route which will become real mines when transportation is

available. The Matanuska coal will be shipped to all coastal ports of Alaska replacing British Columbia coal at less cost. It will be possible to operate both placer and quartz mines without loss of time. As it is now, if an important piece of machinery breaks the mine must shut down for a year as replacement cannot be brought in by the slow water route in time to allow for repairs during the open season of navigation. Now the merchant of the interior must provide against all contingencies a year in advance. How much easier for all it will be when stocks can be kept up from small orders speedily delivered, thus doing away with heavy initial outlay, insurance, hot and cold storage, depreciation and dead stock.

We often hear of alluring lode prospects. Development companies will not send in their high priced, pushed-for-time experts who may be kept from their other work for many months. The railroad will allow speedy transportation of experts to make mine examinations and in the time formerly required to make one examination they will be able to make a dozen examinations of various properties, and these mines will develop with transportation near at hand. Mines now unknown will undoubtedly be in full operation before long on the line of the railroad.

The road means a great deal to coastal Alaska in that we shall be able to procure coal from the Matanuska coal fields. In Juneau we are now paying \$13 per ton for inferior coal. We will get good coal at a much less price.

The history of railroad construction shows that development always follows the line of rail. Alaska will prove no exception to the rule.

BOGUS STOCKS

BY THEODORE H. PRICE

During recent weeks the daily papers have given a good deal of space to the scandal of bogus oil stocks which have been peddled about the streets. Unfortunately a very respectable class of citizens not generally supposed to have the speculator's weakness have frequently been the victims of these brokers. Mr. Theodore H. Price, in response to a request from the editor of The Churchman, has written the letter which we publish below. Mr. Price is a member of St. George's Church, New York, and is the editor of Commerce and Finance. He has been a contributor on economic subjects and questions of finance for the Outlook, World's Work, and many journals of political and social science.

I HAVE your letter of June 3 asking me to send you "from fifteen hundred to two thousand words for THE CHURCHMAN, giving a little instruction to widows, school teachers, the clergy and 'such,' on how to avoid the snares that are laid for them in the literature that they receive describing investments that are alleged to pay fabulous returns."

I need not use fifteen hundred words to comply with your request. This brief letter, which you are at liberty to publish, will be sufficient.

There is an old maxim which says that "The man who is his own lawyer has a fool for a client" and the common sense thus expressed is applicable in every relationship of life. If a clergyman is in poor health he should get the advice of a physician and pay for it; if the water-pipes in his house need repair he sends for a plumber; if he wants to build a house he employs an architect;

and if he has money to invest he ought to seek the advice of some man of reputation who specializes in investments. If he fails to do this, he is almost certain to make a mistake and lose money.

In the congregation of nearly every clergyman in the United States there is at least one hard headed business man who is competent to give advice with regard to the investment of money and there are throughout the United States a number of high class, conscientious banking houses whose business it is to select good investments for their clients. Almost any of them would be glad to give a clergyman advice.

Fraud, when it is discovered, can be punished under laws that legislators may pass but all the laws that can be enacted will not prevent swindlers from trying to defraud those whose desire to get rich quick makes them easy prey of the unscrupulous.

NEWS OF THE CHURCH

SENIOR CHAPLAINS THANK DIOCESE FOR BISHOP BRENT

Say He Has Represented the Church with Prophetic Vision

The Diocese of Western New York has received a letter signed by twelve senior chaplains serving abroad with the A. E. F. The letter is addressed to the diocese and says:

"Upon the departure for America of our beloved Senior Chaplain, General Headquarters, Bishop Charles H. Brent, we the undersigned senior chaplains, a committee representing all the chaplains in the A. E. F., who have served under his inspiring and efficient leadership, desire to thank the diocese for its generosity and sacrifice in loaning their bishop so cheerfully and for such a long period.

"He has represented the Church with prophetic vision, Christ-like simplicity and apostolic zeal and he has given his great heart with unwearied patience to his difficult and many sided task.

"In this great work of administration, comradeship and inspiration he has won the unwavering loyalty and admiration of every chaplain in the A. E. F.

"His religious statesmanship has commended itself to those in command from the commander-in-chief to regimental commanders. You may well be proud of his brilliant military record as a Christian leader.

"His is a master spirit. Every chaplain has found in him a wise counsellor and a sympathetic friend, indeed a brother. We are sure that you love him as we have so easily learned to do and we trust that you will accept these simple words as only hints of what we deeply feel and cannot fully write.

"Please accept our best degree of gratitude for your cooperation in this great world crisis and world victory. We follow our beloved comrade, always first among us, with our earnest prayers and to you we extend our warmest greetings."

The letter is dated Paris, April 26, and signed by the following names: Edmund P. Easterbrook, J. M. Kangley, Patrick R. Dunigan, Orville A. Petty, Jos. L. Hunter, G. C. Stull, Earl Cleeland, Raphael Grashoff, George C. Lenington, Wm. A. Aiken, Edwin Ronan, Paul D. Moody.

A Presbyterian Cathedral

New York is to have another cathedral—this time a Presbyterian one. The historic First Presbyterian Church on lower Fifth Avenue, one of the best Gothic edifices in the United States, will be partially rebuilt and choir stalls installed. The reconstruction work will cost \$100,000, it is said. The pastor of the new cathedral is Dr. George Alexander.

Mr. Melish Receives \$48,000 Damages

A verdict for \$48,000 was awarded in the Supreme Court in Kings County, last

week, to the Rev. John Howard Melish, the rector of Trinity Church, Brooklyn, as damages in a suit brought by him against the Brooklyn Rapid Transit Company. It will be recalled that Mr. Melish was very seriously injured in June 1917 by a fall through an opening due to the removal of a stairboard on the steps of the Brooklyn elevated railway. Mr. Melish was confined to his bed for six months following the fall, and his right hip has been permanently injured.

Bishop Celebrates Golden Wedding

DULUTH, MINN.—The fiftieth anniversary of the wedding of Bishop and Mrs. Morrison was celebrated here on June 3 at Trinity Cathedral. For two months the ladies of Trinity Cathedral have been working on the decorations which transformed Trinity Hall into a California pergola with wistaria blossoms drooping from the vines that covered the wall and hiding the electric light bulbs. Here the diocese offered its congratulations to the bishop and his wife. Mrs. Morrison wore the gown, veil and orange blossoms she had worn in her father's little church in Clarenceville, P. Q., Canada, in 1869. She carried a bouquet of golden roses given to her by one of the cathedral ladies. Part of the evening's entertainment consisted of the singing of songs Mrs. Morrison had sung years ago. At the request of the cathedral chapter, Mr. James A. Brown of Fergus Falls made a moving speech and in behalf of the diocese presented the bishop and wife with a purple satin bag containing in small, white bags, each marked with the name of the guild or organization, a sum of gold which amounted to over \$1,000. The reception and gift came as a complete surprise to the bishop and his wife. Most of the diocesan clergy were present besides delegates to the Woman's Auxiliary annual meeting and a great number from the city churches.

Galsworthy's American Profits for Armenia

John Galsworthy, the author, surprised the American Committee for Armenian and Syrian Relief by sending a check for four thousand dollars for its relief and reconstruction work. It represented, he said, a little more than the net profits of his lectures during his trip through the United States. The "little over," he added, was to make the check a "round figure."

Church Motion Picture Conference

The committee in charge of motion pictures for the Centenary Convention of the Methodist Episcopal Church, at Columbus, Ohio, plans to hold a discussion to discover the kinds of pictures required for churches. This will apply to those used in the Sunday services as well as those used by the various organizations connected with the churches. The National Board of Review has been requested to assist in forming this program.

RAYMOND ROBINS ASSAILS "DECADENT CLASS CHURCH"

Speaking at Ascension Forum, Says More Follow Marx Than Christ

Last Sunday night the speaker at the Church of the Ascension forum was Colonel Raymond Robins of the American Red Cross Mission to Russia. Speaking on "One View of the Russian Situation," Colonel Robins was cheered repeatedly by the motley crowd of Greenwich villagers, uptown conservatives and out-and-out Bolsheviks, a majority of whom stood for three hours in the densely crowded church the temperature of which was never less than 85 degrees.

The evening was intensely dramatic, for the majority of the crowd was frankly Bolshevik and though in an Anglican church, did not hesitate to cheer Colonel Robins' declaration that "England tonight trembles on the abyss, thanks to a class Church, a class State and in a large measure a class industry. There are more people as a result, in the British Isles who believe in the doctrines of Karl Marx than there are who believe in the Gospel of Jesus Christ." His earlier assertion seemed equally popular, that a decadent Church and a class Church in America were contributing factors to Bolshevism in this country along with the sweat shop and the twelve hour a day seven day a week coal mine shift. He closed with the plea that "a land that could spend nineteen billions for war can spend millions for peace. We need the freedom of the press and freedom of speech. Let us get rid of our miserable sedition acts, which whatever they were in war, are merely panicky cowardice in peace. Let us have faith in America and in America's institutions."

The Church of the Ascension, it is expected, will be a radicals' mecca again next Sunday night, when the Rev. Irwin St. John Tucker, a priest of the Diocese of New York, will make his first public address since his sentence to twenty years' imprisonment on a charge of violating the Espionage Act by obstructing operation of the selective draft law. His case is now under appeal to the United States Supreme Court, since his conviction was based on two pamphlets written before America's entrance into the war and approved by Federal Judge Ross of Baltimore.

China Missionary Becomes Roman Catholic

The Rev. R. E. Wood, for many years one of the Church's most successful missionaries in the interior of China where he served in Hankow and later as head of the school for beggar boys in Ichang, has resigned from the mission and made his submission to the Roman Catholic Church. Mr. Wood spent last year in France working among the soldiers.

June 21, 1919

REGENERATION OF CHURCH IS CAMPAIGN PURPOSE

Dr. Freeman Quotes Labor Man's Commendation of N. W. C. Program

There has been little talk since the Chicago conference of the Nation-Wide Campaign's being merely a "money drive."

"Let us keep clearly before our minds that while there is need for money, the primary and essential purpose of the campaign is the regeneration of the Church," said Dr. Freeman of Minneapolis, a member of the Board of Missions. "If we lose that no matter what we raise in dollars, the effort is a failure. We in the Board of Missions have been discussing for years the question of deficits until it has become absolutely a weariness to the flesh to attend the meetings. We have started to bring to the Church the great work of the Master Himself—to convert the Church, to convert ourselves, to convert us of the clergy, to make us feel our obligation."

"One of the leading labor men told me the other day that this is the only Church in the nation that has in its program the suggestion of some plan, however vague, to meet the present economic conditions. Large reference was made during the recent New York diocesan convention by the New York newspapers, to the fact that the convention had been addressed on the subject of the Church's finding a substitute for the saloon; and this Church is the only Church that has set forth any program whatsoever for meeting that particular situation."

"We are coming to be more and more convinced I think," continued Dr. Freeman, "that the Christian Church as it is organized today, is not functioning effectively and efficiently in this country. I think a note of alarm should be sounded all over the land concerning the situation of the Church, and it seems to me one of the things to be impressed upon the people is that this is a movement within the Church to regenerate the whole life of the Church and while I agree with Bishop Lloyd that the spiritual note should be the dominant note, at the same time it is clear that spiritual enterprises do not function without material means. These things—men and money—we are short of, appallingly short of in the entire Church. As a matter of fact we should say very definitely and clearly that unless this movement causes a great increase of gifts for missions, we are in danger of insolvency, and while we are not yet insolvent, the Church should understand the situation."

Conferences between diocesan committees of the Nation-Wide Campaign and various national leaders of the project are being held this week in Provinces I, VI and VII. It is expected that by July 15 the men in charge of the campaign in every diocese in the country will have met, talked over the task they are facing, and mapped out their diocesan organizations. Bishop Lloyd pointed out in his closing address at the Chicago conference, "all of the machinery the Church has devised to carry on this campaign, will be useful only as the diocesan committees do what they are constituted for. The best machinery at the

centre will be futile except as the diocesan committee, standing for the life of the diocese, does the thing in God's name. In other words, the diocese is the unit, and as each diocese rises to its opportunity the thing will be accomplished, and the diocesan committee with the bishop at the head of it, has got to set the pace."

ILLINOIS UNIVERSITY

HONORS BISHOP'S SON

CHAMPAIGN, ILLINOIS.—On Sunday, June 1, 1919, a memorial service for churchmen who had fallen in the war was held at the University of Illinois. There were three—Lieutenant Charles Patrick Anderson, son of the Bishop of Chicago, who went over in the ambulance service, enlisted in aviation and achieved a noble career, being for some time the leader of his detachment and meeting his death in a desperate air battle over the enemy lines; Captain Charles Arthur Wagner, son of C. A. Wagner, of Springfield, Missouri, who served in the infantry with distinction, was mortally wounded in the Argonne, and died in Paris shortly afterwards; Lieutenant Linn Palmer Cookson, of Carlinville, Illinois, who, like Anderson, passed from the ambulance to the air service, and after six months of excellent service had his lungs seriously affected, was invalided home for recuperation, and died of disease in Carlinville.

Of the hundred and twenty-two men commemorated on the service flag only these three have paid the supreme sacrifice. Lieutenant Anderson was a member of the Phi Kappa Psi. The other two men belonged to the Acacia. These fraternities attended in body. After the offertory, the president of the Phi Kappa Psi, Mr. Barton Ahrens Ingwersen, advanced within the sanctuary and briefly and impressively uttered an expression of the love and honor in which the fraternity holds Pat Anderson. Immediately afterwards Mr. John Wesley Ziegler of the Acacia house, came to the same place and read a beautiful liturgical tribute to the memory of Captain Wagner and Lieutenant Cookson. The service was a solemn Eucharist with special collect, epistle, gospel, and memorial prayers. The address was delivered by Chaplain Page. Taps was sounded after the service by two buglers.

Roman Plenary Council Called

An American plenary council of the Roman Catholic Church is called to meet at Baltimore next autumn. Cardinal Gibbons will be president, as he was in 1884 when the third and last previous American council was held. All the American bishops will attend; and it is expected that some important utterances will issue.

Club Publishes Interim Report

The Christian Fellowship Committee of the Churchwomen's Club of New York has just brought out an American edition of the Second Interim Report issued a year ago by English bishops and clergy of the Church of England and ministers of the nonconformist Churches. Copies may be secured from Room 1104, 2 West Forty-seventh Street, New York.

CHURCH OFFERS MARKET FOR AUTOMOBILES

Board of Missions May Equip Band of Motor Missionaries

The Church as a new market for motor cars and accessories is a possibility as a result of a recent request of several bishops to the Board of Missions for motorcycles and small automobiles for the use of their clergy in covering the great distances between the half dozen parishes which is the usual allotment for a priest in a western missionary district.

Clergymen have long been individual purchasers of cars but now the board is considering the wholesale purchase of motorcars and motorcycles and this item will be among hundreds included in the survey now being made for the Nation-wide Campaign.

Bishop Wise of Kansas, prefers motorcycles for his priests. Several high powered motorcycles, Bishop Wise recently wrote the Board of Missions, will enable him to provide a number of small Kansas towns within a sixty-mile radius of Topeka, with services each Sunday, clergy being sent from Grace Cathedral in Topeka.

In Texas motor cars have been requested by Bishop Quin and Archdeacon Garner of North Texas. In localities where a train a day or every other day is the rule, both believe the motor car will be a potent factor in giving the people services weekly instead of once or twice a month as is now the case.

South Dakota is another diocese where motor cars will play a part in evangelizing the state. "A priest with a machine can do just four times the work out here as without one," Bishop Burleson recently wrote the Board of Missions. "There are a number of towns off a railroad where the ministrations of the Church are eagerly sought by the people but cannot be given because of transportation difficulties."

If the bishops can prove that with the aid of gasoline they can increase their activities 400 per cent., it is expected that the directors of the Nation-wide campaign will include in their budget an adequate appropriation for the equipment of a band of motor missionaries.

Hobart Installs Bishop Brent

GENEVA, NEW YORK.—On June 3, preceding the meeting of the diocesan council, Bishop Brent was formally inducted as chancellor of Hobart College. The ceremony took place in Williams Hall. At this time the degree of doctor of laws was conferred upon the bishop.

Cowley Fathers at Nashotah

NASHOTAH, WISCONSIN.—The commencement of Nashotah House took place on June 4. The commencement sermon was preached by the Rev. Spence Burton, S. J. E. An interesting feature was the announcement that next year the Cowley Fathers are to send two members of their order—the Rev. Frank Gavin and the Rev. C. P. Otis—to Nashotah to take charge of the preparatory department.

SEVENTY SOLDIERS ENTER BERKELEY SUMMER SCHOOL

Professors from Many Seminaries Will Teach in Middletown

MIDDLETOWN, CONNECTICUT.—Arrangements are nearing completion for the Summer School in Theology to be held at the Berkeley Divinity School, beginning July 1. The summer school was first projected last January with the thought that there might be about forty men to be provided for. In point of fact there are now nearly seventy returned soldiers who have put in application for admission, and the experiment promises to be a complete success. The buildings of Berkeley Divinity School will be used and there will be an overflow into the college commons and fraternity houses of Wesleyan University, which have been secured through the kind cooperation of the college authorities.

The old city of Middletown is in many ways an ideal location for such a school. When the theological department of Trinity College, out of which Berkeley grew, was moved from Hartford in 1854, Middletown was chosen by Bishop Williams because the situation "conducted to the tranquility of mind that is suitable for theological studies."

The main building of the divinity school was originally an inn on the post road between New York and Boston. It was built in 1812, and is considered one of the finest buildings of that period in New England. General Lafayette stopped here on his journey through the state in 1826 and spoke from its balcony to the assembled townspeople. The Gothic chapel was built as a memorial in 1861, and is dedicated to St. Luke the Good Physician in memory of Dr. Thomas Dent Mutter. The chapel altar was once Bishop Seabury's, whose chalice is also among the school's most valued possessions. The library building, which includes several class rooms, was built in 1896 and named after the death of Bishop Williams, the Williams Library. It contains about forty thousand volumes. The privileges of the Wesleyan University Library, containing one hundred and ten thousand volumes are also offered to the students.

The summer school will open on July 1, and will be in session for two terms of approximately five weeks each, the second session beginning August 7 and continuing to September 23. Students may enter for either or both terms. Three classes of students will be admitted: Men returning from the national service or other war work who were previously enrolled in a theological seminary; men returning from the service who have not previously studied in any seminary; a limited number of men already enrolled in some seminary or candidates for one, who may wish to avail themselves of the opportunity offered by the school for summer study.

Students of the first and second of the above classes will be admitted on terms similar to those under which training was given in the national service. That is, board and lodging will be provided by the school without charge, and an allowance of \$45 for the full session, or of \$22.50

for one term will be granted toward traveling and other expenses. Students of the third class will be expected to pay for their board and lodging, the total charge for which has been fixed at \$95.

The primary intention of the school is to enable students who are just out of the service to save time in their preparation for the ministry, without loss in the adequacy of that preparation. A competent student should be able to accomplish during the summer the equivalent of an ordinary half-year's work. Thus, if the school can be repeated in 1920 such a student might be able to complete his normal course in preparation for the ministry in two years instead of three.

There will be opportunities for social life and recreation and arrangements will be made with the authorities of Wesleyan University for the use of its gymnasium and swimming tank and athletic fields. There are tennis courts on the school grounds, and the Connecticut River offers fine opportunities for boating and canoeing.

The faculty is made up as follows: New and Old Testament, Dean Fosbroke and Professor DuBose; New Testament and Greek, Professor Robinson, Professor Easton, Professor Hatch, Professor Hedrick, Professor Ramsey; Systematic Divinity, Professor Drown, Professor Stewart; Church History, Dean Ladd, the Rev. R. B. Pomeroy and Professor Ayer; Ethics, Professor Dickinson Miller, Professor Lauderburn; Pastoral Theology, Dean Bartlett, Professor Miller and Professor Lauderburn; Liturgics, Professor Norwood. The registrar is the Rev. C. B. Hedrick, of Berkeley Divinity School, Middletown, to whom applications and requests for information should be sent.

Churchman Correspondent Accepts Call

SYRACUSE, NEW YORK—Calvary Parish has secured as its new rector, to succeed the late Rev. Walter E. Jones, the Rev. Theodore Haydn, now rector of St. Paul's Church, Oxford, who will enter upon his new duties about September 1. The Rev. Theodore Haydn is a native of Central New York, having been trained at St. Andrew's Divinity School and ordained by the late Bishop Huntington. He was first in charge of mission work in Dryden, and places adjacent, during which time Trinity Church, Dryden, was built and consecrated as a memorial to Bishop Huntington—the first church edifice erected in Central New York after his death. He was subsequently priest-in-charge of Christ Church, Clayton, and St. Paul's, LaFargeville. He became rector of St. Paul's, Oxford, in 1911. During his rectorship the pews have been made free and a vested choir organized. He has served for some time as secretary of the Third District, and for the past year as its treasurer. He is the diocesan correspondent for THE CHURCHMAN.

Mrs. Romanes Enters Roman Church

Reports from England say that Mrs. Romanes, the widow of Professor Romanes, has been received into the Roman Catholic Church. Mrs. Romanes is well known in this country on account of her speaking visits and through her books.

WORLD CONFERENCE IS NOW AN ACCOMPLISHED FACT

Only Rome Refuses to Join in Projected Meeting

GARDINER, MAINE.—After nearly nine years of effort, the world conference on faith and order is practically an accomplished fact, though very much remains to be done in making the detailed arrangements. That will require much time, for it involves correspondence with nearly a hundred commissions scattered all over the world. But apparently all the invitations necessary, and at present possible, have been or are being issued, and the acceptances have been so far universal that it will probably be thought that immediate steps can now be taken to convene the conference or, at least, to consider where and when it can be convened.

When the deputation of the American Episcopal Church sailed to invite the Churches of Europe and the Near East, it had behind it the approval of the whole Anglican communion throughout the world; of almost every important protestant communion outside the continent of Europe; the unofficial, but weighty, assurances of the patriarch and many influential members of the Church of Russia; and the active and cordial sympathy of eminent representatives of the Holy Orthodox Eastern Churches in Greece and elsewhere; of many distinguished Roman Catholics all over the world and of leading Protestants on the continent of Europe.

In London the deputation met the Archbishop of Cyprus, and in Paris, the Acting Patriarch of Constantinople, each of whom promised to call a special session of his synod to consider the official invitation and gave assurances that it would be accepted.

In Athens the synod formally accepted the invitation, as has been already reported in THE CHURCHMAN.

The deputation was in Constantinople for Easter, and the invitation was presented to and accepted by a special session of the synod at Constantinople. The members of the commission took part in the Easter service at the cathedral, at which the gospel was sung in nine different languages, the Bishop of Fond du Lac singing it in English. They met the Armenian patriarch in Constantinople who promised to transmit the invitation to the catholicoi of the Armenian Church at Etchmiadzin.

At Sofia they presented the invitation to the acting metropolitan who assured them of its acceptance as soon as the synod could be convened, and at Bucharest they received a similar assurance from the metropolitan.

At Belgrade they were assisted in their conference with the metropolitan by Father Nicolai Velimirowitch. The synod accepted the invitation to take part in the world conference.

In Rome, as has been reported, the Pope has not felt able to appoint representatives to the conference. The deputation is continuing on its journey to invite the other Churches of Europe in Switzerland, France, Belgium, Holland, Denmark, Norway and Sweden. Two of the members are going to Alexandria, Jerusalem and Antioch.

KOREANS PERSECUTED BY JAPANESE TROOPS

Shanghai Dispatch Tells of Pastors Beaten and Churches Destroyed

The following article printed in the *Shanghai China Press* and dated Peking, April 21, has just arrived from the Shanghai correspondent of *THE CHURCHMAN*:

The following extract from some correspondence just received from a friend in Korea is of service in more ways than one:

Reports are coming in from the country of the terrible way the Japanese troops treated the people who made demonstrations for the independence of their country. Whenever reports of the doings of soldiers appear in the Japanese papers, the statement is always made that the Koreans were resorting to violence or about to do so. In every case the statements are false at least as regards the beginnings of the demonstrations. There have been a few cases where Koreans could not stand any more from the troops and they turned on them. A few have been injured and some buildings damaged. Even telegrams are tampered with to justify the violence of the soldiers. For instance, in a telegram telling of a demonstration made at a certain mine, the statement was made that as the Koreans came down the hill shouting "Hurrah" (mansei) the soldiers fired on them. During the transmission of the telegram the words "throwing stones" were inserted after "came down the hill." Nothing from any Japanese source can be believed unless verified by someone reliable. It is much nearer the truth to say that in no case have the Koreans used force or done violence than is any Japanese statement of their violence.

Christians, their homes and churches are particularly picked out by soldiers for violent treatment. The church at Pangsan in Wijun county was burned to the ground for no other reason than that some of the Christians were in the demonstration that took place before the gendarmery station three miles away—it must be remembered that the Koreans do not go off into a corner to have these demonstrations of shouting "mansei," but they always demonstrate before police or gendarmery stations or some governmental office. They want the Japanese particularly, and the world at large to know just what they want. Well, Pangsan church was burned because of this talking in more than a whisper, and the house of the chief office-bearer in the church was burned down with all his earthly possessions and grain. He had heard that the soldiers were after him and were going to shoot him, so he hit for the hills and the soldiers came. In response they turned his house to ashes. A few persons were shot incidentally with the burning of these two buildings. Near this church another was burned at Yungbong. The sexton's house in connection with this church was also burned and the large pile of firewood which he had on hand. His all is gone, and he has nothing left but his hands. The next church to this at Samhadan had the windows and doors broken through, the interior furniture des-

troyed, and it was also set on fire, but because the roof was of tile instead of straw, the Christians put out the fire before it had done much damage. The soldiers had left.

Like things have happened all over the country but the most outrageous and blood-thirsty I have heard of occurred at Tyungju. Here, the first planned demonstration was nipped in the bud and the pastor of the church beaten almost to a jelly. Nothing but shouting "Hurrah for Korea" was on the program, remember, but as they came forward in their joyful festivity they

FOR THE NATION-WIDE CAMPAIGN

ALMIGHTY and Everlasting God, Who hast promised through Thy Son, Jesus Christ, to be with Thy Church to the end of the world, we humbly beseech Thee to prosper this undertaking of Thy People for the good of Thy Church and for the advancement of Thy Kingdom. Strengthen us, we beseech Thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in us Thy manifold gifts of grace. Enlarge our faith, enlighten our understanding, and fill us with a hearty desire to do Thy will. Especially we beseech Thee to give wisdom to those who are called to lead us, and to all Thy people a ready will to work together with loving zeal. And grant that all that we do, may be so ordered by Thy governance that Thy blessing may rest upon our endeavors, to the glory of Thy Holy Name; through Jesus Christ, our Lord. AMEN.

were met with a fire of death. Fifty-one were killed outright that day, besides six in the hills nearby. Many times more were wounded, and of these more than twenty so far have died. To show the brand of red cross kindness in the Japanese breast hear this next. They took strict measures not to allow the wounded to get away to any hospitals in other towns. There was one reputable physician in Tyungju, a Korean, a graduate of the Government Hospital in Seoul. His hospital was immediately filled with the wounded. He was extracting bullets and binding up wounds when the soldiers came into his establishment, gave him a hard beating, threw out his medicines and broke up his instruments. He had to flee from the town, and then, when there was no one to undertake cures, those who came to be healed were told to go home and die. This information has come from Koreans, but it has been corroborated and is reliable.

Great Demand for Bibles

There has never been such a large demand for Bibles in the one hundred and ten years work of the New York Bible Society as at the present time. The society has moved from its historic quarter in the Bible House to 675 Madison Ave., in order to have more room and to be more accessible. In this new location it will be better able to carry on its work.

JUST WAGES, GOOD HOUSING, PART OF CHURCH CAMPAIGN

Mr. Wm. F. Morgan Describes Every Name Campaign

Some of New York's leading men of affairs, masters of successful business enterprises of international scope, have allied themselves with the clergy of the diocese to make religion in the diocese more efficient and practical through the Every Name Campaign.

The general purpose of this movement was outlined last week by William Fellowes Morgan, president of the Merchants' Association and chairman of the campaign committee of the Every Name Campaign. The movement is built around the practical idea that big business men believe that the life of the average American can be made to conform, with profit to himself, to religion and the spiritual law. It is to be an intensive development of the theory that religion is good business.

"It is obvious," said Mr. Morgan, "that in all the changes which the war has brought about the Church has not escaped. We are just now in a transition period, and in a large measure we may take hold on the situation and guide the changing order, provided we give heed to the fundamentals behind it. This is what our movement aims to do.

"Those who would lead must conform to the people's wishes. It is for the purpose of making this reconstruction that the Episcopal Church in the Diocese of New York has embarked upon the Every Name Campaign. This is a plan which aims to bring into close connection with the Church and its work, by personal visitation, every man and woman of whatever rank or class whose name is inscribed upon the church rosters. It seeks to awaken each of these to a sense of the duty and importance of the work of the Church; to bring about a spiritual awakening.

"A survey is being made of the diocese which will reveal the exact conditions in each parish, its wants and its needs, and put us in the way of establishing in each parish an efficient organization. But this is only a beginning. We shall have to give reasons, to show benefits from an active participation in the work of the Church, if we are to get that hundred per cent. efficiency which men strive for in the business world.

"Attention will have to be given to fair working hours, a just wage, adequate recreation, proper housing and stimulating, uplifting amusements. When these conditions are met we can look forward with more assurance to a greater spiritual reaction by the workers. Practical religion looks to a closer attention to these matters. The immigrant needs attention materially and as regards his development into the right sort of American citizen. The negro question likewise invites the serious study of the Church.

"Enthusiasm will grow as the Every Name Campaign progresses and as the survey discloses the weak spots in our organization. It is a movement which was dear to the heart of the late Bishop Greer."

The Diocesan Conventions

Three More Conventions Meet—Three more 1919 diocesan conventions met during the early days of June, North Dakota, at the Church of the Advent, Devils Lake, June 1-3; Duluth in Trinity Cathedral, Duluth, June 3 and 4, and Western Michigan in St. Luke's Church, Kalamazoo, June 10 and 11.

Equal Suffrage Canons Popular—So anxious was Western Michigan to give churchwomen equal rights that three canons were debated and two amendments to the diocesan constitution all seeking to accomplish this end. An amendment was finally passed increasing the number of convention delegates from each parish to six with permission to make one-half of them women. The proposed amendment will be studied and presented to the 1920 convention for final action by a committee of ten, half of them women, as well as a canon for a house of churchwomen and two others allowing representation on vestries and seats in convention.

In the absence of Bishop McCormick overseas, the Rev. G. P. T. Sargent, president of the Standing Committee, presided. To enable the 1920 convention to meet in January the convention voted to meet on the bishop's call, thus avoiding requesting the legislature for a change in the diocesan charter.

Adequate Clerical Stipends—Need of adequate clerical stipends was voiced before the Duluth convention by the Rev. A. H. Wurtele, former dean of the cathedral, and now in Rochester, Minnesota. He urged Duluth to start an associate mission such as has been inaugurated in Minnesota. Besides this address, the missionary session of the convention was marked by addresses on the work in the far north.

"Blue Box Sunday"—That is the name the Woman's Auxiliary in the Diocese of Duluth has given to the second Sunday in September when the United Offering will be presented at the altar. A special service of a missionary character is planned for that day. Two Indian members of the auxiliary addressed the annual meeting held in connection with the diocesan convention. Two United Offering workers in the diocese were also present and told of their work. The meeting was a most encouraging one and all the reports showed good progress. The women made their corporate Communion with the members of the convention on the opening day and heard the bishop's charge to his diocese.

North Dakota women also met as the Woman's Auxiliary during the time of the diocesan convention, and they also heard of the work among the Indians from Miss Margaret Elliott who described her work at Cannon Ball. Dean Kloman made an address to the women on "A Red Cross Chaplain in France."

The Nation-Wide Campaign—Western Michigan unanimously endorsed the Nation-Wide Campaign following an address by the Rev. Francis S. White. Duluth and North Dakota also endorsed the project. Bishop Tyler and Bishop Morrison both

enthusiastically referred to the campaign in their addresses.

Church Publicity Appropriation—An appropriation for the commission on publicity and advertising for use at the General Convention was voted by Western Michigan along with sums for the Province of the Mid-West, the G. B. R. E. and Joint Commission on Social Service.

Religious Education—Western Michigan, Duluth and North Dakota all manifested great interest in religious education. Western Michigan passed a resolution urging all parishes in the diocese to send representatives to the Racine Conference this summer. Duluth voted to devote an entire day of next year's convention to the subject. The Christian Nature series was discussed by North Dakota and its use in the district heartily endorsed.

Bishop Tyler's Address—Bishop Tyler's hearty endorsement of the League of Nations caused the District of North Dakota to endorse unanimously the covenant and to telegraph President Wilson of their action. The bishop also referred to the Board of Missions' appreciation of the district's request for a twenty-five per cent. increase in its missionary apportionment. The increase was easily met by the district and Bishop Tyler pointed out that this should cause every parish and mission to work for a self-supporting district. He expressed appreciation for increased clerical stipends.

Bishop Morrison's Address—Bishop Morrison's thoughtful address was based on the text, "The Lord Is King, Be the People Never So Impatient." "Righteousness is the life of a nation," he said in speaking of the present situation, "While righteousness rules, the nation is safe. It can not be destroyed, although the forces arrayed against it may be overwhelming." Bishop Morrison spoke very optimistically of the future and of the outcome of the peace conference. From the League of Nations, he passed to the possibility for church unity. He deplored the refusal of the Roman Church to participate in the world conference on faith and order, and suggested that other attempts towards unity should be deferred until after the meeting of this conference. The bishop in discussing the coming General Convention went into considerable detail in regard to Prayer Book revision, urging a new translation of the psalms.

Convention Delegates—The following is a summary of the diocesan elections:

IN DULUTH deputies to General Convention: The Rev. Dr. A. W. Ryan, Dean E. W. Couper, the Rev. Messrs. J. G. Ward, S. J. Hedelund and Messrs. W. E. Magner, T. S. Wood, F. W. Paine, J. A. Brown. The Standing Committee: The Rev. Dr. A. W. Ryan, the Rev. Messrs. J. G. Ward, E. W. Couper, E. S. Murphy, Messrs. W. E. Magner, F. W. Paine, J. A. Brown and Dr. J. H. Beaty.

IN NORTH DAKOTA deputies to General Convention: The Rev. J. S. Brayfield and Mr. C. C. Gowran.

IN WESTERN MICHIGAN the deputies to General Convention: The Rev. Messrs. B. F. P. Ivins, L. F. Potter, W. J. Lockton, J. E. Wilkinson and Messrs. C. E. Hooker, C. R. Wilkes, H. C. Angell, A. A. Anderson. Alternates: The Rev. Messrs. W. F. Tunks, G. P. T. Sargent, H. Holt, A. R. Mitchell and Messrs. F. H. Tyler, J. Vosper, F. A. Twombly, C. F. Field. The Standing Committee: the Rev. Messrs. L. F. Potter, B. F. P. Ivins, W. J. Lockton, G. P. T. Sargent and Messrs. C. R. Wilkes, C. E. Hooker, T. Hume.

Weekly News Letters

Three English Visitors—The preacher at the morning service at Trinity Church on Trinity Sunday was Canon Masterman, rector of the Church of St. Mary-Le-Bow in London. Trinity Church has an interesting relationship with this parish. The ancient charter of Trinity Parish, granted in 1697, contains the following statement:

"As we further decree it to be our will and pleasure, that the first rector and all succeeding rectors thereof, shall and may have, take and enjoy, such and the like obligations, mortuaries, Easter books or offerings and other ecclesiastical duties arising within the said parish of Trinity Church, as the vicar, rector or parson of St. Mary Bow, within our city of London, in our realm of England, now enjoyeth; and such and the like profits of burials in the said church as the same shall be limited in the instrument of dedication thereof."

At the cathedral on Trinity Sunday Archdeacon Howson of Liverpool was the preacher. Last week, the Rev. James Cairns, English correspondent of THE CHURCHMAN, was the preacher at Trinity Church.

Would Not Return to Pre-War Days, Says Canon Masterman—Canon Masterman said he felt, after being in America a month, that the danger of this country in its present prosperity and the assurance of so magnificent a future is that the people may forget God.

"I come from a land that is mourning one million dead," said the canon. "They gave their lives in the great struggle to maintain freedom and right. The industrial life has been ruined and the people are facing the future with anxiety."

"Yet, even with what the war has cost, I would not care to go back to the old easy days, for I feel England was then on the verge of forgetting God."

"The war has taught the great lesson that without divine guidance nations may perish and right and justice depart from the earth."

Course in Prevention and Rescue Work Planned—The Churchwomen's League for Patriotic Service is planning a two weeks' course of training in preventive and rescue work, for women volunteers of the Episcopal Church, from September 22 to October 6 in New York City. These volunteers are not intended to do the work of professionally trained women. They will act as aides, similar to those of the Red Cross, and help in many ways especially where the work is weak. Particularly in the follow-up work when a girl leaves the

care of the institution or society, and in the religious touch which cannot always be supplied by the trained worker the volunteer will be useful. Lectures and discussions will take up the mornings and the afternoons will be given to practical work. Several have promised lectures so far, among them: Mrs. John M. Glenn, Mrs. Pease (Church Mission of Help), Miss Stella Miner, Dr. Leonard Blumgart, Sisters of St. John the Baptist, Father Officer, and two of the Girls' Friendly Society officers. The cost of the lectures will be \$5 for the course; carfare, etc., for the practical work extra. Those interested in taking this course please apply before August 1 to Mrs. Haley Fiske, chairman, rescue and preventive work.

Summer Services At Grace Church—The summer schedule is now in effect in Grace Church. On June 18 the first out of door service in Huntington Close was held and the Rev. William Wilkinson, "Bishop of Wall Street," officiated. During July Bishop Williams of Michigan will be the preacher and during August and September, the Rev. Dr. Lubeck.

The Rev. James Sheerin's New Work—The Rev. James Sheerin who has recently resigned, because of temporary ill health, the vicarship of St. Thomas's Chapel, has accepted the superintendency of the Orphans' Home on Convent Avenue. He succeeds the Rev. R. R. Claiborne, for nine years the superintendent. The chapel committee passed a minute of appreciation of his ministry at St. Thomas's Chapel.

N. W. C. District Conference—The first of a series of conferences of district committees of the diocese was held on June 19 at Wallace Lodge, Yonkers, to prepare for the preliminary intensive work of the New York Every Name Canvass and the Nation-wide campaign. Among those who attended were Judge Hand, chairman for lower Manhattan; John J. Watson, Jr., central Manhattan; Stephen F. Bayne, upper Manhattan; Henry D. Patton, of the Bronx; and Howell C. Perrin of Larchmont, William G. Bliss of Katonah and Eugene G. Alexander of Yonkers. William Walker Orr, vice-chairman of the committee, presided and the Rev. R. Bland Mitchell of the Central Office of the Nation-wide campaign, presented the program for the survey on which the campaign is to be based. Dr. Gates, Mrs. Wright B. Haff and others spoke.

MARGARETTA MILLER.

SOUTH CAROLINA

Bishop Guerry Calls Women To Face Responsibilities—The annual convention of the South Carolina branch of the Woman's Auxiliary was held in the Church of the Holy Comforter, Sumter, May 21-23. The convention was an excellent one and was marked by a large attendance and progressive action. In his opening address the bishop urged upon the women of the diocese a more intelligent study of the task of the Church and a deeper sense of their responsibility in order that they might properly exercise the franchise recently conferred upon them. He spoke of their duty in upholding the Christian standard of marriage and of the home. He

commended their growing interest in the colored work of the diocese, and spoke of the excellent work of Archdeacon Baskerville among the people of his own race.

Two Resolutions—Two very significant resolutions were passed by the convention, one offered by Mrs. T. H. Fisher: "That a committee be appointed by the president to confer with Miss Lindley and with our own bishop, to consider the possible coordination of the various departments of women's work in the diocese, this report to be made to the executive board, and the board given power to act."

The other offered by Mrs. H. G. Osteen: "That this convention places itself on record as recognizing the existence of a great social scourge in the prevalence of venereal diseases in the cities of this state, and the obligation which this imposes upon all good citizens, especially the members of all Christian churches, to support the efforts of federal and civic authorities in combating this evil, which is the most serious menace to society."

Sewanee Campaign Successful—The campaign for Charleston's share of the \$20,000,000 endowment fund for Sewanee closed on June 10. The amount raised was over \$20,000. This is considerably less than the local quota, but in view of some of the conditions under which it was raised it is not a discreditable sum. The first man appointed chairman resigned before the campaign got a good start and the early meetings were poorly attended. In addition, there have been so many drives previously that it was hard to persuade people that they had any more money to give. From another standpoint the drive was a success. It rapidly gained momentum towards the end until all of the parishes of the city were united in a sincere and enthusiastic desire to support Sewanee and to make a creditable showing, and finally Sewanee became better known to the people than it ever has been.

Much of the credit is due Mr. Frank R. Frost of St. Michael's Church, the chairman, also to Mr. A. V. Snell, the secretary of the Chamber of Commerce for his advice and assistance. Elsewhere in the diocese the campaign has been very successful, especially in the cities and small towns.

Porter Military Academy Closes Fifty-First Year—The commencement exercises of the Porter Military Academy, Charleston, were held May 30-June 3. A large class was graduated and the school closed a most successful year. The baccalaureate sermon was delivered June 1 at the Church of the Holy Communion by Bishop Mann, of Southern Florida. The address to the graduating class on commencement day was made by Dr. W. S. Currell, president of the University of South Carolina.

This marks the close of the fifty-first year of this splendid old church school. The semi-centennial exercises were deferred by the war. At the alumni smoker on the night of June 3 it was decided to mark the half century of the school's life and usefulness by a campaign next fall for a fund of \$100,000. The Hon. R. G. Rhett, a distinguished alumnus, has consented to head the campaign. This fund is not for endowment, but to pay off outstanding indebted-

ness, to erect new buildings, and to make extensive improvements. Since the death of Professor C. J. Colcock, the beloved headmaster for so many years, the vacancy has been filled by the appointment for Mr. I. B. Brown who has long been connected with the school.

H. D. BULL.

PHILADELPHIA

Whitsunday Services—Bishop Garland was the speaker at the out of door service on the Parkway on Whitsunday afternoon. In spite of the rain, a good congregation assembled. The bishop made an impressive plea for the spirit of service; that the churchmen of today might enlarge the heritage they boast from the past.

At Christ Church in Germantown, the Rev. Mr. Arndt conducted a service of silence on Whitsunday in the evening. Most of the time was spent in silence, the people reading a special service that had been prepared for distribution. It was hoped that in the silence men might hear and heed the voice of the Spirit of God. One wonders if this sort of silence would not serve as a helpful change occasionally from the thunder and the noise from choir and pulpit.

The Raven's Club—The Rev. T. W. McKenty, brother of the warden of the Eastern Penitentiary, has been most active and capable in working with the men of the "underworld." At the Methodist Rescue Mission he has formed a Raven's Club, a group of men who have been helped by the mission, who bring ten to twenty-five cents a day to feed new "ravens" who "wing in" from outer darkness. Recently thirteen of these men were baptized.

IRVING A. MCGREW.

BOSTON

Confirmation at the Cathedral—On Monday, June 9, Bishop Babcock confirmed a large class at the cathedral. The candidates, coming from seven different parishes, were persons who through illness or accident had missed confirmation at the time of the regular visitations.

Special Preacher at the Cathedral—It is announced that the Rev. E. T. Sullivan of Trinity Church, Newton Centre, will be the special preacher at the cathedral at both the morning and evening services from July 13 to September 21. The opening musical services held on the cathedral porch are resumed and held as usual before the evening services on Sundays.

City Mission Superintendent Ill—The Rev. F. B. Allen for twenty-seven years superintendent of the Episcopal City Mission is incapacitated for active service and has been compelled to cancel his preaching engagements.

Following the Twenty Weeks—Daily readings in the Bible for the first thirteen weeks after Trinity have been prepared by a committee at the request of Bishop Lawrence. The printing has unfortunately been delayed, but the readings are now expected to be ready, by June 21.

CHARLES CHASE WILSON.

EAST CAROLINA

St. James', Wilmington—The rector of St. James' Church, Wilmington, the Rev. W. H. Milton, D.D., will devote the next six months to the Nation-Wide Campaign. During Dr. Milton's absence the services at St. James' will be conducted by the Rev. T. K. Nelson, formerly of the Virginia Episcopal School for Boys.

Chaplain Promoted—Chaplain J. M. Robeson, canonically connected with the Diocese of East Carolina, has recently been promoted to the rank of major. Major Robeson is now stationed at Camp Lee.

Ministering to Convicts—One of the North Carolina state convict camps will be located for some time in Wayne County, the neighborhood of Goldsboro, and the rector of the parish, the Rev. J. H. Gibboney, has been requested by the chief guard of the camp to preach twice every month and otherwise to minister to the inmates of this camp.

Knights Templar Service—Bishop Darst was the special preacher at the annual Ascensiontide service for the Knights Templar at St. Stephen's, Goldsboro.

Field Secretary for Woman's Auxiliary—Mrs. A. M. Wadell of Wilmington has been appointed field secretary of the Woman's Auxiliary and parochial societies and entered upon her duties on June 1.

J. H. GIBBONEY.

NORTH CAROLINA

St. Mary's School Closes a Good Year—This splendid church school has just closed a very successful year. St. Mary's is one of our oldest schools for girls in the South, and has a notable history. The new rector, the Rev. W. W. Way, who began his duties last summer, has won the confidence and esteem of pupils, parents, and trustees. The school was full to capacity, and there are already sixty-seven applicants for next year. The school can accommodate one hundred and seventy-five resident students. When the campaign for \$250,000 for the improvement and endowment of the school has been completed, it is hoped that the capacity of the school can be increased. Meanwhile a new heating plant is to be installed this summer, and Smedes Hall is to be renovated and improved with a special gift of Mr. W. A. Erwin and family of \$10,000.

An Encouraging Report—The principal of St. Augustine's School for the colored people, the Rev. Edgar H. Goold, made a most encouraging report to the board of trustees of the school. During the past school year there have been under instruction four hundred and fifty-four students in all departments. Owing to war conditions, there was a slight falling off of young men in attendance; but there was a material increase in the number of boarding girls. It was difficult to accommodate them all. It is probable that another wing will soon have to be added to the Thomas Building.

Work has begun on the erection of a model building for the normal department of the school. Towards the expense of this

building the General Board of Religious Education has contributed \$5,000. This same board has promised \$2,000 towards the equipment of a model farm, provided the school raises an additional \$2,000.

During the year the school has been the happy recipient of two scholarship funds: \$3,000 given by Miss Edith Morgan, of Aurora, New York, and \$1,000 given by Mr. A. D. Vibbert in memory of his father, the late Dr. Vibbert. As a result of the campaign for the fiftieth anniversary fund, about \$40,000 have been added in cash or pledges towards the various objects for which the fund is being raised.

Any report of St. Augustine's School would be incomplete without a word about St. Agnes' Hospital. During the fiscal year there were 1,007 patients in the hospital, with 286 operations. Receipts for the hospital from all sources for the year amounted to \$21,479; of this amount the patients themselves paid \$14,881. The endowment for St. Agnes' Hospital has grown to \$18,500. This ought to be increased to at least \$50,000.

MILTON A. BARBER.

HARRISBURG

New Location for Colored Church—The colored people of the Church in Harrisburg have been worshipping in a building constructed for their purpose, that is bound to prove not well located. A property has been secured in a part of the city, contiguous to where the colored people are settling, and has been fitted for the purposes of worship. The commodious and comely room was formally opened on Sunday, June 1. The preacher at the morning service was the archdeacon, the Rev. William Dorwart, who was also the celebrant, assisted by the minister-in-charge, the Rev. W. M. Parchment. A second service was held in the afternoon at three o'clock at which addresses were made by the Rev. Messrs. Appleton, Post and Heilman, of the local clergy, and by a colored Presbyterian and a colored Methodist. In the evening the sermon was by the Rev. O. H. Bridgeman. The newly-prepared building is located at the corner of Forster and Cowden Streets. The windows are all memorial, kindly donated by friends of the work. They are not yet entirely finished, but will be finished soon, and will be dedicated on Sunday, June 29. Our colored people are very happy in their new quarters, and look forward to a steady prosperity.

LEROY F. BAKER.

SPRINGFIELD

The Episcopal Church At the State University—On Whitsunday we had a last corporate communion of students, both men and women, at 8:00 A. M. Doctor and Mrs. Carmen had kindly offered their house on California Street for the place of breakfast which followed. On Rogation Sunday the choir of the chapel went in a body to St. Paul's, Rantoul, and gave much pleasure by their singing.

On Sunday night, June 1, twelve of the men of the chapel, who are members of the University senate, met at supper with Chaplain Page to discuss the possibility

of a petition now pending before the senate asking the University of Illinois to give credit to its students for work done in religious instruction in classes conducted by representatives of various Christian bodies, but inspected and approved by the university. The movement represents a tendency which has already realized itself at the University of Texas, Missouri, North Dakota, Colorado, and Oregon.

Osborne Hall at Urbana—The life of the smaller Osborne Hall, which has been carried on by Miss Whitely at 1105 West California Avenue in Urbana, has been most happy both as a home and as a centre of church influence so much so that it has been arranged to carry on the same life during the coming year in our own house at 1007 South Wright Street, the same house in which Chaplain Page lived for several years. Already five girls of the household have decided that they wish to remain for the coming year.

JOHN C. WHITE.

GEORGIA

The Woman's Auxiliary Annual Meeting was held in Grace Church, Waycross, on May 14 and 15. Bishop Reese as diocesan made his annual address with great and earnest eloquence, urging all to greater zeal in the missionary work of the Church. Dr. Wing, of Grace Church, Savannah, and the Rev. R. N. MacCallum, the local rector, followed the bishop with short but hearty addresses. The treasurer's report showed a very large increase over the receipts of the previous year.

The united opinion of the meeting was in favor of having women sit on the Board of Missions, and the delegates to the triennial were instructed accordingly.

The general business was quickly and harmoniously disposed of, and all attending spoke of the benefit received.

Council of Colored Workers—The council of colored churchmen of the diocese held its annual meeting in St. Cyprian's Church, Darion, on May 21 and 22. The bishop presided. Several of the clergy were detained by unavoidable causes so that the attendance of clergymen was small, but there was a good number of lay delegates representing the colored congregations in the diocese.

The council expressed a strong desire for the appointment of an archdeacon for colored work, and offered to assist in securing such an appointment by accepting larger apportionments in the parishes and missions than had previously been made. Much interest was expressed by the laity present in this matter and a very decided impetus was given by their interest to the work of the colored people in the diocese.

EDWARD W. OSBORNE.

WESTERN MASSACHUSETTS

Two Ordinations—At St. Stephen's Church, Pittsfield, on May 30, Bishop Davies ordained to the priesthood, the Rev. Henry Daniels, and to the diaconate, Mr. Edred May. The Rev. John B. Whiteman preached the sermon. Mr. Daniels will continue his present work as curate at

June 21, 1919

St. Stephen's Church. Mr. May was formerly a Methodist minister of the New Hampshire Conference. He will have charge, under the supervision of Mr. Whiteman, of the missions at Turner's Falls, Shelburne Falls, and Miller's Falls.

Springfield Convocation Meets—The spring meeting of the Springfield convocation was held at Westfield on June 3. After the business meeting the Rev. Latta Griswold of Lenox read a paper on the subject: "The Relation of the Church to Social Reconstruction." A lively discussion followed. Other subjects of interest brought up for consideration were the matter of holding a retreat or quiet day for men, and the present situation in diocesan missions. JOHN H. ROSEBAUGH.

OREGON

St. Philip's Mission—The Rev. H. M. Ramsey, when dean of the Pro-Cathedral of St. Stephen the Martyr, at the request of some colored people in Portland, held Sunday afternoon services for them at the cathedral. These services were omitted for a time when he became an instructor at Seabury Hall, Faribault. Recently Archdeacon Chambers took up the work. Several places were fixed on for holding the services, but an unreasonable prejudice against having a negro church in those neighborhoods prevented. At last a suitable location was secured. Here, thanks to the skill of the archdeacon, a dilapidated store-building was soon transformed into an attractive and fitting place of worship. This includes space for a guildroom at the rear, vestry, recessed chancel well appointed, and sittings for sixty people. They have Holy Communion once a month, the other services being taken by a lay-reader. A woman's guild has been organized, duplex envelopes introduced, and a creditable offering received each week. St. Philip's gives promise of a good future.

House of Churchwomen—At the convention of 1918 this question was referred to the decision of the women of the diocese. The large number not voting showed a lack of interest in the matter, and others thought it was not wise to divide their energies between a successful Woman's Auxiliary and a new and, in this diocese, a doubtful experiment.

Clerical Deputies to General Convention are Archdeacon Chambers, the Rev. Thomas Jenkins, rector of St. David's, the Rev. E. T. Simpson, Corvallis, and the Rev. O. W. Taylor, of Grace Memorial. The Standing Committee consists of the Rev. C. H. L. Chandler, Oregon City; the Rev. Thomas Jenkins and the Rev. W. R. B. Turrill, of Astoria, and Messrs. J. L. Etheridge, C. N. Huggins and Dr. Josephi, of Portland.

Convention Sunday—Following the plan of Bishop Morris, Bishop Sumner asked the out-of-town clergy to officiate at the city churches on "Convention Sunday" prior to the convention. The renewal of the old custom proved successful, and gave the missionary priests an opportunity to present the needs of their fields, in an interesting and effective manner. During the afternoon of the same Sunday the Sunday School Rally was held at the pro-cathedral, when a large number of the

children of the city marched in procession with crosses and banners to service and presented the proceeds of their lenten offerings. Notwithstanding the long interruption of attendance, caused by the epidemic of influenza in the autumn, and other hindrances later, the schools on the whole presented a good report, and the offering was a substantial increase over that of last year. E. H. CLARK.

SOUTH DAKOTA

All Saints' School—One half of the fund of \$200,000 for All Saints' School has been already raised. One half of this fund was to be raised in Sioux Falls where the school is situated, and the other half in the state at large. The chairman, C. H. Burke, announces that Sioux Falls has contributed its share in just eighteen days in sums varying from \$25 to \$3,000. It has set a splendid example for the rest of the state to imitate.

Bishop Remington's Visits—On Sunday, June 2 Bishop Remington preached the baccalaureate sermon to the graduating class of the South Dakota state college in the college auditorium, and in the evening preached to the Christian Association of the college. In each case the churches in Brookings held no services, uniting in a union service. On Monday he visited St. Stephen's Church, De Smet, for the first time and preached in the evening. Following these visitations he goes to Pierre to preach the commencement sermon to the graduating class at the high school and after that preaches on a similar occasion in Vermilion at the University of South Dakota. PAUL ROBERTS.

NEWARK

Well Loved Layman dies—Richard Stevens, the youngest son of the late Edwin A. and Martha Bayard (Dod) Stevens, died at his home at Castle Point, Hoboken, on May 18. After his education abroad, at St. Paul's School, Concord, New Hampshire, and at Columbia University, Mr. Stevens enlisted almost immediately in the active service of the Church and community spending himself and his inherited fortune for the good of both. While always a lover of true sport, one of the best tennis players in the country, his greatest pleasure was ministering to the poor and unfortunate. For sixteen years he was the probation officer of Hudson County and took the greatest personal interest in the unfortunate men sent to him by the judges.

He was the patron of almost every welfare work for the good of Hoboken. He gave to each his counsel and personal help. For years he was a trustee and regular worshiper at the Church of the Holy Innocents built by his family in one of the poor districts of the city. He was the treasurer of Christ Hospital, Jersey City, of Christ Church Home for orphan children, South Amboy, and a dozen other similar and real charities, among them the social service commission of the Diocese of Newark.

His interest in humanity knew no limit. While a devout and earnest communicant, never missing his Sunday Eucharist and a thoroughly loyal and intelligent church-

man, his religious as well as his human sympathies were very broad. The Salvation Army and the Roman Catholic alike knew no better friend. On the evening before his funeral there was held a short service at sunset in his home and a brigadier of the Salvation Army was among those who prayed at his bedside. Later there came a Roman priest and some of his people to say their devotions, judges of the court, widows, orphans, young men of his church battalion, the policeman on the beat, nurses, business men and all sorts and conditions came to offer prayer or to give their testimony that the poor of Hoboken had lost their best friend.

Rutherford Church Anniversary Commemorated—Grace Church, Rutherford, commemorated its fiftieth anniversary last month with a special service at which Bishop Lines was the preacher. The event recalled the early history of the parish, from the time the land on which the edifice stands was given by Mr. Floyd W. Tomkins, father of the distinguished rector of the Church of the Holy Trinity, Philadelphia, who had more to do with the establishment of the church than any other one person. Services had been held since 1867 in the parlors of the Rutherford Park Hotel, where, in March, 1869, the parish was organized. The next month the organization was completed, and canonical consent for the formation of the Parish of Grace Church was given by Bishop Odenheimer, May 11, 1869. The corner-stone of the original church building was laid by Bishop Odenheimer in October, 1872.

In 1890 the church was enlarged, and two years later the rectory was built. The parish house was erected in 1911. The rector, the Rev. Henry M. Ladd, has now entered upon the twenty-fifth year of his rectorship. The church has greatly prospered under his leadership. He has closely identified himself with the life of the community, and his ministry has been one of ideal service in the parish, the community and the diocese.

The parish anniversary was marked by a special gift of \$1,000 toward the debt of a few thousand dollars resting upon the property.

Bishop Lines asked the congregation to mark Archdeacon Ladd's twenty-fifth anniversary, on March 9, 1920, by having the debt entirely paid, the large property free from encumbrance, and the church consecrated.

Tower Will Be Added—Contracts have been awarded for the building of a tower at the northwest corner of St. James' Church, Upper Montclair, in which will be installed a chime of eleven bells, given as a memorial to the soldiers and sailors of the parish who served in the war.

GRACE MCKINNEY.

MAINE

Church Club Dinner, Portland—The Church Club of the diocese held the annual dinner May 20. The whole diocese was well presented. The subject of the addresses was, the welcome the Church should accord to the returning soldiers. The speakers were: The Rev. Herbert Shipman, rector of the Church of the Heavenly Rest, New York; Mr. Alexander H.

Hadden, of the Army and Navy Department of the Brotherhood of St. Andrew; Chaplain John H. Yeates, formerly of Admiral Sim's flagship; Chaplain Green, of the hospital ship *Essequibo*, and Mr. Donald Heath. Bishop Brewster closed the speaking by indicating the great challenge to the Church.

A Memorial Window—A memorial window was recently placed in St. Luke's Cathedral, Portland, and was consecrated by Bishop Brewster, assisted by Dean Vernon on May 22. The window is in memory of Lucy Hayes Shipley, wife of George Foster Shipley, Judge of the Circuit Court of the United States and Brigadier-General of the United States Volunteers, and of their daughters.

ERNEST A. PRESSEY.

SHANGHAI

Continuation Committee Meets—The China Continuation Committee held its seventh annual meeting in Shanghai, April 23 to 30. The committee is a representative council of protestant missionaries in China organized as a result of a visit of Dr. Mott in 1913. The committee has no mandatory powers, but is becoming a valuable consultative and advisory body. Bishop Roots of Hankow is chairman. Some fifty missionaries were present at the sessions. The whole field of missionary activity in China is pretty well covered in the reports that are presented.

Theological Education—The report on theological education shows that the missions in China are now awake to the need of producing a better trained type of minister. China is supposed to be one of the most backward fields in the world in this respect. It is commonly recognized that our own Church is the only one that has anything approaching an adequate staff of educated men in its Chinese ministry. Plans are now on foot on the part of other missions, to remedy their lack. Existing institutions will be strengthened and new ones established, so that adequate provision for modern theological education will be found throughout China within a very few years. Many of these will be largely union in character.

Day Schools—The committee lays great stress also on the importance of strengthening general Christian education. It recommends the immediate establishment of four or five high-grade normal schools at an outlay of nearly three-quarters of a million dollars during the next five years. This is of special interest to our own Church because the mission in China feels that insufficient use has been made of the common day school as an evangelistic agency heretofore, and the Board of Missions is likely to have representations made to it before long on this line.

Social Service—The meetings of the committee showed that the appeal of the social service motive is becoming as insistent in China as in America. One sees the old fallacy that the world can be saved by "methods" raising its head here; but in China a great deal of effort can be spent on social service before it will become an evil to be feared.

Death of Dr. Timothy Richard—Those who are familiar with missionary work in

China will be grieved to hear of the death of Dr. Timothy Richard. Originally an English Baptist missionary, he has been for many years a more than sectarian figure. An accomplished Chinese scholar, he was the founder of the Christian Literature Society. Coming into prominence for his ability in organizing relief in the great famine of 1878, he was afterward an adviser to many Chinese officials and for a time to the Emperor Kuang-Hsu. A man of tremendous enthusiasm and charity, he spent much literary effort in attempts to draw Christian and Buddhist thought together. In Dr. Richard, China has lost one of the finest of her older missionaries.

Dr. Wood In Shanghai—Dr. Wood reached Shanghai April 23, and has been busy gathering knowledge of church and missionary activities. He sails for Japan May 9.

JOHN W. NICHOLS.

LOS ANGELES

Ordination—On Ascension Day in St. James' Church, South Pasadena, the Rev. Mortimer Chester was advanced to the priesthood by Bishop Johnson. The ordination sermon was preached by the Rev. R. B. Gooden, head master of the Harvard Military School, the bishop's school for boys. The Rev. R. L. Windsor, rector of St. Luke's Church, Los Angeles, presented the candidate. More than a dozen of the clergy were present and took part in the imposition of hands. Mr. Chester is doing excellent work as missionary in a large mountain region, including Beaumont, San Jacinto, Hemet and Elsinore.

The Bishop's Plans—Bishop Johnson will leave Los Angeles on June 7 for the East. In company with his son he will attend the commencement at Williams College. He will also take the opportunity when in New York to consult with the committee on the Nation-Wide Campaign with a view to clearing up many questions which concern the churches of the Pacific coast and about which more definite information is needed, in order that the diocese may enter into the movement with the enthusiasm which the general plan merits. Last week the bishop was busily occupied in San Diego convocation, visiting various churches and attending the commencement of the Bishop's School for Girls in La Jolla. The program for the week at the school included the baccalaureate sermon on Sunday, June 1, by the Rev. R. B. Gooden, headmaster of Harvard School, the senior play on Wednesday, the reception to the bishop on Thursday, and the graduation on Friday, with the address by the Rev. Harwood Huntington, D. D., who at present is making his home in Coronado.

The New Hymnal In Use—St. James' Church, South Pasadena, of which the Rev. C. Rankin Barnes is the rector, is said to be the first church in the diocese to adopt the new hymnal. One hundred and forty-five copies were presented to the congregation by the Parish Aid Society, and were used for the first time at the second celebration of the Holy Communion on May 18. The evening service of that day was devoted to the singing of hymns from the hymnal and an address

by the Rev. Ellis Bishop, who told of the aims of the hymnal commission in making the revision.

THOMAS L. MARSHALL.

MISSOURI

Anniversary Celebrations—The Rev. Carl Reed Taylor, of Grace-Holy Cross, St. Louis, will tell you, if you ask him, that the grass didn't grow under his feet much during the week of the celebration of the seventy-fifth anniversary of old Grace parish. The special features began at seven o'clock in the morning of Sunday, June 1. That was a day filled with the customary services of Sunday worship and Sunday School. Monday was given over to the lads to frolic on the spacious lawn that surrounds the church, to play basket ball and to demonstrate Boy Scout stunts. Tuesday was spent in reviving memories connected with the starting of Holy Cross mission, which eventually merged with Grace Parish. There was a delightful lawn party and community singing. Wednesday and Thursday, as Old Home Day and Guild Day, brought together happy groups of old people who had worshipped here as children and had not met for half a century. The old members were especially glad to greet Bishop Tuttle, who was one of the party, and the Rev. Benjamin E. Reed, who had been rector of Grace Church in the former years. Friday a reception was given in the evening to returned soldiers and sailors. The City Four Quartet, which had been "over there," made inspiring vocal music, and there were brief addresses by Bishop Johnson, Dean Davis, the Rev. C. R. Taylor and a community service speaker. Saturday the auxiliary members held reunions. The young people several evenings enjoyed dancing in the guild hall. The park was beautiful with multi-colored lanterns. The weather conditions were ideal. The anniversary closed with Whitsunday services, Bishop Tuttle being the preacher in the morning, and the Rev. George Major, curate in Christ Church, Nashville, a former Sunday School boy at Grace Church, preacher in the evening. The Rev. Mr. Taylor, who is much beloved by the people of the community and who has shown strong gifts of leadership in a difficult field, is entitled to great praise for the success of the continuous program anniversary. Grace Church is the oldest church fabric in St. Louis. It has served its time and must soon give place to a more substantial building for the erection of which \$50,000 is available. The work of rebuilding will probably be taken in hand in the autumn. One old parishioner, Mrs. Sarah E. Meinberg, now in her eighty-second year, told at the anniversary that she remembered playing on the lumber the present church was built from when that part of St. Louis was a pathless wilderness. HARRINGTON ROGERS.

PITTSBURGH

St. Margaret's Hospital—The annual exercises connected with the graduation of nurses from the training school were held on May 18 and 20 in the hospital chapel. On Sunday the baccalaureate sermon was preached by the Rev. Edwin Jan Van Etten, rector of Calvary Church.

Woman's Auxiliary—The semi-annual meeting of the Pittsburgh Woman's Auxiliary took place on May 23. Addresses were made morning and afternoon by Bishop Hulse.

Chapel Dedicated—The morning chapel of the Church of the Ascension was dedicated by Bishop Whitehead on the morning of Rogation Sunday. It has lately been remodeled by Mr. and Mrs. George B. Gordon as a memorial to their daughter, Katherine, their son, William, and to William B. Boorum. The work was done by Dr. Ralph Adams Cram.

Street Services Held—Sunday afternoon, June 1, on the corner of Smithfield street and Second avenue, Pittsburgh, the Street Service Movement, under the auspices of the city Episcopal churches, began its seventh successive year. The Rev. William Porkess, rector of St. Stephen's Church, Wilkinsburg, and the Rev. Walter N. Clapp, vicar of St. Mary's Church, Pittsburgh, were the speakers. The congregational singing of mission hymns was under the leadership of an able director of singing. Selections were rendered by four professional musicians. Five hundred message cards were freely circulated among the crowd. In point of attendance and interest this opening service proved to be the best of the seven years. Many of the city parishes were well represented by willing Christian workers.

Saint Barnabas Home—The Feast of St. Barnabas this year was made notable by the opening of the new Saint Barnabas Free Home for Convalescent and Incurable Men and Boys, by the bishop of the diocese. The home is located near Bakers-town, about eighteen miles from Pittsburgh, on the Butler Short Line. It is a fire-proof structure, of steel, brick, cement and tile, substantial and commodious.

The plumbing throughout the entire building is of the newest and most sanitary style, and a plant is provided in the woods in the rear of the house for the disposal of sewage. There is also a pumping station to provide water for the home, and an ice plant to supply the needs in that direction. The building cost \$250,000.

The institution was founded nearly a score of years ago by Gouverneur P. Hance, who is now Brother Superior of the St. Barnabas' Brotherhood, and he has associated with him in the management of the home, Brothers Charles and August. There is a board of trustees composed of prominent business men of Pittsburgh, Mr. H. S. Paul being president, and Mr. George H. Danner, treasurer. There are at present sixty-five inmates, which number will be increased as soon as additional rooms are furnished, as there is always a long waiting list of applicants.

The Memorials—The chapel is finished in the interior in brick, with white stone altar and reredos. The altar is a memorial to the late Rev. Thomas Jefferson Danner, for many years interested in the work of the institution. The rood screen, reredos and its ornaments are a memorial to the late Rev. Laurance Foster Bower, engaged before his entrance into the ministry with Mr. Hance in evangelistic and charitable

work. The lectern is a memorial to Albert Rott, of Homestead, who was actively interested in the work from the time the institution was removed to its former site near McKeesport.

On the Eve of St. Barnabas the chapel and memorials were blessed. Next morning there was the profession of the brothers, and a celebration of the Holy Communion for the inmates. At half past ten Morning Prayer, with the dedication of the several departments of the house; the congregation followed the procession of clergy and bishop from room to room. At three o'clock there was a short service in the chapel, with addresses, and in the evening another service. The gathering was largely attended, representatives being present from Pittsburgh.

Every Member Canvass—Immediately after the eleven o'clock celebration of the Holy Communion on Whitsunday, forty-two men of St. Stephen's Parish, Wilkinsburg dined in the parish house prior to going out for the rest of the day on an every member canvass. Returns were reported at the close of the day, resulting in the most successful campaign in the history of the parish. The sum-totals for current expenses and also for missions registered a new mark, and the number of individual contributors proved to be the highest ever. This campaign had been carefully planned; the rector, the Rev. William Porkess conducted three weekly conferences on Friday evenings; preached two special sermons on Sunday mornings, and mailed a letter, together with a financial statement from the vestry, to each parishioner. The benefits of this great effort by no means were confined to the financial. A good deal of information has been gained and tabulated for the rector's use. The spirit of the parish has also been remarkably awakened through the willingness of forty-two men covering the large field with personal visits.

JANE CUDDY.

WASHINGTON

St. Mark's Church Consecrated—A milestone in the history of the Diocese of Washington was reached on Whitsunday when the bishop consecrated St. Mark's Church in the city of Washington, and the parish thus celebrated the fiftieth anniversary of its foundation. The service was beautifully ordered and conducted, the congregation as well as the choir and clergy being guided through its unwonted paths by a complete souvenir program, prepared with great care by the rector, the Rev. C. R. Stetson. The other clergy participating were the Rev. W. Curtis White, rector of the mother church, Christ Church, Navy Yard (the original parish in the city of Washington proper), the curate, the Rev. Wm. A. Masker, Jr., and Canon DeVries, who preached the sermon.

The large vested choir of men and boys under its director and organist, Mr. Samuel Wood rendered a fine program of music, notable for its restraint in length, the popular congregational hymns, and the beauty of the anthem portions. The whole service, including a very large communion, was concluded in two hours and a quarter,

a real achievement for the lengthy service of consecration in the Prayer Book.

The Parish Meeting—On the following night there was a parish meeting which filled the church. The Rev. G. Freeland Peter, rector of St. James Church, Richmond, Virginia, gave very interesting reminiscences of his seven years as curate of St. Mark's, and the treasurer of the parish, Henry P. Blair, Esq., read portions of Mr. John C. Chew's admirable manuscript history of the parish, and added a strong plea for the spiritual and practical work of the parish now released from the burden of debt on its church, and close to the extinction of the debt on its entire property, the holdings in real estate being among the most spacious and well located in Washington, and adequate for all future expansion, so far as can be seen.

How The Debt Was Paid—The extinction of the debt on St. Mark's is a great achievement, for the people are almost all office holders on small salaries, and there is no wealth in the parish. Without material help from outside they have provided themselves with a property worth over one hundred thousand dollars, and their church is of exceptional dignity and worshipfulness, with appointments and adornments of rare taste and harmony. The rectors have been the Rev. A. Floridus Steele, the Rev. Andrew J. Graham, the Rev. W. L. DeVries, and the Rev. C. Rockford Stetson. All have been active in building up the parish, but its chief asset has been a devout and hardworking people.

The History of the Parish—The great step forward here was made in 1896 when Bishop Satterlee took St. Mark's for his pro-cathedral and placed three priests, the Rev. Charles H. Hayes, the Rev. Philip M. Rhinelander, and the Rev. W. L. DeVries in the cure. Later several deacons, notably the Rev. Edward D. Johnson, the Rev. C. R. Stetson, the Rev. G. F. Peter, and the Rev. E. M. Thompson came to their aid. For the past seventeen years the parish has again been autonomous. Hearty and reverent worship, many and varied activities, and devoted pastoral care have always characterized it, for long years among the three or four foremost churches of the diocese in baptisms, confirmations, Sunday School pupils, and communicants, though only about twelfth in resources and income. The parish occupies and ministers to a very spacious field east of the capitol, a section of the city in which real generalship has been shown in the placing of churches, so that none are contiguous to each other, and the whole territory is adequately covered.

W. L. DEVRIES.

MILWAUKEE

A Splendid Gift—St. Matthew's Church, Kenosha, has been left \$30,000 and has been named the residuary legatee of Elizabeth Calkins Moore. The \$30,000 fund will be used for an endowment, and the remaining amount which may be between \$150,000 and \$175,000, will be used to broaden the usefulness of the church in ways not yet decided upon. The parish has free pews. The new hymnal has recently been introduced.

Canadian Church News

Labor At The Synods—Many of the Anglican synods of Canada have just closed their annual sessions. Many more of the protestant communions have concluded similar assemblies, and running through all was the predominant thought of Labor and Labor's needs and claims. To the careful observer there was manifest an element of rivalry between these various bodies in an effort to attract the attention and command the approval of Labor. The changes were wrung on the length of the working day, the conditions of toil, the sharing of profit, the value of arbitration; in short, the resetting of the whole stage of industry. There seem to be no signs thus far that Labor has been deeply impressed by these efforts of religious communions to solve their problems. There is no flocking of the working men to the churches, where sermons are vigorously announced on the subject in which they are so deeply interested. There are evidences that these men are a bit suspicious of the enthusiasm that is sweeping our religious organizations, and they refuse to be impressed with a zeal that does not at all times issue out of knowledge.

In the domain of the spiritual the Church of God can and ought to speak with authority. It is more than doubtful if ever this authority can be attained in the complex realm of commerce and industry. The Church is being drawn into a field where the utmost discretion must be used by those who can look into the future, else it may one day find itself bankrupt in spirit and powerless in industry.

Race Track Gambling—Commercialized gambling on race tracks is another subject that has received considerable attention in our recent synods. The immense profits that are made by the proprietors of race tracks and the organizers of racing circuits has been a revelation to our citizens. In the days of war economy it was thought wise that these things should be brought to an end until peace was proclaimed. All sorts of influence has been brought to bear upon the Government to remove the restrictions on this phase of sport. The plea, of course, is the threadbare love of a high strain of horse-flesh, but the real motive power is a high strain of bank accounts. It is, of course, impossible to remove private betting except by the creation of public sentiment against it, but the professional type, publicly set up with a view of creating and pushing trade, is a different matter. Various social organizations are pressing the Government to make permanent the legislation that proved temporarily effective and useful in wartime, and they have every hope of success.

A Message From The Chaplains—A lengthy composite statement, signed by representative chaplains, of all protestant communions, who served overseas with the Canadian forces, has been issued to the clergy of Canada. With the exception of the Anglican Church it has been authorized to be read in all churches on Sunday, June 8, or at some convenient date thereafter. It purports to be the finding

of men who have had unusual experiences with soldiers under conditions that facilitated an intimacy and exchange of confidences not attainable under other circumstances. It is an effort to place at the disposal of the Church in general conclusions that seemed to them to be justified out of their own remarkable experiences. The document is the product of thoughtful men. It is expressed with dignity and reserve. It is free from the platitudes, so often vouchsafed, of what the returned man wanted and what he was sure to do on reaching the home that he had left to take his part in the war.

There is no wild condemnation of the Church as a failure in the past or the present. "We desire to acknowledge with thanksgiving that the Church has been enabled to bear a strong witness for the faith. These are our evidences that the work of the Church in other years has been by no means in vain." The power of the divine spiritual forces of the Church is amply acknowledged and greater consecration to the development of these forces is urged. One of the causes of the pitiful misapprehension of the Church by so many men, the chaplains write, is as follows: "They have witnessed great crowds attending sensational religious meetings, and have heard of trivial forms of amusement being magnified into great moral dangers, and the pathway to heaven defined as abstinence from what were to them harmless diversions of life." Considerable attention is given to the consideration of the Apostles' Creed which the chaplains think requires resetting to make it "completely fulfil its purpose as a confession of faith."

The value and necessity of public worship is emphasized, and the following extract coming from the experience of men in the army is worthy of careful consideration: "We believe that the war has taught us something about the motives and impulses of worship. In these days, when strange devices are used to draw men to the House of God, we desire to express it as our opinion that men do not need to be tempted to worship by bribes or cajolery. The experiment of preceding an hour's worship by a cinema show or holding out the inducement of a band concert after the service has not been justified by results. It cheapens religion and lowers the ideal of worship."

There is, of course, a passage on Church unity. The chaplain's experiences in this respect under military necessity can hardly be specially valuable to the Church, where reality and conviction must be the fundamental bond of union and not convenience or compulsion.

The section that deals with the Church's social activities warns the Church that its spiritual leadership must not be handed over to lay organizations that neither by vision nor sound education are fitted for such work.

The document concludes with a splendid appeal for an ecclesiastical vision. "The Church must recapture the crusading spirit which, in face of peril and labor, ceaselessly pressed on to an unseen goal."

Much that is contained in this document required no army experience to see, and some of the things set forth are more or less fugitive in their essence. Nevertheless it is a document that commands attention and will not be without fruitful results.

LEXINGTON.

RHODE ISLAND

Christ Church, Lonsdale, Celebrates Anniversary—The eighty-fifth anniversary of Christ Church, Lonsdale, was observed Whitsunday, when the rector, the Rev. A. M. Hilliker, preached an historical sermon. The occasion was also the eighteenth anniversary of the present rectorship, during which the parish has more than doubled its membership and has greatly increased its work along missionary, educational, and social lines. The anniversary was marked by a musical festival in the evening, when the parish choir was assisted by the choir of St. John's Church, Ashton. The Rev. Roberts A. Seilhamer, of St. Paul's Church, Pawtucket, the mother parish, and the Rev. William Pressey, of St. John's Church, Ashton, a daughter parish, made congratulatory addresses. On the following Tuesday evening a parish reception was held, when one of the two former rectors now living, the Rev. H. C. Cunningham, of Boston, was present, and the clergy of neighboring churches brought greetings.

JOSEPH M. HOBBS.

CHICAGO

A Rapidly Expanding Parish—The Rev. F. S. Fleming of the Church of the Atonement has just announced plans for a complete remodelling and rebuilding of the church. The proposed changes will cost \$65,000 and will increase the seating capacity of the church to six hundred. The architect is Mr. J. E. O. Pridmore, of this city. The Church of the Atonement is in a rapidly growing residential district near the lake, in the northern part of the city. It has made rapid growth during the five years under the administration of its present rector. The attendance at the services during the past Lent and at Easter was most unusual. The parish reported 609 communicants early in the year. Since that time more than fifty have been added by confirmation and transfer. There were over 600 communions made at Easter, which is a remarkably high per cent. During Lent there was an average of over two hundred communions made each week. The neighborhood in which the parish is situated is building up rapidly, and the outlook well warrants the expenditure that is proposed in increasing the facilities of the church.

Graduation of Nurses at St. Chrysostom's Church—The graduating exercises of the Chicago Polyclinic School for Nurses was held at St. Chrysostom's Church on June 3. The principal speaker was Dr. John Chew, senior warden of the parish; the invocation and benediction were pronounced by the Rev. Gardner McWhorter.

Guild of All Souls Meets—The annual meeting of the Guild of All Souls was held

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English Church News

at the Church of the Ascension on June 10. The Rev. George Long, missionary secretary of the Province of the Mid-West, preached at the Communion service in the morning, and the Rev. E. A. Larrabee, superior of the guild, presided at the meeting in the afternoon. CHARLES L. STREET.

LEXINGTON

Deputies for Synod—Bishop Burton has asked the deputies from the Diocese of Lexington to the General Convention, who will be in Detroit, to serve also as deputies to any meeting of our provincial synod which may be held there.

Conference on Church Union—Dr. Peter Ainslie, the Disciples' minister from Baltimore, visited Lexington for addresses and conferences on June 1 and 2. He came as chairman of the committee on round table conferences for the world conference on faith and order. Dr. Ainslie addressed a union congregation, or mass meeting, in the cathedral on Sunday afternoon. He was also invited by some of the ministers in Lexington to speak in their churches. On Monday there was a conference on church union conducted by Dr. Ainslie, with the ministers and representative laymen in the morning; and with leading women representatives of the various communions of the city in the afternoon.

N. W. C. Plans—The Rev. J. D. La Mothe of Baltimore, representing the Board of Missions in presenting the Nation-Wide Campaign, met a gathering of clergymen and laymen on the morning of May 19 to explain the purpose and plan of the campaign in preparation for the organization of the diocese in this movement. The minor chapter of the cathedral chapter, at a meeting in Lexington on April 29, had taken action looking toward full diocesan cooperation in this campaign. HENRY P. MANNING.

LONG ISLAND

Sunday School Parade—Thousands of Sunday school children marched in the parade held on June 5 in Brooklyn, which marked the ninetieth anniversary of the Sunday School Association. Appropriate exercises were held in many of the churches, after which the children were given their usual treat.

MARY E. SMYTH.

CUBA

Cathedral School News—On May 28 the Cathedral School for Girls in Havana terminated its fourteenth year, graduating a class of twelve, most of whom were Cubans, and many of these from the best families of the city. On Friday the 20th the rector of the school, the Rev. Howard B. Gibbons, who is also a canon of the cathedral, left for De Land, Florida, where later he received the degree of doctor of divinity from Stetson University. A number of years ago Mr. Gibbons was dean of the Woman's College there, and it is now in recognition of his services at that time, and of his subsequent career, that he has received this degree.

W. W. STEEL.

Episcopal Incomes—"The fatal opulence of bishops" has been a favorite subject for discussion in English newspapers for the past twenty years. At one time the question was treated with more or less levity. Later, many outside the Church began to scoff and ask awkward questions when opportunities occurred. Nowadays, however, the matter is being taken up seriously, and we are beginning to realize that the question is one which vitally concerns the whole Church.

The majority of the English bishops have official incomes of between £4,000 and £5,000 per annum. Two or three are larger. London, for instance, is £10,000, Durham about £7,000, and Winchester £6,500. Several of the bishops have recently published their "balance sheets," which reveal the fact that the greater part of the episcopal income is swallowed up by expenses connected with the administration of the diocese and the maintenance of official residences.

Castles and Palaces—All the older English dioceses are saddled with large castles or palaces, which have served as residences for the bishops for centuries past. As a rule, several acres of land surround the episcopal house. Thus an army of domestic servants is needed inside the house, and another army of men is required to keep the gardens and grounds in order. When we had "prince bishops" these places were in accord with the spirit of the times, but in these democratic days, something much more simple is demanded.

The time has come for the problem to be faced and solved by the united bench of bishops. The business layman has little sympathy with the bishop who complains that his income is swallowed up by the expenses of a palatial residence, when he makes no effective effort to remedy the state of things.

Poverty of the Clergy—Closely allied to the apparently substantial incomes of the bishops is the problem of the underpaid clergy. Unquestionably this is one of the greatest scandals in the Church of England. Its effect is being felt in many directions. For example, it is hopeless to expect educated men to enter the ministry of the Church when they find it impossible to meet their responsibilities from their stipends. It is important that the ministerial ranks should be recruited from all classes. We need men of special education and training; we also need those who have had to push their way in the world. But it is surely wrong to ordain men to a sacred work and then hinder and cripple their usefulness by preventing their securing the ordinary necessities of life. A good deal has been done during recent years by various societies to alleviate the position and special funds have been raised, but a determined effort is necessary by the Church in her corporate capacity.

Steps are now being taken, as your readers know, to raise a fund of £5,000,000 for what is known as the Central Church Fund, the objects of which include the training of men for the ministry, the maintenance

of the clergy, pensions for aged and infirm clergy and assistance for the widows and orphans of the clergy.

The Enabling Bill—Readers of THE CHURCHMAN have been kept well informed in regard to the various movements and reforms within the Church of England. Much has been said about the struggle to secure a measure of self-government. What is known as the Enabling Bill has now been introduced into the House of Lords by the Archbishop of Canterbury, and the second reading is likely to be taken about the third of June. The bill provides that an ecclesiastical committee of the Privy Council shall be set up. Every measure passed by the Representative Church Assembly must be submitted to this ecclesiastical committee. After considering the measure the ecclesiastical committee is to submit a report thereon to the king, advising that the royal assent ought or ought not to be given to it. "A measure passed in accordance with this act may relate to any matter concerning the Church of England, and may extend to the amendment or the repeal in whole or in part of any act of parliament." When the ecclesiastical committee have reported to the king on any measure, the report together with the text of such measure, shall be laid before both Houses of Parliament within fourteen days. If the ecclesiastical committee advise the king to give his assent to any measure, then unless within forty days either House of Parliament shall direct to the contrary, such measure shall have the force of an Act of Parliament. "If the ecclesiastical committee advise the king that the measure ought not to receive the royal assent, no further proceedings are to be taken."

Lord Haldane's Amendment—At one time it seemed possible that the bill might get through the House of Lords without much difficulty. Curiously enough in the House of Commons a large number of nonconformists have signed a petition in favor of the bill, but it would be most unusual if a measure of this sort did not arouse strong organized opposition.

In the House of Lords, Lord Haldane has already given notice of an amendment to the effect "That this house is unwilling, especially in the absence of independent inquiry, to assent to legislation which would exclude the greater part of the people of England from effective influence in the affairs of the National Church, as established by the constitution, and which is so framed as to enable members of that Church to pass laws that may wholly change its character without adequate supervision by Parliament."

No doubt Lord Haldane will find a body of supporters, and it is not easy to forecast the result. Personally I fancy the bill will pass through the Upper House but I very much doubt whether the legislative machinery in the House of Commons is not already too clogged to permit of the bill being introduced this session. However, we are glad to be alive and we shall see what will happen.

JOHN O' LONDON.

The Open Forum

Bahaism and the Church

TO THE EDITOR OF THE CHURCHMAN:

Among the church notices in the *New York Times* of May 3 appeared the announcement of a service to be held in one of our churches on the following day. The subject as announced was "the plan of Baha u'llah and Abdul Baha" for "world reconstruction." The speaker was an official representative of Bahaism, sent to the United States for the express purpose of promoting the principles of that form of religion among us.

Now Sir, I submit that the Christian Church and the Christian pulpit is not the place for the propagation of any other gospel, of any other program for world redemption, than that which was once for all proclaimed by our Lord and His apostles. Said St. Paul to the Galatians: "Though we or an angel from heaven preach unto you any other gospel than that which we have preached unto you, let him be anathema."

Bahaism, if I have understood its principles aright, claims to be that final and ultimate form of religion of which the existing positive religions—Mohammedanism, Christianity, Judaism—are the forerunners. Bahaism does not profess to deny Christianity, but rather claims to transcend it. Yet in effect it denies the absolute claim of Jesus Christ upon the hearts and consciences of men, as is sufficiently seen in the usurpation by its leader of one of our Saviour's titles, "The Glory of God," Baha u'llah. We further read the fact that the pioneer of this movement, Mirza Ali Mohammed, who was born just one hundred years ago, usurped another one of our Lord's divine titles by proclaiming himself the "Bab," that is, the "Way."

It would seem that there are public halls enough for the propagation of religio-politico-economic novelties without place being given for such propaganda within precincts consecrated to the worship of Almighty God through the One Mediator between God and man, Christ Jesus.

Let us hope that this invitation of alien and non-Christian religionists to proclaim their newer gospels within the sacred precincts of our churches, will cease. It can only give pain and offense to Christian consciences, who will ask themselves the question, Have our priests and bishops forgotten the vows of their ordination to "banish and drive away from the Church all erroneous and strange doctrines, contrary to God's Word?"

WM. S. BISHOP.

Washington, D. C.

The Apostolic Ministry

TO THE EDITOR OF THE CHURCHMAN:

In many contributions from our Church to the discussion of Christian unity, there is, to my mind, a too prevalent tendency to prate idly about the majesty of the apostolic succession and the sacrosanct character of the three-fold ministry of the Church, as if this anxious safe-guarding of an institution were a concern actually more

vital than making way for the coming of the Kingdom. The apostolic ministry may be of immense value as a basis and guarantee of unity, but we ought to concede that it is a non-essential, and ask that it be judged on its practical merits, and commonly accepted, if possible, in the truly catholic Church that is to be, as our valuable contribution to the common depositary, to which all Churches are to bring their honor and glory. At the same time, let us seek the vision and grace to recognize the full validity of the other Churches' ministry and sacraments. Our ministry clearly represents a gradual development to meet the exigencies of the past. Was it not even that recognized authority, Hooker, who ventured to say: "It is not essential to the being of the Church, but to its well-being?" The jealous tenacity and superstitious regard of some of its guardians savors of a day that is dead.

This impossible view of a peculiar Church and priestly ministry is all bound up with that old, artificial, unspiritual theory of things which conceives of God as remote from human life, and accessible only through certain arbitrarily appointed outward channels. It is closely related to aristocracy and the divine right of kings. It is hopelessly out of place in modern life and thought. It cannot survive today. It bars the way to Christian unity. It is found even to be fighting against God.

There is altogether too much evidence of spiritual pride, cold aloofness and boasting of ecclesiastical ancestry, in the spirit of them of old time who drew forth the holy wrath and the withering scorn of the Church's Master, saying, "We have Abraham to our Father." In our zeal for the observance of the outward form we have forgotten the truth in the stricture of the author of the inside of the cup. A successor of the Apostles must be an apostle himself. Let us evidence the daring and venturesome spirit of the Master and of His disciples in defying the cold ecclesiastical and sacerdotal temper of their time, for the sake of gaining the larger things. There is too much evidence of a secret desire for Episcopal absorption—in place of a genuine desire for a real comprehensive unity—which shall mark a triumph for the Episcopalian brand of Christianity rather than a gathering up of all that is truly apostolic in the several branches of the Church into a larger and all-inclusive unity. Let us rather evidence the spirit of Him who said, "He that loseth his life for my sake shall find it," an utterance as applicable to institutions as to individuals.

I venture to say that if Jesus were to return under his former limitations, He would stand in profound amazement before the spectacle of a Church bearing His name and yet so far adrift from the great elemental things of the religion He came to proclaim, and trifling with petty things of supreme indifference to Him, when life-and-death issues are at stake. In sorrow He would exclaim, "O foolish men, and slow of heart!" Stephen, returning, would repeat his stinging words: "Ye stiff-

necked and uncircumcized in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye."

What the Church needs is a mighty spiritual rebirth, that we may have eyes to see with the vision of Jesus Christ. Then all artificial, man-made barriers would be swept aside, giving way before the surging tides of the Divine Spirit of Truth, which is ever a uniting spirit. Then, and not till then, Christian unity will spring spontaneously into being, and the divine Master will see the travail of His soul consummated, and shall be satisfied in the fulfillment of that wondrous dream and prayer of Galilee.

Believe me, God is not limited in His universal and eternal processes to the apostolic ministry. If the "Apostolic Church" will not bend to His irresistible will, He will annihilate it. "Watch ye therefore; lest coming suddenly He find you sleeping."

VAN RENSSSELAER GIBSON.

Christ Church Rectory,
Pittsford, New York.

Ecclesia Docens

TO THE EDITOR OF THE CHURCHMAN:

Thank God for the humility of a leader in the Church that causes him to pay tribute to the Infinite Mind in the memorable words: "I do not know. I am one among you * * * * groping for the truth!" In the same issue of THE CHURCHMAN, wherein you quote the above words from a recent sermon preached by Bishop Israel, appears a letter from a churchwoman, under the caption, "A Lesson in Propaganda," which suggests the thought: In this transitional hour, is it propaganda that we need, so much as intensive, internal training? Christian Science excels in that.

A question as to the special appeal of Christian Science, which is not found in the Church, was answered by a restless seeker after truth, as follows: "A good Scientist must study the Bible every day, and the quarterlies, used in connection with *Science and Health* throw light upon it that the Church has failed to give me." Couple that statement with observation of the Sunday Schools of "non-conforming" bodies, and attention is drawn to a weak spot in our own methods, recognized by our Board of Religious Education, but not yet fully covered by the elaborate systems that have been arranged, i. e., the loss to our Church Schools of those who have been confirmed. Adults, in considerable numbers, attend the Epworth League, Baracca Classes, and Sunday Schools, where the Bible is taught systematically, and all take part in an endeavor to focus their little rays of light upon the subject in hand.

Are we, of the Episcopal Church, defeating the vital purpose of the Church we love and feel to be full of glorious promise, in producing a state of anæsthesia by a sublime service that may be oppressive to many, and a state of indifference; by sermons that are over the people's heads, instead of teaching the simple Gospel of Jesus Christ?

"To inform the mind and awaken the conscience"

Clear the Jericho Road

THE WORLD today is like that traveler of old who went down from Jerusalem to Jericho.

THE road the world is traveling is new and strange, and dangers unforeseen and unforeseeable lie in wait.

IT is not enough that the good Samaritan should wait until evil has befallen, and then bind up the sufferer's wounds.

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IT shall chart the path and bend its energies to *practical* solutions of every problem that to-day faces it.

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Is it impossible that the great Christian minds of the day should unite in illuminating a treatise upon the Bible, that should set forth the digested facts of the gospel in simple, helpful words, introducing none that could represent personal opinion, merely; and that such a treatise should be authorized by the Church to be used in connection with quarterly studies, for the edification of seekers after truth?

The Church does possess the whole truth, in Jesus Christ. God grant that she may never lose that precious gift! Let us sit at His feet and learn of Him. If a group of extremists can do, with half a truth, what the Christian Scientists have done, what could not the Church do with the whole truth—with its attention fixed upon the teachings of Christ, undisturbed by individual theories?

GEORGE W. DOW.

Appleton, Minnesota.

Approves New Hymnal

TO THE EDITOR OF THE CHURCHMAN:

I would like to add my word of commendation on the new church hymnal. It seems to me that the commission has shown great judgment in its selection of new hymns, while it has retained the best of the old hymnal, and has dropped only those which ought not to be retained.

ROBERT H. GARDINER.

Gardiner, Maine.

Mr. Hickson's Mission

TO THE EDITOR OF THE CHURCHMAN:

As one who has been privileged to render assistance in answering questions and to hear the outpourings of the hearts from some of the men, women and children who in throngs have been seeking help of body and soul in prayer, by the laying on of hands by James Moore Hickson at Trinity Chapel, I want to give some of my impressions of this great mission for the revival of the ministry of healing in the Church.

I wish everyone could enter the quiet chapel one morning during Mr. Hickson's mission and see the suffering souls going to God's altar by the power of faith, to receive the healing message by prayer which Christ gives through His chosen servant. In silence the praying people receive the blessing of this spiritual gift of healing. I have never beheld a sadder scene nor experienced moments of more exalted inspiration and of greater promise.

As the people (and they represent every denomination), go forward to the altar, one is moved by the agony on many faces. As they return, one can tell when the healing gift rests upon them, for their faces are illumined by the Spirit. In leaving the chapel many have taken me by the hand with words of deepest gratitude to Mr. Hickson for the wonderful and beautiful prayers and the blessing that has been wrought by Christ through him. So many people have returned several times with faith strengthened to receive a fuller blessing.

I could mention cases, but that is unnecessary, where healing has taken place as the supplicant has knelt at the altar while the healing prayers were said in the presence of our Lord and Saviour.

All Churches have faith in the efficacy

of prayer. We know that the prayers for sickness offered by every clergymen are saving many lives, but the laity are seeking help for the body outside the Church by healers other than physicians and surgeons. God, too, works through medical science. The reason is that the doors are not opened to all who seek this healing message of the Gospel at God's altar.

Several prayer circles for intercessory prayer for the sick and needy and for the work of healing have been formed by Mr. Hickson. The Rev. Henry B. Wilson, who also has the healing gift, and has done a great work, has formed prayer groups in churches in several states. Two months ago the Rev. Mr. Wilson organized a group at Grace Church. These groups should be formed in every church. The healing ministry will follow.

This letter is sent from one who was healed by prayer some years ago.

Dr. Manning has had the vision and has opened Trinity Chapel for this mission. To him we should render grateful hearts for this opportunity and the example he has given to the churches of our country.

To Mr. Hickson our thanks cannot be expressed. It is only by obeying the command of Jesus Christ to "Go ye into all the world and preach the Gospel to every creature, and these signs shall follow them that believe—they shall lay hands on the sick and they shall recover."

We bid Godspeed to Mr. Hickson for his missionary journey around the world and our prayers will follow him to aid in uniting the chain at Jerusalem in the Ministry of Healing.

HELEN SARGENT HITCHCOCK.

Christianity and the Peace Terms

TO THE EDITOR OF THE CHURCHMAN:

Since the peace terms have been made public, I have seen several printed articles speaking as if those terms were contrary to the spirit of Christ's teachings.

But, when our Lord saw the Temple desecrated by money-changers, did He spare their feelings?

How many temples consecrated to God has not Germany desecrated?

People who quote the parable of the two debtors to show that Germany should not pay anything, ignore the attitude of mind of those two debtors. Both debtors acknowledged their indebtedness, both stood ready to pay, only asking for time to work it off, and the cruel servant was punished, not because he claimed his dues; but because he refused to grant time, and "showed no pity." And his punishment, inflicted by the same indulgent master, was that "he was delivered to the tormentors till he should pay all that debt."

Has Germany "shown pity" when she wrung tributes that were not her due from the starving people of Belgium and Poland? Did she not "cause them to be sold and [their] wives and children?"

The Allies offer Germany plenty of time to work off her debt. They do not even demand full reparation for the inestimable ruin she has wrought.

Is it truly Christian to grant absolute indulgence to those who pitilessly trample on the rights of others?

H. H. BRADFORD.

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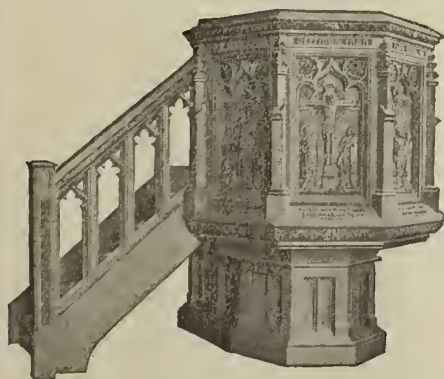
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Personals

THE FORTIETH ANNIVERSARY of the rectorship of the Rev. William M. Chapin at St. John's Church, Barrington, Rhode Island, was quietly observed Whitsunday. Mr. Chapin had sufficiently recovered from a recent illness to take part in the service and to make a brief address of appreciation of the harmony prevailing in the parish during the past forty years. In addition to his parish duties during these years Mr. Chapin has founded and stood at the head of a diocesan institution for the care of sixty homeless boys, now equipped through his heroic efforts with substantial buildings. It is not surprising that the double burden bears heavily upon his shoulders.

EDMUND J. GATES, a student from the General Theological Seminary, will have charge of Trinity parish, Camden, New York, during the summer, also of the missions in Redfield and Altmar. He began his work the first week in June.

THE REV. ALMON A. JAYNES, recently senior chaplain of the 27th Division, has been appointed a Grand Chaplain by Judge William S. Farmer, Grand Master of Masons in New York State.

THE REV. WARREN P. YEAKEL, of the Diocese of Pennsylvania, has taken charge of the missions at Holland Patent and Trenton, New York, and will render priestly assistance at other points near Utica.

THE REV. R. F. PHILBROOK has accepted a call to St. Thomas's Church, Rawlins, Wyoming and took up his duties there June 15.

THE REV. GEORGE F. DUDLEY, rector of St. Stephen's, Washington, D. C., is the secretary of the Standing Committee of the Diocese of Washington.

THE REV. EDWARD DOUSE, vicar of St. George's Chapel, St. Albans' Parish, Washington, and priest-in-charge of St. John's Chapel, Georgetown Parish, Washington, left New York on June 3, by the S. S. Santa Marta, for Kingston, Jamaica, his old home, for a four months vacation, in the hope of restoring his health.

THE REV. RANDOLPH F. BLACKFORD, who has until recently been serving as Red Cross chaplain at Camp Sevier, has accepted a call to St. Bartholomew's Church, Hartsville, South Carolina.

THE REV. RICHARD L. MERRYMAN, of the Church of the Advent, Marion, South Carolina, has accepted a call to the rectorate of the Church of the Redeemer, Orangeburg, including the work at Fort Motte.

THE REV. LOUIS A. PEATROSS, late of the Diocese of Tokyo, has accepted a call to Trinity Church, Edgefield, South Carolina.

THE REV. ROYAL K. TUCKER, D. S. C., late of the A. E. F., has been called to St. Matthew's Church, Darlington, South Carolina and St. Albans' Mission, Kingstree.

THE REV. H. H. LUMPKIN, of Fairbanks, Alaska, has been called by Bishop Guerry to the newly created archdeaconry of the convocations of Columbia and Greenville, South Carolina. Mr. Lumpkin is a native of South Carolina, and for several years was priest-in-charge of St. John's Chapel, Charleston, where he did a splendid work.

A SON WAS BORN to the Rev. and Mrs.

Horatio N. Tragitt, Jr., in St. Luke's Hospital, St. Louis, on Ascension day. The mother was Miss Henrietta Mueller of Jackson, Missouri. Mr. Tragitt is the minister-in-charge of Crystal City and Herculaneum in the Diocese of Missouri.

THE REV. JOHN ERNEST CARHARTT has resigned as secretary to Bishop DuMoulin and rector of St. Andrew's Church, Toledo, Ohio, and on June 16 became senior curate at Trinity Cathedral, Cleveland, being in full charge until a new dean is elected.

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for June

1 SUNDAY AFTER ASCENSION DAY.
8 WHITSUNDAY.
11 ST. BARNABAS THE APOSTLE.
13 EMBER DAY.
14 EMBER DAY.
15 TRINITY SUNDAY.
22 FIRST SUNDAY AFTER TRINITY.
29 SECOND SUNDAY AFTER TRINITY.

Preachers for Next Sunday FIRST SUNDAY AFTER TRINITY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), The Dean; afternoon (4), Rev. R. T. Henshaw.
GRACE CHURCH—Morning (11), The Rector; evening (8), Rev. Chas. G. Balrd.
ST. STEPHEN'S CHURCH—Morning (11), The Rector.

CHURCH SERVICES

St. Thomas's Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M., and 8 P.M.
Weekdays: Tues., Wed., Thurs., Fri., 12.30 NOON.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.

Cathedral of St. John the Divine

Amsterdam Avenue and 111th Street
Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week-day Services: 7.30 A.M. and 5 P.M. Daily.

St. Ann's Church, Brooklyn

Clinton and Livingston Sts., near Borough Hall
THE REV. G. ASHTON OLDHAM, Rector
Sunday Services: 8 and 11 A.M., 8 P.M.
All seats free at all services.

Cathedral of SS. Peter and Paul

Washington Boulevard and Peoria Street
Chicago
(Five minutes from Loop)
Sundays: 7.30, 9.15 and 11.
Daily in Chapel: 7, 8 and 6 P.M.

CHURCH ORGANIZATIONS

The Board of Missions

Correspondence is invited from those who wish to know:

What it does. What its work signifies. Why the work can be helped most effectively through the Board.

Address THE RT. REV. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth Avenue, New York.

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CHURCH ORGANIZATIONS

BROTHERHOOD OF ST. ANDREW

Brotherhood of St. Andrew in the United States

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the brotherhood accept special responsibility at this time to co-operate with other Churchmen in preparation for the return to their parishes of these men now enlisted in the service of the Nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Program of accomplishment, calling to enlistment therein all the laymen of the Church. This program has seven objectives in the work of laymen, and correspondence is invited, regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut Streets, Philadelphia, Pennsylvania.

CONFERENCES

CONFERENCE for Church Work: A General Conference meets at Wellesley College, Wellesley, Mass., June 19th to 30th, 1919. Directors: Rt. Reverend E. M. Parker, D.D., Rt. Reverend J. DeW. Perry, D.D. For registration, programs, or other information, apply to the Secretary, Miss Marian DeC. Ward, 415 Beacon St., Boston. The Summer School for Church Music meets at the same time and place.

OBITUARY

IN MEMORY OF RICHARD STEVENS

The trustees of the Church of the Holy Innocents, Hoboken, N. J., desire to give expression to their deep sense of personal loss in the death of Richard Stevens, a life-long member of the parish, and for many years one of its trustees, and its treasurer.

He was remarkable for his goodness. And this goodness was more than a good-natured and genial disposition, which won him many friends; it was a strong and aggressive goodness that made him an earnest leader in social welfare work; and yet his manner was always unassuming, and his life was wrapped up in the activities of the numerous charitable and beneficent institutions of the Church and community with which he was associated, and his rare equanimity of mind was shown in the splendid courage with which he administered for several years the exacting duties of probation officer. Although admitted to the bar, he did not practice law. A man of the best social position and of large means, his happiness consisted chiefly in personal work among the poor and unfortunate; and he proved a warm friend to the many troubled people who sought his sympathy.

The late Richard Stevens will be greatly missed in our parish as well as in the community. He was most appreciative of the opportunities of worship and sacramental grace; and his devotion to God was none the less because of his arduous and unselfish labors for his fellowmen. In a word he was a true Christian gentleman, a faithful and loyal Churchman, and a generous and public-spirited citizen. We beg to record here his bequest of \$8,000.00 to our parish.

To his widow and children, and his other relatives, we extend sincere sympathy.

MAY HE REST IN PEACE

DIED

BLANCHARD—Entered into rest on June 2nd at her home in Philadelphia, Harriet Blanchard, in her eighty-sixth year, daughter of the late William A. and Maria E. Blanchard.

PATTISON—At Barre, Massachusetts, June 5, 1919, in the 45th year of his age, Edwin O. Pattison, youngest son of the late Mary Esther and Rev. Eugene C. Pattison. Interment at Norwalk, Connecticut.

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

BOOKS' RECEIVED

History and Economics

A HISTORY OF THE UNITED STATES. By Cecil Chesterton. With an Introduction by Gilbert K. Chesterton. \$2.50 net. (Doran Co., N. Y.)

THE CENTURY OF HOPE. By F. S. Marvin. \$3.00 net. (Oxford University Press, N. Y.)

SOCIAL WORK. By Richard C. Cabot. \$1.50 net. (Houghton, Mifflin Co., Boston.)

THE BATTLE OF THE NATIONS. By Frederick Arnold Kummer. \$2.00. (Century Co., N. Y.)

DEMOCRACY AND THE EASTERN QUESTION. By Thomas F. Millard. \$3.00. (Century Co., N. Y.)

THE BLIND. By Harry Best, Ph.D. \$4.00. (Macmillan Co., N. Y.)

ROUSSEAU AND ROMANTICISM. By Irving Babbitt. \$3.50 net. (Houghton Mifflin Co., Boston.)

DEMOCRATIC IDEALS AND REALITY. By H. J. MacKinder, M.P. \$2.00 net. (Henry Holt & Co., N. Y.)

RECONSTRUCTION AND NATIONAL LIFE. By Cecil Fairfield Lavell, Ph.D. \$1.60. (Macmillan Co., N. Y.)

RECONSTRUCTING AMERICA: Our Next Big Job. Edited by Edwin Wildman. \$3.00 net. (The Page Co., Boston.)

THE BRITISH REVOLUTION AND THE AMERICAN DEMOCRACY. By Norman Angell. \$1.50. (B. W. Huebsch, N. Y.)

PROWLING ABOUT PANAMA. By George A. Miller. \$1.50 net. (Abingdon Press, N. Y.)

THE STATE AND THE NATION. By Edward Jenks, M.A., B.C.L. \$2.00 net. (E. P. Dutton & Co., N. Y.)

Religion and Philosophy

EVOLUTION AND THE DOCTRINE OF THE TRINITY. By S. A. McDowall. (Cambridge University Press, London.)

THE VICTORIOUS LIFE. Messages from the Summer Conferences. (The Board of Managers of Victorious Life Conference, Philadelphia.)

THE NEW TESTAMENT FOR SCHOOLS. St. Mark. 2/6. (Rivingtons, London.)

THE NEW TESTAMENT FOR SCHOOLS. St. Matthew. 3/. (Rivingtons, London.)

THE SECRET OF THE CROSS. By Edmond Holmes. \$1.50 net. (E. P. Dutton & Co., N. Y.)

THE SOUL IN SUFFERING. By Robert S. Carroll. \$2.00. (Macmillan Co., N. Y.)

READING THE BIBLE. By William Lyon Phelps. \$1.25 net. (Macmillan Co., N. Y.)

THE SECOND CENTURY. By J. P. Whitney, B. D. 3/6 net. (S. P. C. K., London.)

THE MINOR PROPHETS UNFOLDED. By A. Lukyn Williams, D.D. \$1.00 net. (Macmillan Co., N. Y.)

THE HIGHER POWERS OF MIND AND SPIRIT. By Ralph Waldo Trine. \$1.50. (Dodd, Mead & Co., N. Y.)

PRACTISING CHRISTIAN UNITY. By Roy B. Guild. 75c. (Associated Press, N. Y.)

THE WALL AND THE GATES. By J. Ritchie Smith. \$1.50 net. (The Westminster Press, Philadelphia.)

FOUR MODERN RELIGIOUS MOVEMENTS. By Arthur Haire Forster. \$1.00 net. (Richard G. Badger, Boston.)

HOPES FOR ENGLISH RELIGION. By John Neville Figgis, D. D. \$2.25 net. (Longmans, Green & Co., N. Y.)

PROPHECY AND AUTHORITY. By Kemper Fullerton, M.A. \$1.50. (Macmillan Co., N. Y.)

A PLEA FOR GREATER UNITY. By Seth W. Gilkey, D.D. \$1.50 net. (Badger, Boston.)

THE CONSUMING FIRE. By Harris Elliott Kirk, D.D. \$1.50. (Macmillan Co., N. Y.)

THE TEMPLE. By Lyman Abbott. \$1.00. (Macmillan Co., N. Y.)

PASTORAL LIFE AND WORK TO-DAY. By Bishop of Litchfield. \$2.25 net. Longmans, Green & Co., N. Y.)

Fiction

RED FRIDAY. By George Kibbe Turner. \$1.40 net. (Little Brown & Co., Boston.)

ALL THE BROTHERS WERE VALIANT. By Ben Ames Williams. \$1.50. (Macmillan Co., N. Y.)

THE UNDYING FIRE. By H. G. Wells. \$1.50. (Macmillan Co., N. Y.)

THE GRIZZLY. By Enos A. Mills. \$2.00. (Houghton Mifflin Co., Boston.)

Miscellaneous

BROKEN HOMES. By Joanna C. Colcord. 75c net. (Russell Sage Foundation, N. Y.)

AMERICAN MARRIAGE LAWS. A Digest. (Russell Sage Foundation, N. Y.)

NEW SCHOOLS FOR OLD. By Evelyn Dewey. \$2.00 net. (E. P. Dutton & Co., N. Y.)

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HELP WANTED

WANTED—A teacher for small children in the Episcopal Church Home, Pittsburgh, Pa. Must be a churchwoman and able to take charge of the music in the Chapel Service. Send for information to Mrs. John B. Crombie, Secretary.

WANTED—A young man to assist in a Church Boarding School for boys during the summer. A candidate for Holy Orders or ex-army man preferred. Address 1689, CHURCHMAN Office.

WANTED—A churchwoman as stenographer and parish worker, on September first. A kindly spirit and general intelligence preferred to technical training. Apply Rector, Christ Church, Hudson, New York.

MEN-WOMEN WANTED—U. S. Government Jobs. \$1000-\$1600 year. Write immediately for list positions obtainable. Franklin Institute, Dept. G128, Rochester, N. Y.

WANTED—A housemother and matron for a Church Boarding School for boys in the country near New York. Address 1688, CHURCHMAN Office.

GOVERNESS WANTED—Middle aged, teach two children. \$20.00 month. Farm. Address Country, CHURCHMAN Office.

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ST. PAUL'S AMERICAN EPISCOPAL CHURCH, ROME, ITALY. The Organist-Choirmaster (age 35, married) desires position in the States where there is a good opening for energetic Church Musician. Expert Choir-trainer. Recitalist—over 300 pieces. Trained by Tertius Noble, York Minister, England, 1904-1910. Was his assistant there 1906-1910. Present post from 1910. Could commence duties about October. Address: Wm. Green, St. Paul's Rectory, Via Napoli 58, Rome, Italy.

A LADY wishes to recommend excellent French teacher for summer; will go to the country or travel. Prefers older children. Address Mrs. Willcox, 516 Warren Crescent, Norfolk, Virginia.

MANAGING HOUSEKEEPER wishes position in school, club or private home. Able to take entire charge. References exchanged. Address 1687, CHURCHMAN Office.

REFINED LADY desires a position as companion. No menial labor. Best references exchanged. Address E. C. S., 1358 E. 24th St., Brooklyn, N. Y.

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WANTED—Cathedral trained Organist and Choirmaster of long experience desires change of position to a live parish where there is opportunity for large work. Good organ essential. Expert in the training of boy or mixed choir. Communicant. Best of references. Address Concert Organist, CHURCHMAN Office.

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Also dainty Dimity Dresses to fit the little tots 2 to 6 years old, and hand-smocked and ribbon-trimmed Dimity Dresses for the young Miss from 8 to 14 years. You will find a generous variety of styles and colors from which to make your selection.

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All of these garments are up to the usual high McCutcheon standards in material and workmanship. We invite inspection.

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Our Mail Order Department will gladly furnish full descriptions and particulars of any garments mentioned and fill orders to your complete satisfaction.

THE CHURCHMAN'S

READY REFERENCE LIST OF SCHOOLS

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CONNECTICUT
Berkeley Divinity School, Middletown.
MASSACHUSETTS
Episcopal Theological School, Cambridge.
NEW YORK
General Theological Seminary, N. Y. City.
PENNSYLVANIA
Divinity School of the P. E. Church, Phila.
TENNESSEE
University of the South, Sewanee.
VIRGINIA
P. E. Theol. Seminary in Va., Alexandria.
GIRLS' SCHOOLS AND COLLEGES
DISTRICT OF COLUMBIA
National Cathedral School, Washington.
MARYLAND
Hannah More Academy, Reisterstown.
MASSACHUSETTS
Abbott Academy, Andover.
Bradford Academy, Bradford.
Walnut Hill School, Natick.
Wheaton College, Norton.

MINNESOTA
St. Mary's Hall, Faribault.
NEW HAMPSHIRE
St. Mary's Diocesan School, Concord.
NEW YORK
Cathedral School of St. Mary, Garden City.
Gardner School, New York City.
St. Agnes' School, Albany.
St. Falth's School, Saratoga Springs.
NORTH CAROLINA
St. Mary's School, Raleigh.
OHIO
Glendale College, Glendale.
PENNSYLVANIA
Baldwin School, Bryn Mawr.
TENNESSEE
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OUR CONTRIBUTORS

DR. EDWARD M. MERRINS, M. D., is a missionary physician on the staff of St. John's University, Shanghai. Two weeks ago **THE CHURCHMAN** published an interesting article by him on "The War and Missions in China." This week he discusses the present situation in regard to the opium problem. **The Rev. Selden Peabody Delany, D. D.**, is the editor of the *American Church Monthly* and a member of the staff of the Church of St. Mary the Virgin, New York. **The Rev. A. E. Montgomery** has just resigned from St. Paul's Church, Burlington, Vermont. We publish this week the second of the papers on Christian ideas in the light of experiences of military training, by the **Rev. Angus Dun**, associate secretary of the Committee on the War and the Religious Outlook.

WORLD UNITY AND CHURCH UNITY

*From the Convention Address of
Bishop Brent.*

IT is no new thing to insist that the value of the particular can be discovered only in the light of the general, that the local is but a fragment of the universal, and that the part can disclose its meaning only in terms of the whole. This ancient axiomatic truth has been branded on our souls by the war, which if it reaches its perfect work, will make the nations practise mutual respect for one another in their interrelations.

It was because the world had undervalued the importance of this clear principle of order and refused to reckon with it seriously that things went to smash. Now, as we crawl to some semblance of unity, we are planning to give more heed to it, but the signs of the times do not indicate that the nations are ready and able to surrender themselves trustfully to its control so that each will look not only on its own things but also and equally on the things of others. So far as American citizens are concerned, however, we can never again even for a short time sit on the side lines of the world's arena as mere spectators. Let partisan logicians argue as they may, it remains a black fact that, had America been living a less self-centred life than she was prior to 1914, she would have been in a position to block the war game, and had she not been blind and supine when Belgium was ravished, she would not have waited until the end of the third year of the conflict without pitching in. Let past history teach us the lesson we need to learn in order to become a full-grown nation.

But our whole duty has by no means been done when we have planned out a world scheme in which each nation will live according to the principle of mutual considerateness. I see no ghost of a chance for the League of Nations to become permanently effective unless a power superior to a mechanical agreement or an international pact, is let loose. Without a united Church to animate the united nations I am not encouraged to believe in the possibility of a stable peace.

By what logic can we reason that unity

is possible and necessary among world powers if spiritual powers continue to compete and pull against one another? "The need of unity"—I quote Neville Talbot—"in the Church of Christ is preeminent. The world can never listen to a Christ who seems to be divided. It can never derive a new power of fellowship and co-operation from a society at variance with itself. Yet it would make the last condition of things worse than the first to plaster the broken Body of Christ together merely for the sake of expediency and urgency, or by means of some mechanical unity. The Body of Christ has to recover the expression of its unity (the Body is one, though the expression of its unity is broken) through the realization by its separated parts, in their struggle for the Kingdom, that they belong to one another. Many conditions, prevalent today, are forcing the pace in this direction." *

The preliminary step toward Christian unity is, as in the case of international unity, a peace conference—a world conference on faith and order, as we term it. The refusal of the Pope to participate in the conference is disappointing though not unexpected. His isolation from any but second-hand or book knowledge of the non-Roman Catholic world of course makes him incapable of weighing true values or appreciating the unprecedented opportunity presented to him. Nor does his refusal necessarily register either the mind or the wishes of the Church he represents. It is contrary to what an increasing number of loyal sons of the Roman Catholic Church hold. I speak as one whose record through long years proclaims him to be a sincere friend of the Roman Catholic Church, when I say what I do. It has been my instinctive custom throughout my episcopate to stand for interpretation and reconciliation as against controversy.

I cannot but think of Him whose ambassador the Pope is, who, even when a certain wayward son was a great way off, saw and had compassion and ran and fell on his neck and kissed him. The analogy is not perfect, for in the parable only one party was at fault. In the case of the Churches, none is without fault, and the responsibility of unifying the broken family of God is upon the shoulders of all. I hold to the hope that a day will come, perhaps, when, with a fuller understanding of the situation a pope will ask those who are not of his fold to consider with him the unity of the Church. In the meantime the way is made clear for us. The balance of the Christian world is ready for a peace conference. It should be convened without delay. . . .

In view of the fact that the overtures of our commissions have been repelled by the Pope—I do not say by the Roman Catholic Church—we cannot afford to sit impassive when lovers of Christ and His unity approach us. We must run toward them. This is so in the case of the "Proposals for an Approach Towards Unity." Admitting as I do, that the plan presents practical difficulties, admitting that it is an ad interim measure, I thank God for it and feel that critics should beware of rejecting it without first proposing a better

* Religion Behind the Front and After the War.

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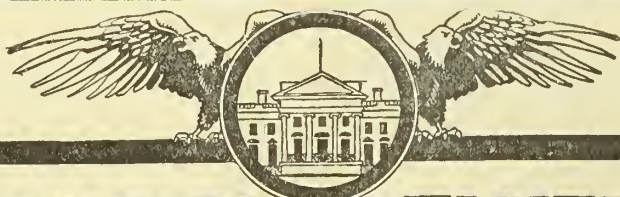
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and truer mode of approach. It offers the first clear proposal for union between our own and another communion that has occurred in our history, so far as I am informed, and I believe, whatever shape it ultimately may take, it has in it a hope and an opportunity that will make glad the City of God. It is inconceivable that our communion should be willing to sit still in the vain hope that the protestant world with its wealth of piety, learning and saintliness would flow into her. We have talked unity more than any other communion. If we remain passive and critical we put ourselves under our own condemnation, and run the serious risk of dying of dry rot.

Those of us who steadfastly believe that it is the purpose of Christ that His Church shall be actually, visibly, organically, as well as ideally and invisibly one, can afford to be patient in the slow healing of her wounds. A short time since a conversation on unity with a saintly Roman Catholic bishop was closed by his saying to me—"There are three principles which are the basis of everything: 1. We must will to do the will of Christ. 2. We must try to discover what the will of Christ is. 3. Having discovered what the will of Christ is we must do it at all costs." When the whole Christian Church acts out these principles the unity of the Church will become a living fact. In His will is our unity.

Our world-wide responsibility as Christians is being brought home to us with new force by the way the war has dragged into the light the weakest and most remote peoples. Our efforts to give our knowledge of the truth to those who do not have it cannot be other than increasingly intelligent now that we know the world so much better than before. I am of the opinion that unified efforts, like the Interchurch World Movement of North America, to provide adequately for missionary work are especially valuable with the unified front of the nation during the war as a background and a pledge. Our own nation-wide campaign is of vital importance and commands our attention. . . .

OUR first duty in the ministry—it is comforting to me to feel it to be so—is not to strain at great effects but to unveil God to the people. This is to draw men to their knees. Worship of the mysterious and yet simple God is the greatest and most vital activity of human life, coloring and invigorating and giving point to all other activities. Worship is languishing with us, in part I think because we have tried to make our services attractive to men instead of attractive to God, and partly because we try to give to men by preaching a knowledge of God that can best come through worship in sacrament and prayer. I am assured by those who have a right to speak, that our churches are frequented more than formerly by people who know the meaning and value of worship. For more than two years I have been going in and out of the churches in France. Those churches are places of worship through which a ceaseless stream of worshipers flow—the brave *poilu* in his war stained and faded blue uniform, the little children, the sad faced widow and

the aged peasant. They go to meet God. There may be no service to join in, no preacher to listen to, but they know God is in His holy temple always, and they are well content to talk to Him and be talked to by Him.

A year ago last Sunday I went to the little village of Neuilly sur Suize in the afternoon. There was the sound of singing in the little sixteenth century church on the hill which I often visited. The *curé* was away at the war but all the villagers were there singing vespers. They were gathered to pay homage in worship to the ever-present God.

A colonial chaplain tells of an incident from his experience in Amiens cathedral. "Presently," he says, "my eyes caught sight of two figures a dozen yards away to the right—a little before me, but not so much that I could not see their faces. They were sitting perfectly still, hand in hand, and one could read their story plainly enough. She was a young woman of the poorer class, but well-dressed as a Frenchwoman should be; and he was a soldier in the uniform of the French line, and what was more, his whole kit was there, significantly, too. I have no doubt whatever that they had slipped into the cathedral on their way to the station.

"As I watched, she said something, and kneeled forward on the *prie-dieu* before her. He stood up as the French soldier does. Then she began to pray for him to hear, and I could catch a murmur. His eyes were fixed on the high altar and never wavered from first to last, but she hid hers in her hands, after a little. Also her voice rose with the passion of her prayer, and soon one knew that she was weeping. At last, she prayed loudly enough for me to catch the words, in French, of course, but I could understand that well-known prayer, and marvel at the simplicity of her so slight change in it.

'Soul of Christ, sanctify *him*;
Body of Christ save *him*.' . . .
"So she went on until:
'Within Thy wounds hide *him*.'
"She cried and could say no more for sobs.

"A while I saw dimly, and waited for I knew not what, when the man's voice broke calmly and steadily in, without even a hint of passion or of fear:

'In the hour of *my* death, call me,
And bid *me* come to Thee,
That with Thy saints, *I* may praise Thee
For ever and ever. Amen.'

"And then, like the victor that he was, there, in God's house, and all unashamed before His High Majesty, he lifted the woman to her feet and turned her face to his, and kissed her long upon the lips.

"Oh, my God, how fine a thing can human nature be! It was no disgrace for You to share it. It has that in it which can look out across the worst that earth can do, and gather up its dearest into its arms, and go forward—to You."*

May God teach us His ambassadors how to worship that we may be not unworthy to unveil His face that others too may worship Him in spirit and in truth.

* *Standing By*, by Robert Keable.

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The Churchman

Saturday - June 28 - 1919

AN OPEN HOUSE OF BISHOPS

ONE of the questions which are sure to come up at Detroit in October, for it is one of those that will not down, is whether the House of Bishops shall discuss and vote in the open as does the House of Deputies. A great deal has been said and written on both sides. Probably there is little new to be said on either, except to note the signs of the times and to see how, in this world that is struggling toward open covenants openly arrived at in other matters, the grounds of argument shift. Reluctances and fears grow less stubborn and acute. We note less of the desire to screen and hedge in episcopal dignity, more consideration of the convenience of privacy and a certain informality in procuring a readier meeting of minds and in getting business done. Now no one can have been a watchful listener in and about the sessions of the House of Deputies in any recent convention—no one could have listened to the messages that came and, yet more, could have listened for those that did not come from the House of Bishops—without realizing that, whether for better or worse, things were being said, done and left undone behind the closed doors that would not have been said or done or left undone had the great body of churchmen been able to learn where some of the bishops stood and what they had to say about why they stood there. Possibly publicity and the more formal procedure that attends it would have sufficed to disentangle in that house some legislative knots before they were tied for future publicity. On the whole it is doubtful whether episcopal dignity would have suffered more had all the sessions been open at St. Louis than it did because one or two of them were closed. It is common knowledge that the vote on this question in 1916 was very close. A good deal of water has gone under the bridge since then and a good many new bishops, forward-looking men in every school of churchmanship, have gone over it into the Episcopal Canaan. It is not a very hazardous surmise that there will be a vote on this question early in the session at Detroit, that the vote will not be as close as it was at St. Louis and that the business of the Church will be better done when each house acts with full knowledge and recognition of the work and thought of the other.

OUR ARMY AT COLLEGE

A UNIQUE and characteristically American venture in education is just coming to a close. There have been praying legions and singing armies. America has had the first student army in service away from home. Hardly was the armistice signed when it became evident that many hundred thousands of our young men would be months in France, in peril of the let-down in morale that comes after victory as well as defeat. When the idea began to take definite shape of giving to the more teachable of these soldiers the sort of training, that would make these

months gain instead of loss to themselves and to their country. Classes, more or less informal, were organized at the base camps. Soldiers who had been teaching or were going to teach were detailed to these camps to get or keep their teaching powers alert there. Then came the organization at Beaune out of a great base hospital of a "university," numerically the greatest in France, with more than ten thousand students, working with the American teachers and books, truly redeeming the time. The accelerated return of the National Army made it wise to disband this institution some weeks ago. Meantime, those who had been drawn into the army from graduate study or teaching were being detailed to the number of several thousand to many of the universities of France and Great Britain, where they are just now finishing four months of study and observation under conditions that should make their experience of broad national value. These are men who, as writers and as teachers, will be among those to mould public opinion in the next generation. It will be impossible for them to think or write or teach parochially, after having come into really intimate touch with foreign life. The French, in instances that have come to our notice have been as alive to the international import of this experiment as our own officials. With gracious kindness they have opened their homes to our students, have made them socially welcome, have even allowed them the crowning grace of association with their *jeunes demoiselles*. "My sole anxiety," writes one of our soldiers from a Provençal city, "is how I can ever sufficiently thank these French ladies and professors for their kindness and courtesy." These student details are now all withdrawn. The planting is over. The fruit of it remains to be gathered for many a year.

KOREA'S MARTYRDOM

TRUE information regarding the situation in Korea is gradually reaching America by means of the messages which that stricken state has been sending to the Paris peace conference, and also through the descriptions uttered by returning travelers from the Far East. One thing is patent: Japan is policing Korea in an oppressive manner which recalls the German rule in Belgium, but with a difference—Korea has been the subject of organized suppression for so long that she is in too despairing a condition to arouse herself to the spirit that sustained Belgium in 1914.

On March 1, 1919, the Koreans issued a declaration of independence from Japanese rule. This was signed by thirty-three loyal Koreans, eighteen of whom were Christians, members of all sects. It is obvious from this and other information that the Christian missionaries had no connection with the formulation of this document, or the instigation of the movement, other than that general stimulus to liberty which Christianity always gives. Korea has responded to Christianity more extensively than any other far eastern nation,

largely because that has been the only ray of hope which has permeated its darkened prospects for generations. Japan knows this, and has studiously striven to propagate Buddhism as a counter-irritant to this impending evil. She has in addition suppressed freedom of speech, the freedom of the press, education, morals and moral codes—in fact everything which might tend to elevate the Koreans and make them anything but an abject and subject people.

Therefore, the Declaration of Independence! Koreans perceived that their one and only hope lay in their being able to obtain redress by means of the peace conference at Paris. They smuggled delegates out of the country to visit this conference and lay their pleas before the civilized nations. They sent messages and published the declaration. The entire movement has been one of deep feeling on the part of the Koreans, but of no violence. Orders were issued that no person should resort to violence, and that if arrested each Korean should submit with calmness and fortitude. All of the original signers of the declaration were very promptly put under arrest, together with hundreds of others. In fact, the Koreans seemed to take a patriotic pleasure in being arrested, that being in their opinion the most effective manner of sacrificing themselves for their country.

The result of this movement for independence will be—what? Those most intimately acquainted with the situation do not venture an opinion, because the possibilities are too profound. On the surface, Korea has won nothing but punishment. But there are deep feelings beneath the surface. It is more than evident that the present rule in Japan and its branch in Korea does not represent the unified opinion of all Japan. The present power in Japan, which is thoroughly militaristic and of the Hohenzollern type, is in its death grapple with the powers for reform. There are parties in Japan which desire to treat Korea as, for instance, England has treated Canada. In the opinion of many, this struggle is so pressing that important decisions may be won or lost even as early as the approaching summer or fall of 1919.

THE WEEK

Chronicle and Comment on Current Events

A DIOCESE UNITED FOR FREE PEWS

WHEN a diocese of the character of Pennsylvania appoints a committee on free pews and when that committee issues a statement calling upon every parish with rented pews to give the free pew system a trial, and when this statement bears the endorsement of the bishop who believes that through the committee's suggestions "some constructive action will be taken which will be of material assistance in freeing all the churches in the diocese," it begins to look as though the days of the rented pew were numbered. Out of one hundred and eighty-seven parishes and missions in Pennsylvania, fifty-eight use the pew renting system. From their pew rents they derive only sixteen and a half per cent of their total income. These churches, though relatively few in number, are largely city churches having about fifty per cent of the total communicants of the diocese and therefore exercising a wide influence. The committee points out that the abolition of

the rented pew system would not only open the church to the stranger and to those unable to afford pew rent, but would firmly place the responsibility for support and service upon every man, woman and child who attends the services instead of restricting it—as is now so often the case—to those who rent or own the pews.

NOT FIT FOR PRINT

A PARODY on the Lord's Prayer: Can you believe it in these days when the world seems called in judgment for millions a *dies irae* is not only on the horizon but well beyond its dawn? And where is this evil thing to be seen? In the New York *Evening Post* of June 12 and on the editorial page. The journalistic chiffonnier, searching in rubbish heaps "at a venture" drew this spoil from the *Mehun News*, a paper printed to pass the time of some of our soldiers in France. The quill of Rabelais would have splintered before it would have written such a thing as this journal, with the traditions of William Cullen Bryant, alleging on the same page as part of its design "to inculcate just principles in religion . . . and to cultivate a taste for sound literature," selects to reproduce for the entertainment of its readers.

DEMOCRACY AND THE CHURCH

DEMOCRACY is a good deal more than a governmental form. The expression of a political organism goes back ultimately to the foundation of ethics and religion. It is the peculiar function of the Church, therefore, to safeguard democracy; but this obligation is twofold and reciprocal. The Church cannot safeguard democracy unless Christian organizations themselves avoid undemocracy in their teachings and activities. The point is pressed home by Dr. Yocum of the University of Pennsylvania in a pamphlet published by the Religious Education Association entitled *What Democracy Should Compel Through Religion*. The duty of the Church, he says, is to make specific contributions to democratic needs. For example, it is plain that men are not wholly brethren in religion or democracy until they pray together, and here the religious side of Sunday amusement may be made to predominate over the old principle of restriction and reserve. A similar responsibility may be introduced into the control of church music, the singing of mediocre hymns and the encouragement of banal music being essentially undemocratic. Dr. Yocum sees hopefulness for the future in the cooperation of all denominations in social service, and singles out for praise the broad social program of the National Catholic War Council because it deals with every form of government, from legislation against child labor to insurance against unemployment. He suggests that the various denominational programs for money drives, so popular at the present time, should include propaganda for economic and social reform.

PRESBYTERIAN REUNION

WHILE American Presbyterians are still at the hesitating stage in reuniting their divided membership, their brethren in Scotland have completed the work of reunion. Scotland once more will have a united national Church embracing those who hold Presbyterian principles and who see in union the one method for accomplishing their common aims. Scottish disunion dates back originally

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to the eighteenth century, but the historical and critical act of disruption took place in the early part of Queen Victoria's reign. The work of restoration which is now completed began when some years ago the Free Church and the United Presbyterian became a consolidated organization. The chief difficulty in accomplishing the final stage of union was due to the inconsistency involved in bringing together a free Church with an established Church. This was made possible largely because the Established Church of Scotland had always firmly rejected Erastian influences. An enabling bill which will certainly be passed by Parliament to control the legal side of the union is carefully drawn to secure full independence. The question of endowment is, of course, difficult to handle. This matter will be brought before a royal commission for settlement, but a proviso has been made that in no case must endowments be secularized. The establishment of this principle is only another evidence of the clear vision that belongs to the Scotch temperament. Our English correspondent on another page shows how the recognition of this principle may influence the question of church endowments in England and Wales.

OPIUM TRAFFIC IN CHINA

IN his discussion of the opium evil in China, which appears in this week's issue, Dr. Merrins sees that something more is necessary than placing the responsibility for the traffic where it belongs. Historical causes which brought about the degradation connected with the traffic in the past may cease to operate, but as long as there is a weak government in China and an apathetic public sentiment regarding the need of suppressing the traffic it will not be enough to deal with superficial factors of the trade. As Dr. Merrins says, if a people can not or will not work out its own salvation, other nations cannot save it. All that other nations can do outside of China is to cooperate with the Chinese themselves, and the strongholds of evil cannot be shaken except by such cooperation. Great Britain's record, so dark in the past in this respect, is now clear. Unfortunately, Japan seems at the present moment to be the main support of the traffic which plays such havoc in Chinese life. According to the *China Medical Journal*, eighteen tons of morphia are imported every year by the Japanese into China. The drug is sold wherever the Japanese predominate, and the sale of it takes place under extra-territorial protection. Japanese drug stores throughout China carry large stocks of morphia. Its introduction into China is facilitated by the Japanese control of the Chinese customs in certain localities. Large profits are being made in the trade, and the attraction of these profits is encouraging Japanese dealers in opium to extend their interests throughout other sections of Eastern Asia. Dr. Merrins' plea for the international interference in the traffic is irresistible. It is an evil that should be fearlessly dealt with before the present peace conference closes its session.

WHERE THE CHURCH IS GROWING

WHERE is the Church growing? The question has been often asked and answered regionally. We have ourselves answered it province-wise year by year. The Rev. Dr. George P. Atwater has been at infinite pains to furnish materials for viewing the matter in another light, a

light that ought to prove of guiding value to the General Convention in shaping the policy of the Church in these coming years of moral and social as well as political reconstruction. In a recent issue of the *Living Church*, grouping parishes, missions and stations according to the reported number of their communicants, he finds that 3,632 or nearly half of all these posts have less than fifty communicant members, 1,058 of them less even than ten. Of the others 1,114 report less than 100. Together these 4,746 posts have 155,870 communicants, about a sixth of all. The great body of our membership is in parochial groups of from 100 to 1,000. Of these there are 2,494 posts with 755,394 communicants, while the 524 parishes reporting 1,000 communicants or more count together 154,097, a total almost the same as that of the 4,746 little posts. The fact is curious, but what of it? This, taking thirty dioceses, large and small, east, west and south—New York, Long Island and Albany among them—where he compares the reports for 1918 with those for 1907, Dr. Atwater finds that 165 parishes out of the 2,462 posts in these dioceses will account for the entire gain that has been attained in them all. In other words, our policies and methods, at least in these thirty dioceses, are relatively successful in the larger urban units somewhat at the expense of the rural and smaller urban units. Among the questions that arise are whether in the cities and possibly in some rural districts concentration of effort should be further encouraged and whether a more centrally organized collectively administered service of the Church to its smaller groups may not merit a place in the counsels of our ecclesiastical statesmen.

SAVE AND FEED

THE following facts, from a well authenticated source, draw a fairly vivid picture of what the blockade has meant to the women and children of Germany:

In Bavaria the daily ration for an adult was one-tenth part of an egg, a piece of bread the size of the thumb, two or three beans, the same amount of another vegetable, all of which could be easily placed on the palm of the hand.

In a German hospital during the blockade, the chief meal, at midday, served to physicians and nurses, to the new mothers, to patients recovering from serious operations, to those ill with kidney trouble, to little children—in short, to everyone—was a bowl of carrot soup with large pieces of carrot floating in it. A Berlin stenographer recently testified that she and her eighty-five-year-old grandmother had for the month previously had nothing to eat except cabbage and carrots.

The little children are showing the indisputable signs of famine, shriveled legs and swollen stomachs.

The lying-in hospitals are reporting increasingly serious nervous troubles among their patients. Many of the babies are born dead. Seventy out of ninety-one is one week's record in a Vienna hospital. Seventy-five per cent of the women of Germany are suffering from functional diseases due to malnutrition.

Since the armistice a number of people equal to the total population of Lynn, Quincy and Salem, Massachusetts, or equal to the population of the state capitals of New York and Pennsylvania, have died in Central Europe from starvation.

THE OPIUM EVIL IN CHINA

BY EDWARD M. MERRINS, M.D.

ON January 6, 1918, the President of China issued a mandate part of which runs as follows in the official translation:

In spite of our stringent prohibition of opium the large profit derivable from dealing in this stuff has tempted many iniquitous people and unscrupulous merchants to evade it by various subterfuges, even falsely representing themselves as soldiers, and guaranteeing safe transit and disposal on different railways. If such daring offenders are not strictly brought to justice, our anti-opium policy will be nullified, entailing very serious consequences to the future of our nation * * * * After the issuing of this circular order, all our countrymen should take note that our order once issued will be enforced, and that any evil must be eradicated wholly and entirely. Let them all wash off their old stains, and thereby cooperate with us in ridding our people of a harmful habit.

The mandate does not refer directly to the increased production of opium in China, yet in Manchuria, Kirin, Honan, Anhui, Szchuen, Yunnan, Kuangtung, Kuanghsi, Fukien, Shensi, Kueichow, to mention only those provinces concerning which we have clear and reliable evidence, there has recently been a very wide increase of poppy cultivation. To complete the survey it should be added that an immense amount of opium is being smuggled across the Burmese frontier (recently the British Government has announced that it will take measures on its side to stop the smuggling), and thousands of the Chinese are now addicted to the use of morphine by hypodermic injection, a far worse vice than opium smoking. This horrible trade is promoted by the Japanese. During the war they have taken to the manufacture of morphine and now send tons of this drug yearly to China.

Two or three years ago hopes were entertained, based on the decrease of opium cultivation in China, that the country was at last determined to abolish the whole trade. What is the significance of the apparent retrogression? Of course it shows that the reform movement was not as extensive and genuine as was imagined; perhaps we were all much too sanguine in thinking that evils of this kind can be entirely done away with by external laws and mandates. The renewal is also, and mainly, a sign of the lawlessness which prevails in many parts of the country due to the weakness and disease of the whole body politic. There are a few good officials who are doing their utmost to keep their districts free from opium, such as Governor Yen, of Shansi, whose family is connected with that of the late Rev. Y. K. Yen, our first native clergyman. But most of the officials are inefficient and corrupt, and either compromise with the evil or openly aid and abet it. It goes without saying that any reform, to be thorough and permanent, must have the hearty moral support of the governing classes and a majority of the people.

As the great war, now happily over, has brought most of the nations of the world into better and friendlier relations with each other, and the obligation of strong nations unselfishly to help the weak is now generally acknowledged; and as China is one of the weak nations, it may be well to probe the opium evil a little more deeply in order to explain why help should be given to her if it is ever called for.

The political and moral aspects of the opium question cannot be justly understood if it is held that the vice was somehow fastened upon the Chinese against their will by foreign nations. The habit of smoking opium was introduced to China, probably from Java, towards the close of the seventeenth century. At first all the opium was imported from abroad. The evil spread, and imperial edicts were issued against it in 1729, in 1796, and again in 1800. Had the people then been willing it could have been nipped in the bud. In 1838 a very determined effort to suppress it was made by the reigning emperor and his viceroy at Canton, but the Chinese, with the connivance of their own officials and foreign merchants, continued to smuggle the drug into the country in large quantities, where it found a ready and profitable sale. The friction over this and other incidents led to the war in 1840 between Great Britain and China. In 1858 the trade was formally legalized. The importation of Indian opium thereafter increased steadily until 1888; afterwards it began to decline because the cultivation of the poppy in China itself had by this time grown to large proportions. The habit had now become very common among all classes, and those who urged reform were as voices crying in the wilderness.

The war with Japan in 1894, which was so profoundly humiliating to the Chinese, the suppression of the Boxer reactionary movement, the work of Christian missionaries throughout the land, and other influences, all tended to awaken the Chinese to a sense of their national needs and dangers. Perceiving that the alarming prevalence of the opium vice was weakening the nation morally and physically, a strong anti-opium movement developed. In response to its demand the Chinese court issued an edict in 1906 ordering the abolition of opium smoking within ten years. At the same time, the British Government agreed to reduce the exportation of Indian opium to China by one-tenth annually for ten years, provided the production in China was reduced *pari passu*. This arrangement seems to have been partly due to the belief that the anti-opium movement was not altogether sincere, that as soon as there was no competition from abroad there would be a great increase in the native production. The British apparently were not willing to run the risk of compelling the Indian people to suffer financial loss for the sake of the Chinese unless the latter proved they were sincere. Under this arrangement the cultivation of opium in China steadily decreased during the earlier part of the decade.

In 1911, the Manchu dynasty was overthrown and a republic established. The people were not ready for this highest and most difficult form of government and the country fell into disorder. The cultivation of the poppy was renewed. In 1917 the importation of Indian opium ceased in accordance with the terms of the agreement with the British. The "Opium Combine" of foreign merchants in Shanghai was left with 1,200 chests of the drug still unsold of the value, if sold in China, of over \$20,000,000. In 1918, most of the important gov-

ernment officials in Pekin formed a syndicate to buy this opium and retail it to the country at large, on the pretence that it was needed for medicinal purposes. This was too much even for the far East. There was a storm of protest from Chinese and foreigners alike, to which the Government had to bend. A presidential mandate ordered the opium to be publicly burned. This was done with much ceremony in January last. Whether the growth of native opium will now be finally abandoned remains to be seen.

It is evident that opium smoking is not an isolated evil. To abolish it completely and the evils on which it depends, is a stupendous task for it means the thorough reformation of China. The following seem to be the greatest and most urgent requirements to attain this end:

(1). The creation of a strong public sentiment against the opium evil in all its forms, based on moral grounds, not solely on political expediency.

(2). Social reform. Millions of the people should be delivered from the poverty, ignorance, disease and general wretchedness, which often lead to opium smoking just as the poverty and squalor of the slums of our own great cities lead to alcoholism. Many of the Chinese first take to opium to alleviate the distress of pain or disease. The lure of the drug lies in the pleasant sense of contentment and well-being which it gives; for a little while the victim feels that he has been raised above all the ills of life and is content.

(3). The rigorous prohibition by foreign governments of the exportation to China of opium and its derivatives unless really required for medicinal purposes. Great Britain's hands, if one may say so, are now quite clean; she has "washed off her old stains." The Japanese trade in morphine is an international evil which should be fearlessly dealt with by the nations of the world at the peace conference.

(4). China's greatest need, politically, is strong good government. Enough has been said of the weakness and wickedness of most of the present officials, but the questions may be asked: Why are such men allowed to come to the front? Why do not all decent Chinese insist upon good government? Perhaps the answer gives the master key to China's political difficulties. The "Opium War" broke down the barriers between China and the western world. China was brought into close contact with a civilization it did not understand and despised. "The structural character of the people, the deep-rooted qualities and defects produced by two thousand years of the Confucian system of ethics and ancestor worship, have made it quite impossible for the nation rapidly to adapt itself to the new environment forced upon it." It is confronted by problems which neither the experience of the nation nor the statecraft of even the better officials can solve. Hence the general weakness and disorder. Yet something must be done, and that soon, if the country is to be saved from disintegration. Under the protection of a strong, friendly nation, China should be given a government which shall guide the people along fairly familiar paths to a state of civilization which may be distinctively Chinese and yet in harmony with the highest civilization of the West; or the peace conference may find some other and more rapid means for the establishment of law, order, and financial integrity.

(5). Fundamentally, the problem is spiritual. If a people cannot, or will not, work out its own salvation, other nations cannot save it. They may help to pull down its strongholds of evil, but constructive work is even more necessary; high ideals may be set forth, but there must also be the bringing of spiritual power into the life of the nation to make it possible for those ideals to be realized. Herein lies the supreme value of the mission work of the Christian Church in China.

THE CHURCH AND THE STATE

BY THE REV. SELDEN PEABODY DELANY, D.D.

THE political and social upheaval in Europe is now drawing our attention forcibly to a novel form of government. The Russian Socialist Federated Soviet Republic, which is the official title of the present regime in Russia, has initiated a scheme of government which has never been tried before. No one is permitted to exercise the franchise except those who are engaged in what the government considers productive and useful labor and who do not hire others to increase their profits. No clergy or monks of any denomination are allowed to vote. As we know, there is a determined and organized effort to spread this form of government throughout northern Europe and into Austria and Germany; and even in Italy and France there are many proletarians who would not be averse to its taking root in their own countries.

The question suggests itself, what should be the relation of the Church to the form of government under which it is carrying on its work? Should the Church hold itself absolutely aloof from all secular affairs, or

should the Church aim to be established as the official exponent of state religion, or should the nineteenth century Italian conception of a free Church in a free State be considered as the ideal condition? Should the Church try to save the world or simply try to save people out of the world? Should the Church be influenced by the world or the world be influenced by the Church? Is the world war to be regarded as convincing evidence that the Church has failed, as many magazine writers and popular preachers would have us believe? Or is the war simply an indication that there were radical defects in our modern materialistic civilization, and that civilization has failed because it has not heeded the message of the Gospel?

In attempting to answer these questions we shall doubtless be compelled to choose between two theories of the relation of the Church to the State. The whole problem is part of the larger problem of the relation of the Church and the world. Let us then consider these two theories as impartially as possible.

One theory is that the Church should endeavor to control the government of the nation, to the end that it may be kept true to Christian principles. If this were the end in view it would obviously be the duty of the Church to work for the adoption of that kind of government which appeared to be most in harmony with historical Christian ideals. According to this theory the Church should mingle in politics and the clergy should often preach from their pulpits on the burning political issues of the day. Moreover the clergy and the other leaders of the Church should both openly and secretly endeavor to manipulate the political forces of their country. This policy would soon result in the prevalence of clericalism, which we have seen developed on so lavish a scale in France and Italy and Austria. It would clearly be the aim of those who held this theory of the Church that the Church should wherever possible be established as the spiritual arm of the State. The chief bishops of the Church should be prominent in affairs of state, and might occasionally develop into wily ecclesiastical statesmen like Richelieu and Mazarin and Wolsey. The Church should endeavor in every way to influence legislation and it should teach its people that the chief function of the Church is to engage in some form of social service, to purify and reform and humanize the present social, commercial, industrial and political life of the nation. When functioning in a monarchy the Church would champion the divine right of kings, while in a democracy the Church would aim to be the mouthpiece of *vox populi*. There have been many instances in the history of the Christian era of the complete working out of this theory.

The other theory is that the Church should hold herself aloof from all affairs of state; that she should rather attend to her primary spiritual functions of enlightening the ignorant, enabling her children to fight against sin, and conducting them into the Kingdom of Heaven. The supreme duty of the Church according to this conception is to teach the truth of God to men, to proclaim the essential principles of faith and morals which God has revealed, and by administering the sacraments to convey to the souls of men the grace which they need in their struggle against sin. The words of our Lord are clear-cut and unmistakable: "My kingdom is not of this world." On another occasion He gave expression to a principle which ought to simplify for us the relation of the Church and the State: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." The claims of Caesar and the claims of God are separate and distinct, and we should not allow them to be intermingled or confused. The Church, therefore, is not concerned with the form of government which the majority and circumstances may at any time determine. The Church must always refuse to allow herself to be dictated to by the State, or to be bound or fettered in any way whatsoever. The Church must consider it a lasting disgrace to allow her bishops to be nominated by prime ministers who may not belong to the Church at all; and therefore the Church must always set her face against any form of establishment or concordat with the State.

The best illustration of this theory is to be found in the condition of the primitive Church. She lived through days of violent hatred and persecution, but they were the days of her pristine glory and innocence. The

worst calamity that ever befell the Church was when Christianity became the established religion of the Roman Empire. From that time on worldly ideals and standards began to permeate and pollute and degrade the Church. We have in our own time seen a striking transformation in one of the most ancient and glorious sections of the Church, the Orthodox Church of the East, due to her forcible separation from the State. Only a few years ago she was fettered and bound and gagged and crippled by her close alliance with a reactionary and decadent autocracy. Now she has been set free. She has to be sure been robbed of her treasures; some of her bishops and her priests have been mercilessly slaughtered; she has been bitterly maligned and persecuted and forced to carry on her life in out of the way places, unknown to the bloodthirsty mobs, who are drunk with their new-found power. But can anyone maintain for a moment that the Church in Russia today is not vastly better off than she was a few years ago under the too propitious administration of the czar?

Having stated the two opposing theories, we may feel that the truth does not lie wholly on either side. We realize the drawbacks of the theory that the Church should be closely linked up with the State; and yet we are not willing that Christians should live in a world apart and make no effort to guide the national destinies.

It will help us to come to a right solution of this difficult problem if we make a distinction between the Church as the Body of Christ and the individual members of the Church as citizens of the State. The Church as a divine organism has nothing whatever to do with the State. She belongs to another order of things entirely, an order that is spiritual and other-worldly and eternal. The members of the Church, however, belong not only to that supernatural order; they also belong to the natural order; and in their capacity as citizens of the State, they must of course according to their opportunity strive for the adoption of Christian ideals in government, in legislation, in industrial and commercial affairs, and in social life. The members of the old centrist party in Germany, comprising the catholic laymen of the various German states, are quite right in forming a Christian People's Party and in appealing to all Protestants and Evangelicals to make common cause with them, to construct if possible a stable government on Christian foundations. Nevertheless we must be on our guard lest we become too immersed in the world. We must not forget that our true home is not here. We should not set our hearts too much on this fleeting and transitory world. We are merely pilgrims and strangers on the earth, and as we go along our way toward the city that hath foundations we must act in every relationship of life on Christian and other-worldly principles. When we cast our vote, when we hold public office, when we serve in the army, when we engage in our business, when we mingle among men and women in their social affairs, we must be different from the people of the world. They are governed by principles of expediency and worldly advantage and material prosperity. We should be men and women whose gaze is fixed on the land of far distances, whose hearts are in heaven, and who are laying up treasure where moth and rust doth not corrupt and where thieves do not break through and steal. We are the disciples of Him who said, "My kingdom is not of this world."

THE LIBERTY OF CHRIST

BY THE REV. A. E. MONTGOMERY

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord.
ISAIAH LXI, I.

ALL through the Book of God is found this message about liberty. It is voiced by Isaiah, Jeremiah, Jesus, James, Paul; all of whom are urged on by the belief that they are messengers to a burdened people concerning liberty. It is the pulsing soul of the glad tidings proclaimed by the angels when announcing the coming of our Lord. It was the key-note which caught the ear of the multitude and made them listen gladly to the words of Jesus. It has been the burden of the prayer of the oppressed throughout the history of the human race.

Today there is laid upon the American people the great privilege, and the duty, of assuming the responsibility laid upon the prophets of God and upon His Christ. The Lord God Jehovah has called upon the American people to proclaim liberty unto the world; to bring to the oppressed peoples of the world God's wonderful message. Yes, more than that, to translate that message into fact, to infuse into the world life the soul of liberty, the mind of liberty, and the form or body of liberty.

The soul of liberty is God. The mind of liberty is Christ Jesus. The form or body of liberty is Christianity. God is love. Christ Jesus is love translated into action. Christianity is society shot through and through with love.

The responsibility laid upon us, therefore, is something more than mere speech. We cannot be satisfied with the deliverance of a message. We must enact that message. We must mould life, government, society, industry, into the form of liberty.

This was the purpose of Jesus. Read his teachings concerning the Kingdom and learn the purpose back of the parables—to establish a social order in which all men should be free: free to develop all that is noblest and purest within them; free to enjoy the full heritage of manhood and womanhood and childhood. He carefully trained the little group of twelve that they might transform society by building up an order in which the principle of liberty should be dominant, in which liberty should be thought of as the necessary outcome of a civilization founded upon the divine principle of life—love.

This must be our purpose. We are not followers of our Lord Jesus Christ in the fullest meaning unless this is our purpose. Yet we have been loath to make it our purpose. We have been indifferent to the voice of God calling upon us through His Christ to proclaim liberty to the captives. Three years ago we heard the call, but Jonah-like we sought to escape the responsibility. The call of privilege was more alluring. Thank God, we later accepted the responsibility, and the nation's voice was raised to proclaim liberty to the oppressed peoples of the world. And back of the voice stood the vast multitudes dwelling within the far reaches

of our country. What the nation proclaimed the people have sought to put into being. In the throes of battle and the anguish of sacrifice they sought to give birth to liberty. In loyalty to our dead, in loyalty to our maimed, in loyalty to our widows and orphans, we must now see to it that the liberty for which they fought and died, and for which their wives and children were bereft, shall be real, touching the three dimensions of human activity at their extremest points, political, social, industrial. Only so can it be real and of God.

No man is free unless his freedom embraces these three phases of life. It makes little difference what type of government a man lives under if he is an industrial or a social slave. It makes little difference what kind of an industrial system he lives under if he is not free politically or socially. It makes little difference what social system environs a man if he is a political or industrial slave. If he is a slave in any of these phases of life he is not free in any. If the law of liberty is broken in one it is broken in all. The only type of liberty which is real, deeply satisfying, which will meet the aspirations of men, is that described by St. Paul as "the liberty wherewith Christ has set us free." It demands the emancipation of man's whole life, political, social, industrial. Anything accomplishing less than this is not liberty. It provides the only environment in which man is able to develop to fullest capacity body, mind, and soul.

America was called to proclaim this liberty. Her sons and daughters have suffered and died to establish it. In very loyalty those of us who are left must set forward with firm determination to develop it. We cannot be satisfied with political liberty, or social liberty, or industrial liberty. We must demand that the principle of liberty set forth by Jesus Christ be applied to every phase of human life. This is the post-war task facing America. And it is a task requiring great physical, mental, and spiritual courage. We wonder at the courage of the soldier and we marvel at the fulness of the sacrifice offered on the battlefield. This task confronting the American people demands courage quite as great and sacrifice, if not as great, at least of a very high order. Theories hallowed by time must be cast aside. Privilege long entrenched must be disestablished. The valuation of man must be measured by a new standard. The economic and industrial life of the nation must be rebuilt upon a radically different foundation. The god profit must be cast out and service enthroned. The wage system must take its place with other discarded barbarities. The law of compensation must be "to every man according to his needs." And his needs must include everything necessary to his physical, mental, and spiritual development.

This will take a high order of courage for it means turning the back upon the past. Loosening the grasp upon things once hedged in by theories of ownership requires a spirit capable of great sacrifice. Changing the point of view from which the mind looks out over life demands character of great strength, Christlike humility, and deep loyalty to truth.

PERFECT FREEDOM

BY THE REV. ANGUS DUN

I SPOKE last week of the first experience that came to men who were called into the nation's service. Men were living their own lives in their several ways and then suddenly were claimed as not being their own but the nation's. The nation had given, the nation took away. The maker claimed the life and service of its creatures, its citizens. And men by hundreds of thousands accepted as truth this claim and prepared their minds and affairs to take the consequences.

The draft law announced to Smith and Jones and Ford and the rest of them that they were not their own. And then the calls began to come. You saw them start. We, at the other end, saw them coming in—young men getting off the trains in a bewildered way, dressed in old clothes of every description, carrying suit cases and paste board boxes and paper bundles. (They had not learned as yet in how small and neat a package the necessities of life can be carried.) The tags revealed them for what they were, the raw material that the nation had claimed for its own. And they straggled up the muddy road to camp like geese in barley. (They had not learned yet that rich man, poor man, beggar man, thief, doctor, lawyer, merchant, chief, can really keep step.) Then the transformation began in earnest.

One of the first things required was that each man should take the oath of enlistment prescribed by the 109th Article of War: "I, John Smith, do solemnly swear that I shall bear true faith and allegiance to the United States of America; that I will serve them honestly and faithfully against all their enemies whomsoever; and that I will obey the orders of the President of the United States and the orders of the officers appointed over me, according to the rules and articles of war."

The lives of these men had hitherto been ruled by a multitude of masters, by the claims of family and friends and profession, by what appeared pleasant or profitable, by rival obligations and rival pleasures. But when they took this oath of enlistment all these other considerations were entirely subordinated to the will of the nation. Of course it would be sentimental and unreal to say that any such thoughts as these were in men's minds at that time. Few of them knew how great a thing they were doing. But in effect, as we look back upon it, we can see that these men were saying: "Henceforth I shall take no thought for my life, what I shall eat or what I shall drink, nor yet for my body what I shall put on. I shall seek first the will of the nation and trust the nation to care for these other things." "I hereby forsake houses and brethren and sisters and father and mother and wife and children and lands for the nation's sake." And there were men in those days who prayed in their hearts if they did not say with their lips: "Let this cup pass from me; nevertheless not my will be done."

This demand for a complete obedience was a hard one to make on Smith and Jones and Ford. It is quite certain that they did not like it. In its small details it was the most distasteful element in military life. To be told to get up at such and such a minute, to be forbidden

to wear a white collar, to be told to go to the rifle range in the morning and to be told not to go to Lowell in the evening, was irritating to most men. And yet in spite of this irritation men as a whole were contented and at peace in this obedience.

In one sense these men were not free. If freedom means liberty to serve many masters, to follow now this appetite, now that whim or mood, to hesitate day by day between many pleasures and many obligations, these men had lost their freedom. But if freedom means liberty for a man to do, not what the weakness in him or the love of pleasure in him or the fear in him wants, but what the best in him wants, then these men were free. If freedom is liberty of conscience, liberty with a conscience, the opportunity to do one's duty, then these men were free. They knew that the will of the nation was at heart their own best will. And if our greatest slavery is to our own weaknesses, our own moods and anxieties and the petty circumstances of life, these men were freer than ever before. Some few at least discovered that by a complete surrender of self-will they gained a peace they had not known before. Life took on a wonderful simplicity. Day after day just one purpose.

The complete obedience demanded and obtained in the army is a demonstration on a large scale of what the Gospel demands of us. Upon those who acknowledge that their lives are not their own, and who would serve the Lord with gladness since it is He that hath made us and not we ourselves, this demand for a complete obedience is made. Beyond all fidelity to special laws and general orders, to codes and Ten Commandments, it is clear that God wants our wills. Our lives as we find them are wayward things, drawn in many directions, ruled in part by many masters. As we look ahead for a day, for a year, or for a lifetime, so many things claim us; houses and brethren and sisters and father and mother and wife and children and lands. And we take so much thought for our lives, what we shall eat and what we shall drink, and for our bodies what we shall put on. And then through the confusion of wavering desires and conflicting aims comes the voice of God, saying: "Ye cannot find freedom in serving many masters. One is your Master. And His first commandment is that 'Thou shalt love the Lord Thy God with all thy heart and with all thy soul and with all thy mind.' Not to drive brethren and wife and children and lands from your heart and mind, but to place all the interests of your life under one Master. So that day after day and year after year one great and simple purpose shall rule your life, the will of God."

We are asked to do on a larger scale what we have seen other men doing; stand on our feet and take this oath: "I, John Smith, do solemnly swear that I will bear true faith and allegiance to my God, that I will serve Him honestly and faithfully against all His enemies whomsoever; and that I will obey His orders as revealed to me in my conscience, in the leadership of His Son, and in the needs of my fellow men."

And the promise is that we shall find His service is perfect freedom.

NEWS OF THE CHURCH

TEN MINISTERS DEPLORE SPIRIT OF VIOLENCE

Dean Robbins, Churchman Editor
and Others Urge Fair Play

Ten New York clergymen have made public a statement deploring the spirit of violence, bitterness and unreason among the American people and the attempt to remedy it by a hue and cry against anarchy and Bolshevism. The signers of the statement are: the Rev. George Alexander, pastor of the First Presbyterian Church; the Rev. Charles R. Brown, dean of the School of Religion, Yale University; the Rev. Henry E. Cobb, pastor of the West End Reformed Collegiate Church; the Rev. Henry E. Fosdick, professor at Union Theological Seminary and minister in the First Presbyterian Church; the Rev. William P. Merrill, pastor of the Brick Presbyterian Church; the Very Rev. Howard C. Robbins, dean of the Cathedral of St. John the Divine; the Rev. William Austin Smith, editor of *THE CHURCHMAN*; the Rev. Ralph W. Sockman, pastor of the Madison Avenue Methodist Episcopal Church.

The statement is as follows:

"While the horror of the latest bomb outrage is still fresh in the minds of Americans, we would call attention to the menace of the growth of the spirit of violence, bitterness and unreason among our people. We sincerely trust that the criminals responsible for these outrages will be discovered and punished by due process of law. Terrorism must be given no room in our land. But to eliminate this menace it is not enough merely to join in the hue and cry against anarchy and Bolshevism; we must also study the economic and mental factors which form the background for this half-insane type of terrorism. A common resolve to abide by our time-honored principles of free discussion and the regular processes of constitutional government is the need of the hour.

"Unhappily, violence, recently employed in the name of patriotism, has been allowed to go unpunished by the authorities, and has even been praised by leaders in government and in the press. In New York City on May Day peaceful meetings were attacked, the *Call* building was raided, and innocent men and women suffered serious injuries. Many voices openly praised such treatment of the 'Reds.' But condonations of violence lead to contempt of law and strengthen those who counsel revolution.

"To meet the situation we urge:

"(1) That all men and women of goodwill set themselves to influence public opinion through every available medium against lawless measures by whomsoever they may be employed.

"(2) That they resolve to see that fair hearings and just trials are given to men, irrespective of their political or economic opinions, so that it may be truly said that in America no man's case, be he an I. W.

W. or a Bolshevik or the most reactionary conservative, is prejudiced by an appeal to popular feeling; and in particular that they set themselves against the counsels of hate, whose effect upon the rising generation can only be to pile up future disaster for mankind.

"(3) Since in the judgment of the Attorney General of the United States, existing laws against criminal terrorism, are adequate, and since free discussion is essential for the exposure of economic and political errors, that the attempt by repressive legislation to defeat social change or coerce minority opinion, so long as it does not promote disorder, be abandoned.

"As ministers of the Christian Church and as citizens of this liberty-honoring republic we plead for faith in reason, goodwill and fairness to oppose the forces of bitterness and violence in our national life."

Dr. Grant Phi Beta Cappa Poet

THE Rev. Percy Stickney Grant, D.D., rector of the Church of the Ascension, New York City, was the Phi Beta Cappa poet at the Harvard commencement last week. His poem, which is in the form of an ode, is entitled "Welcome Home." It opens with a vivid word picture of the returning soldiers on their voyage up New York harbor, and closes with a description of the "home that can never decay, in peace or war, in youth or age" which can be accomplished "If our toil be a new creation, a brotherhood complete."

Dioceses Organize for N. W. C.

Forty-one dioceses are completely organized for the Nation-Wide Campaign and chairmen have been appointed by the bishops of twenty-five other dioceses, according to the latest report from the central office of the campaign. On June 26 with the approval of Bishop Mikell of Atlanta, the regional conference in St. Philip's Cathedral was made a conference for discussion of the Nation-Wide Campaign. Delegates were present from the Dioceses of Atlanta, Georgia, Florida, South Carolina and Tennessee. The call for the conference was issued by the Rev. Robert S. Gibson of Macon.

Bishop Brent on Vacation

BUFFALO, N. Y.—Bishop Brent has announced that from the present until August 10 no mail will reach him.

Many Churchwomen at Silver Bay

One hundred college girls registered as communicants of the Episcopal Church at the college Y. W. C. A. conference at Silver Bay last week. The Rev. Francis White of the Church Missions House preached to the conference on Sunday and celebrated the Holy Communion for the church delegation. Eighty out of the hundred churchwomen were present at the early service.

SINGLE EXECUTIVE BOARD PLANNED FOR CHURCH

General Convention Will Hear Proposal for One Board of Strategy

A proposal to create an executive board of the General Convention to take the place of the Boards of Missions and Religious Education and of the Joint Commission on Social Service is embodied in a report just made public, signed by Bishop Reese of Southern Ohio as chairman of the joint committee of these three boards appointed to draw up the canon. According to Bishop Reese's prefatory statement during the past years these three federal boards have demonstrated their value and this plan is simply in order to enlarge their scope. As the three boards have developed, the Church has recognized the inconvenience of having three boards instead of a single board of strategy, three apportionments and three sets of officers. From many directions have come expressions of dissatisfaction and a desire for such unification of the Church's work as will make that work more effective and at the same time win workers and finance its program. The committee which has drawn up this proposed canon is as follows: from the General Board of Religious Education, Bishop Reese (Southern Ohio), Dean Bartlett, Robert H. Gardiner; from the Board of Missions, Bishop Lloyd, Bishop Rhinelander, Dr. Sedgwick, Burton Mansfield; from the Joint Commission on Social Service, the Rev. F. M. Crouch, Canon Elmendorf, Clinton Rogers Woodruff and John M. Glenn. The committee has been assisted by the Rev. Edwin A. White, D. C. L., who for many years has been chairman of the committee on canons of the House of Deputies.

According to the report of this committee, Canon 57 is to be revised so as to have the Domestic and Foreign Missionary Society administered by the new executive board of the General Convention. A new Canon 58 follows, and the succeeding canons will accordingly have to be renumbered.

The executive board is to have delegated to it "the unification, development and prosecution of the work of church extension, religious education and Christian social service." The board is to be composed of seventy-six members, a number set for the purpose of forming a basis of discussion, according to Bishop Reese's statement. The presiding officer of the executive committee is to be a bishop, who shall resign his diocese to accept the new post and who shall remain in office for six years. When, however, the office of presiding bishop of the Church becomes elective, the presiding bishop shall be *ex officio* the presiding officer of the executive board.

"Any communicant of the Church, clerical or lay" (does this mean a woman?)

(Continued on next page)

ALLIANCE ASKS BISHOPS TO INTERPRET CANON 20

Churchmen Wish to Defend Church from Congregational Concordat

An organization known as the Churchman's Alliance for the Defence of the Church has been launched by a group of men and women who have been meeting at the Church of St. Ignatius', New York City, for several weeks. The Rev. Arthur W. Jenks, professor at the General Theological Seminary, Professor Tinker of Yale University, Mrs. Miles Standish of New York, and the rector of St. Ignatius' are leaders in this movement. The statement of principles says that the alliance has been formed to include those "who are willing to work together for the defence of the Church against movements and practices which tend to undermine the essential principles of the organization, doctrine and worship of the Church as witnessed in the constitution and the Book of Common Prayer of the Protestant Episcopal Church." The aims continue:

"Specifically, the present aim is to defend the Church from such dangers as threaten it from violations of Canon 20, on the 'Open Pulpit,' the misinterpretation of the confirmation rubric which leads to indiscriminate admission to Holy Communion, the violation of the canons on the marriage of divorced persons, and the alteration of the methods of approach to receive holy orders by episcopal ordination.

"Membership in the Churchman's Alliance is open to all communicants who hold that loyalty to their baptismal promises, renewed in confirmation, solemnly binds them to keep inviolate the creeds and the principles of the sacramental system and sacred ministry as set forth in the Prayer Book and constitution, historically and authoritatively interpreted."

The Churchman's Alliance is circulating for signatures a memorial and petition to the House of Bishops. The bishops are asked to interpret Canon 20 "so that there may be no doubt in the mind of any as to its meaning" and that they refine particularly the words "Christian men" "as to whether such persons must be baptized and confirmed," and the words "special occasions" as to whether those times include Morning and Evening Prayer and the Holy Communion. The bishops are also asked to interpret the last rubric of the confirmation service as to "whether any who have not been confirmed and are not ready and desirous to be confirmed may be permitted to receive the Holy Communion;" to declare that "pure wheaten bread and pure natural wine separately consecrated are necessary for a celebration of the Holy Communion;" and finally not to enact the canon called for in the proposed concordat with the Congregationalists.

Dr. Capers Succeeds Bishop Green

JACKSON, MISSISSIPPI.—The Rev. Walter B. Capers, D. D., who for the past year has been rector-in-charge of Trinity Church, New Orleans, has been called to the rectorship of St. Andrew's Church here in succession to Dr. Wm. Mercer Green, recently consecrated bishop coad-

jutor of the diocese. St. Andrew's is the leading parish in the diocese. Bishop Bratton, Bishop Green, Archdeacon Smeade and the Rev. G. G. Smith, in charge of a number of missions in the vicinity, all reside in Jackson.

Dr. Capers entered upon his new duties as rector on June 1 and has been enthusiastically received. The St. Andrew's Men's Club, at a recent meeting largely attended, unanimously voted to push forward the plans for a modern, up-to-date parish house while a strong sentiment has sprung up in the congregation to purchase a new rectory at once.

Venerable Rector Dies

BEDFORD HILLS, NEW YORK.—The Rev. Lea Luquer, S. T. D., since 1866 the rector of St. Matthew's Church here died at the rectory on June 17 in the eighty-seventh year of his age. The funeral was held at the church on June 20. Dr. Luquer was born in 1833 of an old New York family. In 1863 he was made deacon and the following year priest by Bishop Horatio Potter. Except for three years at the Church of the Atonement, Brooklyn, his entire ministry was spent at St. Matthew's Church.

SINGLE EXECUTIVE BOARD

(Continued from Page 15)

may be elected vice-president. The bishops of the Church are to be honorary members, without vote but with the right to attend sessions of the board.

At the General Convention of 1922 and at succeeding conventions the executive committee shall submit a budget. The budget and the work of the executive committee shall be the business of the convention in joint session beginning on the first Monday and continuing as long as is necessary. The budget is to be sent to the provinces and by them to the dioceses and districts. The executive committee is to meet at least twice a year. Four departments are to be organized at once, and the board has power to organize other departments. Those departments are for church extension, religious education, Christian social service and finance. Each department can create a council and appoint executive officers. Provincial synods have the right to appoint provincial secretaries to carry out the work of the board, working under the direction of the board. The board shall submit the provincial apportionments and appropriations to the synods for subdivision, but in case the synod does not subdivide, the board may do so. The salaries of missionary bishops shall be paid by the executive board. Careful provision for reports of bishops to the board, of synods to the board and of the board to the Church, is made. No missionary may be appointed not a member of the Episcopal Church or of a Church in communion with it, but other persons may be appointed in the field for non-religious work.

Canon 58 would take effect immediately if passed by General Convention and on January 1, 1920 the three general boards of missions, education and social service would go out of existence except in so far as the holding and management of property and the maintenance of their existence as corporations, made necessary.

LEAGUE FOR DEMOCRACY ANNOUNCES ITS PROGRAM

Bishop of Michigan Accepts Presidency of Social Justice League

"The Church League for Social and Industrial Democracy" is the name which has been tentatively selected for the organization which had its inception at a conference held at the Church Missions House early in May. Bishop Williams of Michigan has accepted the presidency and the other officers selected to act until the meeting of the organization during General Convention are Miss Vida D. Scudder, chairman executive committee; the Rev. Richard Hogue, executive secretary, and among the members of the executive committee, the Rev. J. H. Melish, the Rev. B. I. Bell, Mrs. V. G. Simkhovitch, Dean Lathrop, Dean Ladd.

The purpose of the organization, according to the statement of principles, is "to unite, for intercession and labor, those within the Episcopal Church who believe that it is an essential part of the Church's function to make justice and love the controlling motives in all social change, and who wish, as Christians, to promote all sound movements looking towards the democratization of industry and the socialization of life." Any member of the Episcopal Church who signs the statement of principles may become a member of the organization. The statement affirms belief in, as the only social order which can properly be called Christian, one which substitutes fraternal cooperation for master-ship in industry and life; it includes the statement of social principles issued by the 1913 General Convention; it states that "the Church far from being in tendency and membership reactionary and unawakened, is, as a matter of fact, ready and anxious to a degree unsuspected by the world to discover the way in which it can best be useful in forwarding the new order" and therefore pledges the association to help the great mass of church-people, as yet uncertain how they can function, to find the way. The proper procedure, it states, is to deduce a social program from our Lord's will. Investigation, moral and practical support to religious teachers and preachers of the Episcopal Church, who shall have incurred persecution through advocacy of social change, is promised. The use of prayer and sacraments is pledged by the members that men and women may be released from selfish inhibitions and inspired to work with God for humanity. The urgent need of preaching the power and will of Christ to the passing era of selfish competition and industrial mastership and likewise to the emerging democratic order, is recognized. Opportunity for students in seminaries to know the social gospel is to be advocated by the association. Investigation of new social and industrial programs is pledged. The suppression of freedom in America is deplored and work for the immediate restoration of free assembly, free discussion, free press and free pulpit is encouraged. In making these statements, the organization is convinced that it states nothing not consistent with the Church's abiding mission.

June 28, 1919

ISAIAH IN DRAMATIC FORM PRESENTED IN CHURCH

Holy Trinity, Brooklyn, Inaugurates Popular Dramatic Evening Service

BROOKLYN, NEW YORK.—A novel method of presenting the message of the Bible to the people has just had its initial experiment at the Church of the Holy Trinity. The last twenty-seven chapters of *Isaiah*, which Professor R. G. Moulton calls "The Rhapsody of Zion Redeemed," was selected for this experiment, and arranged in three dramatic services. Each service began with an introductory hymn, prayer and address giving the historical setting and vital message of the prophet for our own time. Then for about forty minutes came the dramatic rendering of the prophet's words. This was done through anthems, hymns and responsive readings, minister, choir and people each taking active and appropriate part. Handel, Stainer, Sullivan and other great musical composers have beautiful settings for many portions of this great spiritual drama. Four or five of these were selected for each service and sung in their original literary connection in the prophet's work. The hymns were metrical translations of appropriate verses of the drama which the congregation sang to familiar tunes. These services were arranged by the associate rector, the Rev. Robert B. B. Foote, and given on Sunday evenings, May 18, and June 1 and 15. They were entitled "The Heralds of a New Age (Is. 40 to 51:3), "The Hope of the World" (Is. 51:4 to 57:21), and "The Glory of the New World" (Is. 58 to 66).

A visiting clergyman at the conclusion of the last of these services said that it seemed as if this might be the solution of the problem of the second service, presenting the Bible to the people in its own words in a dramatic form. The oratorio does this in a different way, weaving together texts from various parts of the Bible without regard to their connection with one another. In such dramatic services as these just given at Holy Trinity it is possible to present the message of certain books and parts of books in its own historic and literary setting, and at the same time have a musical service in which the congregation can readily take part with their voices as well as their ears. Many people expressed their appreciation of the arrangement of the Bible words so that they themselves could sing and read them in the service as well as listen to them.

Interchurch Meeting in Cleveland

Two hundred delegates from various sections of the country attended the conference on "The Church in the City" held under the auspices of the Interchurch World Movement of North America on June 10, 11 and 12, in Cleveland. They were pastors of downtown, residential and suburban churches, specialists in rescue mission, Americanization, community centre and other particular types of work, including those who had given attention to the industrial situation and the approach to so-called radical groups. In addition, a number of officials of the national organization of the movement attended for the

purpose of conducting the meeting and for presenting to the assemblage at the start a comprehensive view of what the movement is, its causes, history, general nature and proposals. Ralph E. Diffendorfer, of New York, director of the home survey, presided, and stated the purpose of the meeting, which was to decide principles and methods by which the survey of the cities will be made.

DAYTON PUTS ACROSS

A MONTH OF SUNDAYS

How Christ Church, Dayton, Ohio, made up its mind that by a well planned advertising campaign the church attendance could be increased considerably, conducted such a campaign and as a result showed a one hundred per cent increase in the congregation each Sunday from April 27 to May 17, is told in a leaflet just issued by the parish called *The Story of the "Month of Sundays" Campaign*. The church bulletin announced this campaign. Then on four successive Saturdays advertisements appeared in the Dayton papers, big merchandising advertisements, three columns wide and thirteen inches deep, calling attention to the fact that Christ Church had something to offer to the Dayton public. So good was the advertising that it drew out letters of commendation from leading business men and neighboring ministers and liberal mention in the editorial and news columns of the press. The copy was changed each week. There was a bold catch line: "The Spirit of the Church," "You Fathers of Boys," "Will you give Ninety Minutes Tomorrow?", "The Last Day." Not only did Christ Church through its campaign increase the attendance at its own services, but at services in the other Dayton churches as well. So successful was the campaign that, although in smaller space during the summer months, the same type of copy will continue to be carried each week, with a resumption of larger space in the fall.

Methodist Bishops Issue Radical Statement

The Methodist board of bishops has issued a statement on labor in which the principle of collective bargaining is asserted. The board likewise favors advancing the workers into "positions on boards of directors." The board declares further that "we cannot put a limit on the extension of democracy." It recognizes the "inevitability of the application of democracy to industry." As the *Central Christian Advocate* commenting on this labor platform remarks editorially: "There can be no chloroforming free thought or free speech under such a banner."

Mr. Hickson's Mission Ends

The final service of the mission of healing conducted for three weeks in New York by Mr. James Moore Hickson of England, was held in Trinity Chapel on June 17. Mr. Hickson spent last week in New York before continuing on his journey, in order to see a number of people privately to whom he had ministered during his mission, and to visit some bed-ridden folk. The crowds at Trinity Chapel have been extraordinary.

MRS. GREER DIES JUST A MONTH AFTER BISHOP

Bishop Greer Always Considered Her His Coadjutor

Caroline Keith Greer, the widow of the late Bishop of New York, died on Tuesday afternoon, June 17, two days less than a month after the death of her husband. Mrs. Greer has been an invalid for almost three years, and during the past winter has been steadily growing weaker. Because of her feeble condition she was not told of the bishop's death until the afternoon of his funeral. She died at the bishop's house in the cathedral close. Her funeral was private. The service was held in the Chapel of St. Ansgarius at the cathedral on June 19. Bishop Burch, Dean Robbins and Dr. Slattery conducted it. The interment was in the family plot in Woodlawn. Mrs. Greer was born in St. Louis on November 19, 1845. When she was a young girl her family moved to Covington and there the late bishop, then rector of the Covington church, met her and in 1869 married her. Had Bishop and Mrs. Greer lived until June 29, they would have celebrated their golden wedding anniversary.

Mrs. Greer always took a large share in the bishop's work. His tribute to her at the dinner in celebration of his tenth anniversary as Bishop of New York, has become famous. He said: "Dear brethren, you will never know just what Mrs. Greer is to the diocese. She is my coadjutor bishop and I am sure Bishop Burch will not be offended when he hears me say that." It is said that when Mrs. Greer was no longer able to accompany the bishop about the diocese the bishop's own health began to show signs of failure.

Sewanee Summer Conference Plans

SEWANEE, TENNESSEE—The Summer Training School for Workers will meet here August 5 to 14. Instruction will be given in missions, in education and in church activities. In addition to these periods of instruction there will be conferences in the afternoons and addresses at the evening sessions on such subjects as have to do with the solution of problems which confront us at the present time, by the application of Christian principles. Mrs. George Biller and Miss Frances H. Withers will have charge of the department of missions. The Rev. Gardiner L. Tucker will be in charge of the department of education, and under church activities many social problems will be discussed. Representatives from the General Board of Religious Education, the Brotherhood of St. Andrew and the Nation-Wide Campaign will be present. The keynote of this year is victory.

The Quintard Hall—the dormitory of the military academy—will be opened and operated by the University of the South, and board may be had at the following rates: For the ten days, \$16; for less time at the rate of \$2 per day. For those rooming outside the building, the cost for meals only will be \$8 per week, and for less time at the rate of \$1.50 per day. For information address the Rev. Mercer P. Logan, Charleston, South Carolina.

PANAMA MISSIONARY NOW MAY HOLD MARRIAGES

Republic Changes Marriage Laws After Several Years Effort

ANCON, PANAMA—The promulgation of a new marriage law for the Republic of Panama, effective May 29, makes necessary certain interesting legal steps on the part of representatives of the Church, in order that missionaries may celebrate marriages in accordance therewith. For several years past, efforts have been made to modify the provisions of the civil code respecting marriage, with little popular approval, but the new regulations have general approval, excepting only the Roman Catholic influence. Heretofore, only marriages performed by civil magistrates or the Roman Church had the privilege of registration and consequent validity. Then, for a short period, notwithstanding the pronounced opposition of the Roman Church, a civil ceremony had to precede the religious ceremony in every case. One Father Martinez, of Aguadulce, Panama, was reported to have said of this law in a Sunday sermon: "Young girls, I'd rather see you leave your homes without being married than to have you comply with the law on civil marriage, because before God the former is less of a crime than the latter."

Now comes a further modification which is likely to stand. After a license has been obtained from a municipal judge in the domicile of either of the contracting parties, any priest or minister properly authorized may proceed with the celebration of the marriage and return made within the three days.

But not every minister is authorized to celebrate marriages; only those whose Church has *personeria juridica*, a legal personality. In order to secure this standing before the law, the Rev. H. R. Carson has been advised that the president of the republic will make formal recognition of the Church when there has been filed with him the following properly certified documents, all translated into Spanish, and written upon the usual stamped paper of the republic:

(1) A copy of the constitution of the Church; (2) a copy of Bishop Knight's certificate of consecration as Bishop of Cuba; (3) a copy of Bishop Tuttle's order appointing Bishop Knight to the charge of the Canal Zone and Panama; (4) the authorization of a local representative of Bishop Knight to act for him and for the Church.

International Morality Conference Called

Religious and moral leaders from practically all of the allied and neutral nations are coming to America to attend the Third World's Christian Citizenship Conference, which is to be held in Pittsburgh, Pennsylvania, Victory Week, November 9 to 16, 1919. Assurance of this has been given to Dr. James S. Martin, superintendent of the National Reform Association, who has spent the spring in Paris.

Dr. Martin has met with the chairman, secretary or members of official peace delegations from twenty-eight different nations, and in every case he has found

cordial interest and been promised the presence at the conference of at least one representative from each nation, who will participate in its proceedings.

The purpose of the conference is to collect and present authentic data as to the status of the moral problems in each country; to consider the present-day political, social and industrial condition of the world, and to devise plans for the better solution of all moral problems, that the world may be brought more nearly into conformity to the moral teachings of Christianity.

The conference will be attended by official delegates from nations, states, cities, churches and other organizations, but all other persons who are interested in world reconstruction on a Christian basis are also invited to be present. Further information can be obtained from the National Reform Association, 603 Publication Building, Pittsburgh, which has taken the initiative in calling the conference. A number of churchmen are on the committee.

ENEMY WOMEN UNITE

Resolve to Band Together to Work Against War

The following address from the women of France to the women of Germany was read at the international conference of women in Zurich at a public meeting on May 12:

"Today for the first time our hands which have sought each other in the night can be joined. We are a single humanity, we women. Our work, our joys, our children, are the same. French and Germans! The soldiers which have been killed between us are for both of us alike victims. It is our brothers and our sisters who have suffered. We do not want vengeance. We hate all war. We push from us both the pride of victory and the rancor of defeat. United by the same faith, by the same sense of service, we agree to consecrate ourselves to the fight against war and to the struggle for everlasting peace.

"All women against all wars!

"Come, to work! Publicly, in the face of those who have vowed eternal hate, let us unite, let us love each other."

The German women replied:

"We German women have heard the greetings of our French sisters with the deepest joy, and we respond to them from the depths of our souls. We too protest against the perpetuation of a hate which was always foreign to women's hearts. Our French sisters! It is with joy that we grasp your extended hand. We will stand and march together, in common effort for the good of mankind. On the ruins of a materialist world, founded by force and violence, on misunderstanding and hate, we women will, through death and sorrow, clear the road to the new humanity. As mothers of the coming generations, we, women of all nations, want love and understanding and peace. Despite the dark and gloom of the present we stumble, comforted, toward the sunshine of the future."

CHAPLAIN J. GREGORY MABRY, who served with the A. E. F. in France, went through much hard fighting with the tanks and was gassed, is back in New York City.

BAPTIST CONVENTION IS FIRMLY AGAINST REUNION

Reject Proposals from Episcopal and Presbyterian Churches

At the Denver conference of the Baptist Church, two propositions looking towards Christian organic union and one looking towards a high degree of cooperation were presented. The first two were decisively rejected, and the latter after much debate was accepted. The two propositions rejected were the Presbyterian plan looking towards organic reunion of evangelical communions in America and the plan for a world conference on faith and order. The sentiment of the convention was vehemently adverse, not to say contemptuous, of these proposals.

Dr. Cornelius Woelfkin, of New York, presented for the Commission on Faith and Order, a report of the progress of the world conference and of the Presbyterian call for organic union. Of the former the report said: "We have said to the Episcopal commission with utmost candor that the trend of our views and attitude is in the opposite direction from its, and that our convictions concerning ordinances, sacraments and ministry of the Church are at such variance with its conceptions that we are convinced that its above named overtures would not elicit the interest, much less a serious consideration, on the part of our Baptist people. On these grounds there is nothing to hope for in the direction of church union."

After Dr. Woelfkin's report had been presented, Dean Shailer Mathews of the University of Chicago presented a resolution refusing to send delegates to such a national council on organic union and stating the "distinctive" doctrinal position of Baptists in explanation of such refusal. Dr. Mathews' resolution and doctrinal statement was received with "hilarious joy" by the convention which punctuated his every declaration with tumultuous applause. The document is interpreted by the Baptist press as so adequate and pertinent a statement of the Baptist position that it is destined to become historic.

Gifts Made to Many Churches

Recent assistance promised by the American Church Building Fund Commission includes the following: Loans amounting to \$34,700 to St. Paul's, Augusta, Georgia; St. Clement's, El Paso, Texas; St. Matthew's, Laramie, Wyoming; St. Paul's Waterloo, New York; St. Simeon's, New York City, and St. Peter's, Williston, North Dakota. A grant of \$600 to St. James', Exchange, Pennsylvania, gifts amounting to \$7,486 to St. Joseph's, West Bangor, Pennsylvania; Christ Church, Sheffield, Massachusetts; St. James', Belleville, Kansas; Ascension, Neodesha, Kansas; Holy Innocents', Como, Mississippi; St. Matthew's, Newton, Kansas; St. John's, Athol, Massachusetts; St. Andrew's, Marietta, Ohio; Mission at Nanling, China; St. Andrew's, Cloquet, Minnesota; St. Aidan's, Henrietta, Texas; The Redeemer, Greensboro, North Carolina; St. James', Laconia, New Hampshire, and Grace Church, Chilli-cothe, Missouri.

CONFERENCE ON ORGANIC UNITY CALLED FOR WINTER

Ad Interim Committee Issues Invitation for Meeting in Near Future

The following preliminary statement has been issued by the ad interim committee of the Interchurch Conference on Organic Union of Protestant Churches in America which met in Philadelphia early last winter:

A conference on organic union, composed of representatives of evangelical Churches, gathered in Philadelphia in December, 1918, at the invitation of the General Assembly of the Presbyterian Church in the United States of America.

Responsive to the request of this conference, a considerable number of communions acting through their executive committees, commissions on unity, etc., have appointed members of an ad interim committee charged with the duty of carrying forward the inquiry initiated by the conference.

The immediate duty with which the undersigned are entrusted as members of that committee, is that of inviting the various national church bodies to appoint delegates to a council on organic union to be held late in 1919 or early in 1920. Arrangements for extending this invitation have been made.

In addition, we are asked to submit for the consideration of such council, when it shall assemble, a plan or plans of organic union. Upon this task we have made a beginning and expect to be able to place in the hands of the delegates the results of our study some weeks in advance of the date which may be set for the meeting of the council.

In undertaking the duties described, we are full of confidence and hope. We are persuaded that the large degree of spiritual unity already attained by the evangelical communions of America and expressed in manifold forms of fellowship and cooperative action is ready for still more distinct and outstanding expression.

We believe that the same fidelity to conscientious conviction out of which our division sprang now summons us under changed conditions and the steady movement toward a common mind to seek to overcome whatever of aloofness still remains and to enter a new era of united love and service.

It is our earnest conviction that we have no need nor right to postpone that era. Vast tasks, patent to all eyes, are impossible to our unorganized resources. A world broken and bewildered waits for the clear call and potent ministry of a united Church. Multitudes of true-hearted men and women now disheartened by divided counsels and frequent defeats will find hope and power in a movement toward unity.

While we find the call to unity in our shortcomings, we find it even more in our achievements. All can see the notable growth of our membership, the swift advance of the mission cause, the conquest of great public evils, the increasing volume of philanthropy, the steady leavening of the mind of the nation with the ideals of

Christ. If our gospel is of such power that it can achieve these things through unrelated Churches, what might it not achieve through a Church made one by its more abundant indwelling.

We ask our fellow Christians of every name to join us in our task. Let us move forward as far and as fast as we can toward the goal of unity. At no distant day we shall be able to answer our Lord's prayer "that they all may be one."

WILLIAM H. ROBERTS, CHAIRMAN; ETHELBERT TALBOT, VICE-CHAIRMAN; RUFUS W. MILLER, SECRETARY; DAVID G. DOWNER, HISTORIAN; EDWARD H. BONSALE, TREASURER, AND THIRTY-SEVEN OTHERS.

SCOTCH CHURCH ADMITS WOMEN TO ITS COUNCILS

At the recent meeting of the Representative Church Council of the Episcopal Church in Scotland, an amendment to the constitution inserting after the word communicant the words "male and female" was made and thereby women were admitted to the church councils. The motion emanated from the bishops who in this instance took much pride in the fact that they were leading from in front and not from behind. The Bishop of Aberdeen in presenting the motion said that if the council voted down the measure "it would mean that in the hour of the Church's greatest need our Church had refused an opportunity because the forces of prejudice and reaction were stronger than the forces of reform and common sense." Mr. John A. Spens in answering the vigorous opposition to the amendment said: "The danger is just this. If we seek to dam the stream, we may find that ultimately it will break out and go to far."

Mr. Shayler Accepts Bishopric

The Rev. E. V. Shayler of Seattle has accepted his election to the bishopric in the Diocese of Nebraska subject to the action of the bishops and the Standing Committees.

Yale Honors Bishop Brent

The degree of doctor of divinity was conferred upon Bishop Brent last week at the commencement exercises by Yale University.

Dr. Wood Back from the East

It has been impossible for Dr. John W. Wood, foreign secretary of the Board of Missions, to make his contemplated stop in Honolulu because of the difficulty of securing passage from Honolulu to San Francisco. He therefore continued directly to San Francisco on the same ship which he took in Yokohama and arrived in San Francisco on June 20.

Two Rectors Join N. W. C. Staff

Two southern rectors have been granted leave of absence from their parishes for six months in order to take part in the work of the Nation-Wide Campaign, the Rev. J. I. Yellott, Jr., D.D., of Belair, Maryland, and the Rev. W. H. Milton, D.D., of Wilmington, North Carolina. Dr. Yellott and Dr. Milton are in New York.

HARTFORD CHURCH BECOMES CONNECTICUT CATHEDRAL

Christ Church Pronounced Cathedral by Bishop Brewster, Trinity Sunday

HARTFORD, CONNECTICUT.—On Trinity Sunday Christ Church began a new era of enlarged service as the diocesan cathedral. Bishop Brewster entered the church with his pastoral staff, and opened the service with a short address tracing the local cathedral project from its inception with the late Rev. James Goodwin, D.D., to the present day, and concluding with the proclamation, "We declare this house of God to be the Cathedral Church of the Diocese of Connecticut, in the Name of the Father, Son, and Holy Ghost, Amen." "O God our help in ages past" was sung as introt, and the bishop proceeded with the Communion office.

The sermon was by the Rev. Samuel R. Colladay who a few days ago received his degree of doctor of divinity from his seminary, Berkeley Divinity School, and who is now dean of the cathedral. His sermon developed the first words of the cathedral constitution: "This cathedral is established to the glory of God and for the good of men. It is to be a house of prayer for all people who may resort thereto to worship Him, and shall be forever free and open." He said that as time goes on the cathedral would do a larger work and do it in the spirit and effect of better service. He was glad the cathedral could be proclaimed on the octave of Whitsunday while the Church is emphasizing the truth of the Holy Spirit who "inspires us to ventures of faith. The cathedral means the reaching out to accomplish something that we know should be accomplished, and although we cannot see our way clearly to all that the future holds, we believe that what should be accomplished can be accomplished. We will trust to God's guidance and help, and dare to make the venture."

The service setting was from Gounod's *Messe Solennelle*. The dean, the Rev. Dr. Francis Goodwin, and Canon Paul Barbour, assisted in the service. Monday morning the cathedral opened its weekday services with the Holy Communion, and from that day on this service will be continued daily throughout the year. There is also a later Communion service on Thursdays and Evening Prayer daily.

Seamen's Institute Joins Campaign

The Seamen's Church Institute of America has joined forces with the other federal boards of the Church in the Nation-Wide Campaign. Dr. Mansfield, secretary of the New York institute, and the Rev. G. W. Davenport, the newly appointed executive secretary of the Seamen's Church Institute of America, have just returned to New York after a visit to the Pacific coast to study the problems and possibilities of extending the Church's work among seamen at once. With the exception of the institutes in New York, Boston, Philadelphia, San Francisco and Charleston practically no work other than rescue work is carried on among the seamen of American ports.

Our Weekly News Letters

BOSTON

Mortgage Burned at St. Stephen's, Fall River—Impressive services were held at St. Stephen's Church on Wednesday, June 11, in connection with the burning of a mortgage of \$7,500.00 which for several years had been carried on the parish property. The Rev. Joseph Eamcs was presented with a purse of gold in recognition of the faithful service which he has given as rector of the parish.

Summer Camp for the Boys and Girls of Trinity—Dr. Mann writes that a beautiful site for a camp has been secured on Sebago Lake a few miles north of Portland, Maine. The camp will be maintained for the boys under the direction of Mr. Moses, the assistant minister at Trinity. Later it will be at the disposal of the Trinity Campfire Girls for two weeks.

Cambridge School Sees Mystery Play—The mystery play *The Little Pilgrims and the Book Beloved*, was given in the cloisters of the Episcopal Theological School, Cambridge, on Thursday last by the Girls' Friendly Society of St. Stephen's Church, Boston, assisted by the young men of the parish.

East Arlington Church Dedicated—The new edifice of the Church of Our Saviour, East Arlington, was used for the first time last Sunday. Bishop Babcock dedicated the Church, confirmed a class and ordained Donald H. Morse.

Dean Rousmaniere on the Porch Service at the Cathedral—"We held our first open-air service of hymn-singing last Sunday evening in the level light of the western sun. Several hundred people stood on the sidewalk and on the edge of the Common. Some of them had joined in our porch services last year or were evidently familiar with the purpose of the service. They gathered near the iron fence where they could easily read the words of the hymns on the placards, and sang heartily with the choir.

"Others were strange to the scene. They were strolling by, smoking or talking when they saw the procession and heard the first lines of an old hymn associated with some sacred moment in their lives. Cigarettes and cigars were thrown away, hats came off, faces lighted up with new expression and at last their mouths opened and they found themselves singing."

CHARLES CHASE WILSON.

DALLAS

Twenty-fifth Anniversary—St. James' Church, Texarkana, celebrated the twenty-fifth anniversary of its foundation on June 8 and 9. Bishop Garrett and Bishop Moore were both present as guests of honor as well as a number of the clergy of the diocese. At the patriotic service on June 8 the permanent honor roll tablet was unveiled. The Rev. Edwin Weary is rector of the parish.

NEW YORK

Children's Church—The children's church in Calvary Parish is holding services for the eighth summer. Chaplain Brown gives regular talks to the children which he illustrates with French war posters and original sketches which portray graphically the contents of the Prayer Book. Once a month the children go to Rockaway Beach for an outing—those children that is who have not missed a Sunday at the children's church. The out-of-door services on the steps of Calvary Church are being held this summer on Sundays at 7.45 p. m.

The Church of the Incarnation Summer Home opened on June 15 at Lake Mohegan. There the parish fresh air work will be carried on as usual all summer. A new scout troop is meeting twice a week and keeping the New York end of the parish lively.

Bishop Greer's Prayer Used—Last Sunday in every church in the diocese a prayer for the Every Name Canvass was used which was authorized just before his death by the late bishop. The writing of this prayer had been delegated to Bishop Burch by Bishop Greer. Bishop Burch brought the prayer as he had written it to Bishop Greer only a day or two before his death in St. Luke's Hospital. With a single slight change, Bishop Greer approved the prayer and gave directions that it should be printed and circulated throughout the diocese. The prayer is as follows:

"Stir up, we beseech Thee, Almighty God, the wills of thy people throughout this diocese, that they may, with a spirit of true consecration, enter upon the united effort through the Every Name Campaign, to lengthen the cords and strengthen the stakes of Thy Kingdom here at home and throughout the world. Grant to the workers in full measure the help of Thy Holy Spirit; fire their hearts with purpose and zeal; sustain the efforts of bishops and other clergy and all the devoted men and women who shall engage in this worthy task, that they may be filled with a more real appreciation of their true fellowship in Christ and a true apprehension of the responsibility facing them to come closer to Thee and to each other in a common venture for Christ and His Church. We ask all in the Name of Him who went about doing good to all men. Amen."

Churchman Cooperates With Evangelistic Committee—At the annual meeting of the Evangelistic Committee of New York City held at the Union League Club last week, Mr. Stephen Baker, one of the leading laymen of the diocese, was re-elected president.

Girls in New Rochelle Unite for Community Work—In the transition from war to peace, the girls of New Rochelle, who banded together for patriotic service are planning to continue their efforts for the welfare of the community. It was

through the efforts of the Girls' Friendly, that the Girls' Patriotic League came into being in New Rochelle. Before January, 1918, virtually no work in Westchester County had been done by the Girls' Friendly. In that month, however, it was decided to begin work and centre it at New Rochelle. A secretary was engaged and sent to the new headquarters to organize the league and recruit for its membership. Women of the county became interested. Support became widespread. Girls flocked to the league.

After the conclusion of the armistice the patriotic work of the Girls' Patriotic League in New Rochelle diminished greatly. It was soon seen, however, that the sick in the hospitals still could be visited and so it has been decided to continue the activities of the league along community lines.

Girls as Freaks in Vacation House Circus—Last Friday night at the opening of the city vacation house of the Girls' Friendly Society a circus was given by the senior members' club. Freaks, acrobats, clowns and fortune tellers, sandwiches, pink lemonade, peanuts and popcorn along with everything else that goes with a glittering, gorgeous three-ring show, could be found at 32 East 57th street, which Miss Chapin has again generously allowed the G. F. S. to use for the summer. One of the things the Nation-Wide Campaign is focussing attention upon is just such provision for the hot summer as this city vacation house offers to the G. F. S. members and their friends in New York.

MARGARETTA MILLER.

WASHINGTON

Social Service Secretary—The Bishop of Washington as chairman of the provincial commission on social service, has appointed the Rev. Robert B. Nelson, now civilian chaplain at Camp Lee, field secretary for Christian Social Service in the Province of Washington.

Welcoming The Service Men—An excellent way of welcoming home the men returning from overseas was carried out in Epiphany Parish on June 11, when Dr. McKim, the vestry and the ladies gave the soldiers and sailors who had been starred on the parish service flag, a beautiful dinner in the parish hall. An orchestra furnished music, and the whole company after dinner sang the Star Spangled Banner. This was followed by a warm welcome home speech by Dr. McKim, who observed, among other things, that men of the parish had been in more than thirty branches of service. He spoke feelingly of the two who had made the supreme sacrifice, John Henry Taylor and J. Wilbur Tomlinson. At this all stood reverently and the church organ's solemn tones rolled through the parish hall as an appropriate requiem was played. General S. T. Ansell, a member of the parish, spoke for the army. Another member of Epiphany, Lieutenant Commander W. W. Vaughan, speaking for the navy, stressed its wonderful service in transporting the army overseas. Yet another, Col. W. H. Wilmer D. S. C., of the surgical service, described the medical methods of testing and fitting

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men for the various branches of military aviation. A fourth parishioner, Commander John A. Schofield, U. S. N., told of the nine barrage across the North Sea. Dr. McKim said the farewell, and it was brief, jointed, and appropriate: "Good-night men. Come back in the fall and help us fight the devil." The back of the menu bore the names of one hundred and thirty-two men ranging in rank from enlisted men and non-commissioned officers up all 'the rungs of the ladder of aspiration' to generals and admirals.

Baccalaureate at the Peace Cross—George Washington University this year broke its precedents and held its baccalaureate service and sermon in the open, at the Peace Cross on the cathedral close on the afternoon of Trinity Sunday. Preceded by the cathedral crucifer, choir and clergy, the great academic line led by a server vested in alb and girdle, and bearing the United States flag, was a charming sight to behold, as it passed through the trees of the close and on to its position on the hillcrest overlooking the city.

The sermon was preached by the Rev. Herbert Shipman, rector of the Church of Heavenly Rest, New York. It was a powerful call to our young men to continue their labors for humanity. The spirit of service and the benefits of discipline, fruits and products of our war experience, were the elements the preacher specially stressed as needful in our nation at this time. The university authorities were so much gratified with the beauty and helpfulness of the occasion that immediately afterwards they promptly accepted an invitation of the cathedral authorities to come again for the baccalaureate in June, 1920.

A Notable Ordination—The Bishop of Washington on Trinity Sunday made Mr. Thomas L. Small a deacon. The service was held at the Church of the Nativity. The vicar, the Rev. E. M. Thompson, was the preacher.

This occasion marked the fifteenth year of the foundation of this church, and the formation of the Sunday School, of which Mr. Small was a pupil from the beginning. It also observed the twentieth anniversary of Mr. Thompson's ordination as deacon, and to its joy was added the announcement of the extinction of the debt on the church, contracted for its building. Thus in one octave two of the five churches of our communion in the eastern section of Washington cancelled their debts.

The service was beautifully ordered and conducted, and an interested congregation crowded the church to testify their joy and their pride in this great day in their history, in their vicar, and in their first offering to the sacred ministry, Mr. Small. He is also the first offering of St. Alban's, the National Cathedral School for Boys. Several others of the alumni are well on in their studies for holy orders. In his alma mater Mr. Small becomes a master the coming autumn term, and for the summer he is helping in the St. Johnland work on Long Island. He is a graduate of St. Stephen's College, and of the General Theological Seminary.

W. L. DE VRIES.

HANKOW

A New Worker—Dr. Paul Wakefield arrived on April 28 to take up work with our mission in Wuchang. Mrs. Wakefield and her two children came too for a brief visit, before leaving for Kuling, where Vachell, their 13 year old son, is at the American school. For the present Dr. Wakefield lives with Mr. and Mrs. Sherman, serving the university and helping on the medical side at the tri-weekly hospital clinics.

The Wuchang Hospital—Both sides of the Wuchang Hospital are still in desperate need of doctors and nurses, for Dr. Wasell and Miss Dexter leave on furlough this summer, and Dr. James, working as the only doctor, on clinic days does not finish with out-patients until late in the evening. Miss Peters, who has most kindly been lent by the Honan diocese to help Miss Dexter, must go back to her station in the autumn. This will leave no nurse on the woman's side and only two on the men's.

Theological School Plans—Meagreness of prospective staff and more especially the difficulty of securing satisfactory accommodation, led to the decision that the regular work of the Central Theological School of the Chung Hwa Sheng Kung Hui should not be undertaken until September, 1921, and that therefore the theological school of the American mission should continue until that time on the general lines of its present management. This is the institution of which Dr. Ridgely is in charge in Hankow. The executive committee of the Central Theological School (consisting of Bishop Roots, chairman, Bishop Norris, Bishop Molony and Dr. Ridgely) has proposed to place this school in Nanking.

The Librarian of Boone Library—Miss M. E. Wood is extending her furlough in order to take a course in library work at Simmons College, Boston, and also some university extension lectures there. She expects to return during the summer.

What St. James' Boys Do—Of eighty-six old students of St. James' School, Hanchuan, it has been found that forty-seven are pursuing their studies at Boone and fifteen at other schools or colleges. Thirteen are merchants, eight clerks in foreign firms, two are doctors, two postal clerks, two teachers, while one each is recorded for the professions of farmer, nurse, policeman, village elder, preacher and "in army service."

Chinese Ordinations—The bishop ordained the Rev. Messrs. Stephen H. S. Tsang of Hankow, Leighton T. Y. Yang of Changsha and Ts'en Rao-Ch'u of Ichang to the priesthood, and Mr. Reuben T. S. Teng to the diaconate at the cathedral on May 14.

MISSOURI

The Healthiest City—The annual report of the City Water Department of St. Louis gives peculiar satisfaction to the dwellers in that big city. In this report the water

commissioner tells us that the public health of St. Louis stands highest among the large cities of the United States. In 1904, in connection with the world's fair, the city began the installation of its water system which is now considered by experts to be one of the best in the world. The Mississippi is the inexhaustible source of supply, purified by chemicals and clarified by a wonderful filtration plant into which the water goes as brown as chocolate and out of which it comes as sparkling as the bubbling reservoir of a mountain spring. No longer is it said of St. Louis that the water is food and drink all in one.

Community Service—A most successful centre of the Community Service League has been conducted for three months at Epiphany Mission of St. Peter's Church, St. Louis. This has been a peculiar vantage ground because of its nearness to the great tobacco manufactories of the Liggett Company, with its hosts of working women and girls. Basket making, singing, calisthenics, theatricals, movies, have made a busy place of Epiphany Mission. The vicar, much involved in the community work, is the Rev. J. G. Seacord. The Rev. Dr. Z. B. T. Phillips, rector of St. Peter's, was one of the chief speakers at the closing exercises of the centre, in June.

The meeting of the Southern Convocation which was postponed last autumn on account of the influenza epidemic had a hard time to squeeze itself into the spring months and got put over into the middle of June. The Parish of St. Stephen's, Ferguson, gave delightful welcome to all who were able to come, but the enrollment was quite below the membership. Both bishops were unavoidably absent. Brothers Barnes and Penley who may always be depended on to keep convocation moments from lapses into dullness were absent. The opening sermon was preached by the Rev. J. H. Lever, missionary to the city institutions of St. Louis. A most helpful *ad clerum* address was that given by the Rev. J. J. Wilkins, D.D., rector of Kirkwood. Mrs. Cushing of Webster Groves led a conference on Woman's Auxiliary work. Sermons were preached by the Rev. H. N. Tragitt, Jr., of Crystal City and Herculaneum, and the Rev. F. M. Weddell, special missionary in the field of the bishop coadjutor. "A New Form of Parochial Report" was discussed by the Rev. J. Courtney Jones, dean of convocation; "The Marriage Laws of Missouri" by the Rev. H. Nelson Tragitt; "Parish Records" by the Rev. F. M. Weddell; the Rev. A. P. Rein introduced the topic, "The Need of Winning the World for Christ," and the Rev. Mr. Tragitt developed the discussion. Mr. Thomas Q. Dix, a business man of St. Louis and secretary of the diocesan board of missions, spoke on "The New World and How to Meet It."

Ferguson is a beautiful suburb of St. Louis and it was good to be there, escaping in some measure the heat wave that came across the city during the convocation days. The new rector of St. Stephen's is the Rev. Frederick Gowenlock who was previously the rector and who resigned and went overseas during the whole pe-

riod of the war. He takes up his new duties at Ferguson July 1.

Two Church People Knocked Down By Trolleys—The street cars and some of our good church folk have been unhappily mixing up of late. On Whitsunday morning as Mrs. H. S. O'Bannon was on her way to church in St. Louis she was knocked down and suffered a fracture of the hip and torn ligaments. The following Tuesday Mr. Thomas K. Skinner was struck by a trolley car and suffered a compound fracture of the leg. Both are seventy-four years old and much upset by the physical shock. Both are cared for in St. Luke's Hospital. Mrs. O'Bannon has been for years a most devoted volunteer worker in the institutions of the city, among the poor and friendless. Mr. Skinner is among St. Louis's prominent lawyers and is senior warden of St. Michael and All Angels' Church.

The Next Towns—The Rev. George L. Barnes, rector of Jefferson City, feels that he must preach the Gospel to "the next towns." On a recent Sunday in June he had permission of his parish to go into the regions beyond and so he traveled down to Portland, on the Missouri River, a trading point for a pretty wide section of farming country. He had such an experience as we sometimes have reported to us from what is called the real mission field. In the middle of the afternoon of a day when thermometers were flirting with ninety degrees, in a little cement block chapel which has been closed for the most part for the last three years, Mr. Barnes baptized seven children in the presence of a congregation so large that the youngsters were sitting on the chancel steps. The same night Mr. Barnes held service again and preached to a congregation of over fifty. After the services the people asked him to come again and punctuated their desire by signing up a better pledge list than has been signed up in Portland in many a day. Mr. Barnes is hoping to add Portland to his missionary enterprises. As rector of Jefferson City, he sat alone in the midst of a big area which has no ministrations of the Church.

HARRINGTON ROGERS.

PHILADELPHIA

Trinity Ordinations—Among those who were ordained at the Trinity Sunday services at the Diocesan Church of St. Mary, by Bishop Rhinelander on June 15, were Dr. George Aaron Barton, professor of Semitic Languages at Bryn Mawr College. Dr. Barton was confirmed and made deacon last year. He has been assisting the rector of the Church of the Redeemer at Bryn Mawr. Others advanced to the priesthood were the Rev. G. E. Boswell, curate at the Church of the Resurrection; the Rev. A. E. Holt, curate at St. Andrew's, West Manayunk; the Rev. E. V. Gray, curate at old Christ Church.

To the diaconate, the bishop ordered Messrs. Oscar Meyer, Jr., Andrew H. Haughey, Albert H. Lucas and Lewis Zacker. Mr. Meyer has been assisting at the Country Centre Mission in Bucks County; Mr. Haughey was a Methodist minister, and has been engaged in social service work at the navy yard. Mr.

Zacker has been active in the work among the Jews of the city.

Dr. Richardson, the Rev. Messrs. Booth and Hoard assisted the bishop in the service.

Ten Colored Congregations in United Service—Ten congregations of colored people attached to the Diocese of Pennsylvania held a service at the Diocesan Church of St. Mary on Trinity Sunday afternoon. The preacher was Bishop-Suffragan Delaney of North Carolina. This was the first service of its kind in this city: but there will be others each year. The music was sung by a vested choir made up of members of the several congregations.

Special Services and Preachers—The Rev. Crosswell McBee was the special preacher at the two hundred and fourteenth anniversary of St. Anne's Church, Middletown, Delaware, on Trinity Sunday.

The Rev. David M. Steele preached the sermon for the graduating class of the Pennsylvania Military Academy at St. Paul's Church, Chester.

The Rev. Dr. Jefferys was the preacher of the baccalaureate sermon at the University of Pennsylvania. He said that the discipline and organization of the army had proven a help to men in attaining a definite ideal of service.

Bishop Rhinelander, speaking at the out-of-door service on the Parkway, on June 15, made an explanation of the Cathedral League; and urged all to help, especially by prayer, the great project of building the cathedral on that spot.

The Rev. Bernard I. Bell is to be the preacher at St. James' Church during July and August.

IRVING A. MCGREW.

CONNECTICUT

Trinity Commencement—Trinity College commencement this year included in its program some items of interest to churchpeople. Major Philip J. McCook, '95, a son of the Rev. Professor John J. McCook, '63, delivered the chief address of the class day exercises on Saturday June 21. On Sunday the Holy Communion was celebrated at 9.30, and afterwards there was an open air assembly at which Secretary Lane of the Department of the Interior was the speaker. Dr. Luther preached the baccalaureate sermon that evening at Christ Church Cathedral. The commencement speaker on Monday was Judge Elbert H. Gary, chairman of the United States Steel Corporation. In the afternoon Dr. and Mrs. Luther gave their last reception in the president's house.

Nation-Wide Conference at New Haven

—One of a series of provincial conferences arranged by the Nation-Wide Campaign was held in New Haven at Trinity parish house on June 16. The Rev. John N. Lewis of Waterbury is the chairman of the diocesan campaign committee. The Rev. Eugene S. Pearce of Rome, New York, and the Rev. William P. Niles of Nashua, New Hampshire, who have been sent into the province of New England by the Nation-Wide Campaign, explained the plan of organization.

Conference on Rural Church Work—The annual Connecticut conference on rural church work was held at Berkeley Divinity School on Tuesday and Wednes-

day, June 24 and 25. Among the topics treated were "The Country Church and Americanization," "Using Moving Pictures and the Camera in Church Work," with an actual demonstration, "Greasing the Runners in Connecticut," and "Absent Treatment in the Church." Appended to the last topic on the program was a note saying that "much of the country work will have to be done by those living at a distance in villages and cities."

Chaplain Returns—After two years of service as an army chaplain, a year of which he spent on the Moselle and in Northern France, the Rev. Edmund C. Thomas has returned to his home and to St. James' Church, Hartford, and is now at Camp Devens awaiting his discharge. Mr. Thomas is in splendid condition. He is a graduate of Trinity College and has been rector of St. James' for seven years. During his absence the work of his parish has been very effectively cared for by the Rev. Reginald R. Parker.

JOHN STOCKTON LITTELL.

FOND DU LAC

Grafton Hall Notes—Grafton Hall, the girls' school, closed this week after a successful year. The commencement exercises were held Wednesday morning, June 11, the commencement address being delivered by Rev. George Craig Stewart, D.D., of Evanston, Illinois. There were six graduates in the academic department, two in the college and five in the preparatory department. The alumnae banquet was served Thursday evening. On Sunday morning the baccalaureate sermon was preached in St. Paul's Cathedral by the Rev. Bernard Iddings Bell.

Miss Margaret Thom, who has been dean of the faculty for some years past, is leaving the school this year. Miss Thom has done splendid work at the hall and all interested in its welfare regret her departure. She will be succeeded by Miss Avis Mooney, for some years a member of the Grafton Hall faculty and this year a member of the faculty in the English department at Ripon College, Ripon.

Cathedral Notes—The School of Religion of St. Paul's Cathedral closed for the year on Sunday, June 8. There was the usual award of prizes for perfect attendance and for good work done in the various classes during the year. Fourteen pupils had a record for perfect attendance during the entire year 1918-19. The school closed with an enrollment of 239. The Rev. Bernard Iddings Bell of Chicago, formerly dean of the cathedral and superintendent of the Sunday School, was present at the session and gave the boys and girls a helpful and interesting talk. The sessions will be resumed in September.

The annual picnic of the Sunday School was held in the cathedral garth Saturday afternoon, June 14. It is always the aim to make this a parish affair and many families brought their suppers. There were various games, races and contests during the afternoon.

An informal reception was given at the parish house Saturday evening, June 7, for Mr. Bell.

The cathedral branch of the Girls'

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Friendly has closed its regular meetings for the season, the sessions to be resumed the middle of September. The girls have planned, however, to have a picnic supper in the Cathedral garth once a month during the summer.

Notes From the Diocese—The Rev. Martin B. Kilpack, ordained to the priesthood by Bishop Webb at the Chapel of St. Mary the Virgin, Nashotah House, is assistant at St. Peter's Church, Sheboygan Falls. Mr. Kilpack spent last summer there.

The Rev. C. B. N. O. Reader, vicar of St. Katherine's Church, Owen, is planning to bring the members of his acolyte guild to Fond du Lac for a ten days' stay on June 21.

The Girls' Friendly holiday house at Green Lake is open to visitors, other than the girls, during the month of June. Miss Mary Rich is to be housemother again this year. Sister Mary Elizabeth, who has been at the house for many years and who is much beloved by all the girls who visit there, is ill in Baltimore.

MABEL DICKINSON.

LONG ISLAND

Annual Flower Service—The annual flower service was held Trinity Sunday night at the Church of the Redeemer, Brooklyn. This service was started fifteen years ago, and is celebrated each year with growing interest. There was beautiful music and a pageant given by the children of the parish. Floral emblems were carried in the procession, and at the close of the service, the flowers were distributed to the congregation as well as small flags as souvenirs of Flag Day. Dr. Lacey delivered the address.

Memorials—The Rev. John Williams rector of Calvary Church, Brooklyn, unveiled a window Trinity Sunday morning in memory of the late John Morgan.

A handsome silver ciborium was presented recently to the Church of the Messiah, Central Islip, by Mrs. F. Wollesen, in memory of her mother, Mrs. Patterson.

St. Paul's Anniversary—At the anniversary of St. Paul's Church, the Rev. S. B. Blunt, D. D., presented to the rector, the Rev. A. C. Wilson, from the congregation, an offering of twelve hundred dollars for the purchase of a solid gold chalice. The vestry made a personal gift with a testimonial to the rector, and a bronze war tablet containing fifty-eight names was blessed.

Diocesan Honor Roll—The diocesan honor roll book, which contains the complete honor roll of every parish and mission in the diocese, 5,300 names in all, is now ready for distribution. One thousand copies of this book have been printed for free distribution to rectors, parish clerks and members of the Brotherhood of St. Andrew.

It was the original intention of the Army and Navy Committee, to mail a copy to everyone whose name is listed, but the list is so large that this is not possible, so parishes are being supplied at the printers' cost of \$20.00 per hundred copies.

Beautiful Gifts Dedicated—St. John's Church, Huntington, has received three beautiful gifts, which were dedicated on June 1. One is a reredos, presented by

Mrs. August Heckscher, a mural painting, divided into three panels, framed in oak, representing Christ in Paradise. The second is a rood screen, a series of arches in oak, the gift of W. J. Matheson in gratitude for victory and peace. The third is a litany desk, also of oak, given by Mr. and Mrs. Edwin J. Van Schaick in gratitude for the safe return of their son, Lieutenant Wynne Van Schaick.

MARY E. SMYTH.

TEXAS

Convocation Meets—The Northwest Convocation met in Temple on May 20 and 21. We had with us the Rev. Messrs. Witsell, Harrison, Dyer, Perry, Phillips and Whaling. Several lay delegates were also present. The treasurer's report showed that the financial side of the work was in good shape. The archdeacon's report showed that much ground had been covered and that new places had been opened. Much interest was manifested in the report and this work. That night after Evening Prayer the Rev. Mr. Witsell of Waco preached an inspiring sermon on the text "God is not mocked. Whatsoever a man soweth that also shall he reap." At the business session the archdeacon's salary was raised \$200 a year. The Rev. Mr. Phillips, chairman of the committee on Christian Nurture read an able paper setting forth this system. A missionary rally was held when Dean Harrison presided and made an address and the archdeacon told of his work in the fifteen counties that comprise his field.

The Bishop's Travels—Bishop Quin went on to Chicago to the conference on the Nation-Wide Campaign. From Chicago he went on to Virginia Seminary at Alexandria to attend the commencement exercises and to find men for this wonderful field.

Houston Church Consecrated—The beautiful new stone church (Trinity) at Houston, Texas, was formally opened last week by Bishop Quin, the rector and visiting clergy. Bishop Quin started this church when its rector, and it is now completed under his successor, the Rev. Charles Clingman. A great work is being done in this parish.

JOSHUA B. WHALING.

NEW JERSEY

Asbury Park Church Consecrated—Trinity Church, Asbury Park, was consecrated by Bishop Matthews on Trinity Sunday. The building was erected about ten years ago, under the rectorship of the Rev. William N. Bailly. It is noted throughout the country as a beautiful example of Gothic structure. After Mr. Bailly's rectorship ceased the work of consummating the debt was most efficiently taken up by the Rev. Francis H. Richey. Under the present rector, the Rev. H. R. Bennett, the work was completed and the mortgage cancelled.

HARRISBURG

Church Increases Seventy-five Per Cent—The church attendance at St. John's, Westfield, in the last three months has been larger than in any corresponding period in the history of the parish. At the

recent visitation of the bishop a class of fifteen was presented for confirmation, of which thirteen were adults. On August 1 five years of the rectorate of the Rev. Guy F. Caruthers will be completed. The occasion will be fitly celebrated by an assembly of the churchpeople of the Northern Archdeaconry and their friends in Eberle's Park in Westfield on Sunday, August 3. During these five years the membership of St. John's has increased seventy-five per cent, while the population of the town has remained stationary. The property is undergoing improvement. The rectory has been papered newly, installation of electric lights is in progress for the church, and cement walks about the rectory are projected. LEROY F. BAKER.

ARIZONA

The Bishop at Fort Defiance—On the eve of his departure for the East, Bishop Atwood made his annual visitation of the Hospital and Chapel of the Good Shepherd at Fort Defiance, on the Navajo Indian Reservation. He celebrated the Holy Communion in the morning, baptized fourteen Indian children and made an address in the afternoon, and preached at a service for the white people of the fort in the evening. In addition to these events in the chapel, he spoke at the Presbyterian mission in the morning, and held conferences during the day with Presbyterian missionaries and Roman Catholic priests, as well as with Miss Thackara. The latter is about to resign from the superintendency of our mission after twenty-five years of splendid service.

How a Parish Managed to Get the Rector it Wanted—St. Mark's Mission, in Mesa is about to become a parish. Mesa is a progressive and rapidly growing city in the heart of the fertile Salt River Valley. It has great prospects before it, as has also our church in that neighborhood. St. Mark's has a beautiful church building, a parish house, and a new rectory, making a picturesque group in the centre of the city. Several years ago the bishop sent Mr. F. J. Bloy, a candidate for holy orders, to take charge of our work in Mesa as lay-reader. He took hold in a most effective way, and the following year was made deacon. Mr. Bloy's endeavors not only in church work but in the community, as a citizen, especially during the war, were highly appreciated by all, and it was in spite of the earnest protests of his many friends, that he accepted the appointment by the bishop last summer as vicar of St. John's Mission in Globe where a larger field and opportunity were presented him. At our recent convocation at Tucson he was ordained to the priesthood and returned to his work at Globe. Meantime the people of our mission at Mesa, backed by the good-will of the community, took a decided step forward and raised enough money to make the mission self-supporting. Then they made formal application to become a parish. The bishop, much pleased with their efforts, granted their petition, with the consent of the council of advice, and now the vestry of St. Mark's have called Mr. Bloy to be their first rector, and it is understood that he has accepted. Everybody is pleased except the people of Globe, who have become very much at-

tached to Mr. Bloy during his year's residence among them. However, the bishop hopes to find a new man for Globe who will satisfy our people in that important mining centre.

J. R. JENKINS.

IDAHO

Memorial Windows—A handsome group of Tiffany memorial windows has recently been placed in St. Michael's Cathedral, Boise, by Mrs. A. H. Boomer in memory of her husband and children. These windows portray the Nativity, and are placed in the east transept. They were unveiled by the dean, the Rev. Alward Chamberlaine, on Easter Sunday. They are providing a great joy and inspiration to the congregation.

Baccalaureate Sermons by Bishop Page—On Sunday, June 1, Bishop Page, Bishop in charge of Idaho, preached the baccalaureate sermon to the graduating class of St. Margaret's hall at St. Michael's Cathedral. On Sunday, June 22, he will preach to the graduating class of St. Luke's Hospital, at which time a class of ten nurses will receive their diplomas. Both school and hospital have been accomplishing splendid results during the past year. At St. Margaret's hall a larger number of boarding pupils were in attendance than for several years. The prospects for another season are very bright.

Convocation Meets in September—Bishop Page, after consultation with members of the Council of Advice, has named September 7 as the date of the convocation of the District of Idaho. On this date, the Rev. R. L. Lewis, deacon-in-charge of St. John's Church, Idaho Falls, will be advanced to the priesthood.

Woman's Auxiliary to Convene—The Woman's Auxiliary will convene at Boise on June 23. There will be a celebration of the Holy Communion and quiet hour held by Bishop Page at the opening of the convention.

Confirmation at St. Michael's Cathedral—Bishop Page confirmed a class of thirty on June 1 at St. Michael's Cathedral, presented by the dean. He has also confirmed classes recently at Nampa, Lewiston, and other points.

ALWARD CHAMBERLAINE.

ALBANY

Dr. Carroll's Twenty-Fifth Anniversary—The completion of the twenty-fifth year of the rectorship of the Rev. E. F. Carroll, D.D., at St. Ann's Church, Amsterdam, the longest rectorship in the two centuries of the parish's existence, was observed during Whitsun-week. On Whitsunday there were two largely attended celebrations of the Holy Communion and a festival service for the children of the church school. On Tuesday evening several hundred of the parishioners gathered in the large hall of the Pythian Temple and through the representatives of the various organizations presented their felicitations and a substantial gift to the rector. On Thursday evening, the parish choir augmented by a number

of extra singers gave a fine rendition of Barnby's *Rebekah*.

During the quarter century the rector has presented 896 persons for confirmation, and has officiated at 1086 baptisms, 371 marriages and 670 burials. A good-sized fund is in hand toward the erection of a new parish house, and plans are under way, whereby the system of pew-rents may be abolished.

Seventy-Third Anniversary—Whitsunday was the seventy-third anniversary of Grace Church, Albany, and the Rev. Paul H. Birdsall, rector of the church, observed the day with appropriate ceremonies. The occasion was also Mr. Birdsall's twentieth anniversary of rectorship. The sermon in the evening was preached by Dean Larned of All Saints' Cathedral.

Mr. Prout Leaves Herkimer—The Rev. William C. Prout rector of Christ Church, Herkimer, for over twenty-five years, has handed in his resignation to take effect November 29. The vestry accepted the resignation with deep regret. Mr. Prout will have charge of the Memorial Church, Middleville, and Trinity Church, Fairfield. He will also continue as assistant secretary of the General Convention and secretary of the Diocese of Albany.

St. Agnes' School Commencement was held last week. Six graduates received their diplomas. The bishop delivered the commencement address.

Parish Releases Missionary Stipend—St. John's Parish, Massena, has notified the bishop that it relinquishes its missionary stipend and will pay its incoming rector \$1200 and rectory. The former rector, the Rev. H. W. Crydenwise, has accepted the rectorship of St. John's, Richfield Springs.

Archdeaconry Meeting—The meeting of the archdeaconry of Troy was held in St. Luke's Church, Cambridge, the Rev. A. J. Drew, rector, on June 2 and 3. The speakers at the evening service on Monday were the Rev. Richard A. Forde and the secretary, the Rev. Clarence R. Quinn. The Rev. Edgar A. Enos, D. D., was the essayist at the afternoon session on Tuesday. The Ven. G. H. Purdy presided at all meetings.

J. N. MARVIN.

CENTRAL NEW YORK

Notable Memorials to Prominent Laymen—An altar and reredos of Botticino marble have been erected in St. Paul's Church, Syracuse. These were recently dedicated as a memorial to the late Judge Charles Andrews, formerly chief justice of the Court of Appeals. The dedication services, conducted by Dr. Hadley, were attended only by members of the family, intimate friends and officers of the parish. Dr. Hadley read a communication from Bishop Olmsted, who, because of the diocesan convention in Utica, was unable to be present.

The late Judge Andrews was for many years senior warden of the parish, a delegate to the diocesan convention, a deputy to General Convention, and chancellor of the diocese. The altar, and the reredos, which extends around the sanctuary and

is of Caen stone, comprise one of the finest specimens of ecclesiastical architecture in this city. Throughout the whole memorial there is displayed a simplicity, typical of the man to whose memory it was erected.

The New Baptistry—On the Sunday following Dr. Hadley dedicated a baptistry of Botticino marble and Caen stone in memory of William Daniel Dunning, for many years junior warden and treasurer of the parish, and member of the Standing Committee of the diocese. This memorial was presented by William and Charles Dunning in memory of their father.

After the dedication the Rev. Dr. Hadley preached on "Worship and Holy Atmosphere," calling attention to the need of an imposing church in the centre of the city, simple and still dignified and majestic, where poor and rich alike might enjoy the beautiful, inspiring and aesthetic. He also emphasized the need of cultivating reverence and dignity in worship.

A Splendid Bequest—The estate of W. Branaugh, recently killed in automobile accident, will provide a boys' club house for the community at Carthage at an early date. The Rev. F. S. Eastman, rector of Grace Church, has been an active and aggressive worker in the Boy Scouts and has an enrollment of 75 boys. At a special service for boys he appealed for such a building and the impression made upon Mr. Branaugh resulted in this fine legacy.

Death of Aged Clergyman—The Rev. Thomas S. Ockford, father of the Rev. T. H. M. Ockford, rector of St. Mark's Church, Port Leyden, New York, entered into rest on June 2, after a brief illness due to the infirmities of old age.

Thomas S. Ockford was born in London, England. He received his theological training at Philadelphia and Berkeley Divinity Schools. He was ordained deacon at Trinity Church, Watertown, in 1870, and advanced to the priesthood in St. Paul's Church, Oxford, in 1871, by Bishop Huntington. He first served as missionary at Brownsville and Dexter. In 1873 he removed to Connecticut and was rector at Thornton and other parishes. His last cure was at Northfield, Vermont. He was buried from St. Mark's Church, Port Leyden, the Rev. A. C. Clark, rector of Trinity Church, Boonville, officiating.

Successful Campaign—The vestry of Trinity Church, Seneca Falls, recently undertook a campaign to raise \$3,000 to meet the large expense incurred in repairing the church, in connection with the building of the parish house. The result of their effort was an Easter offering of \$3,500.

Devoted Layman Dies—Trinity Church, Boonville, has sustained a heavy loss in the death of its senior warden and treasurer, John Howard Doig. Although in his last years he was weakened physically by ill health, he was unfaltering in his devotion to the Church. He was instrumental several years ago in organizing and directing the Men's Club of Trinity Church, Boonville. The Rev. Francis Curtis Smith, rector of St. Luke's Church, Utica, his son-in-law, assisted the rector of the parish at the burial.

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English Church News

The Utica Unit of the Unconditional Surrender Club of America, of which Bishop Olmsted and the Hon. Thomas R. Proctor, a prominent layman of Grace Church, were directors, has passed out of existence, and turned over its balance of funds to the Salvation Army and the Boy Scouts, each of which receives a check for \$54.09.

Parishes Amalgamate—Permission is about to be obtained to dispose of the property formerly belonging to the parish of St. Joseph's Church, Rome. Originally a German mission of the Roman Catholic Church, through a request of the congregation it was taken under the spiritual supervision of Bishop Huntington, in October, 1876. At first services were held both in German and English, but as the older generation passed away all services were conducted in English. The last clergyman to serve the parish as rector was the Rev. A. L. Byron-Curtiss. Gradually the character of the population changed and the German speaking people were supplanted by people of other nationalities. Finally the communicants attached to St. Joseph's were transferred to Zion Church.

Standing Committee Fills Vacancy—The convention left a vacancy in the clerical membership of the Standing Committee when it adjourned for lack of a quorum. Recently the committee filled this vacancy by the election of the Rev. James K. Parker of Waterville. The Rev. Mr. Parker was a member of the committee the previous year, but received few votes in convention as it was generally supposed that the condition of his health would not permit him to serve.

THEODORE HAYDN.

SOUTHERN OHIO

Bishop Tuttle Addresses Clericus—At Christ Church, Glendale, Bishop Tuttle spoke to the June meeting of the Cincinnati clericus about suggested legislation at the next General Convention. "Ohio," he said, "is in the lead among all the middle western states so far as numerical strength is concerned. It is not true of Cincinnati or of the other large cities, but of the state as a whole, especially of the northern part, the old Western Reserve, which in the early days was settled by church folk."

Speaking of the so-called "exclusiveness" of the House of Bishops, he said: "It is not an exclusiveness of the heart, but simply the result of tradition. At the first meetings of the house in the early years of the last century the five or six members sat in a circle and discussed informally the affairs of the Church. Nobody was asked to come in and listen; perhaps they would not have wanted to come, even if they had been asked."

Cathedral Open Air Services—At St. Paul's Cathedral, Cincinnati, very successful out-of-door services are being held on Sunday evenings in summer, on the porch. Two or three hundred people, mostly men, will gather there to listen to the stirring hymns led by the full vested choir and to a short address by the dean, the Very Rev. Stuart B. Purves. Many of them are induced to go into the church afterwards.

ROBERT HOGARTH.

Remarkable Pioneers Commemorated—

At the close of the eighteenth century and the early part of the nineteenth a group of worthy London merchants resided at Clapham, which was then a beautiful village not more than three miles from the City of London. In company with the rector, these merchant philanthropists used to meet regularly for prayer and Bible study and conference. This fact led to their being nicknamed by Sidney Smith—the wit of those days—"The Clapham Sect." By that name they are still known.

This remarkable group included William Wilberforce, whose persevering zeal succeeded in passing a bill through Parliament for abolishing slavery throughout the British dominions. It is impossible for the present generation to appreciate fully what a triumph that was for the moral force of the country, neither is it possible for us to realize how potent and persistent was the opposition to the movement.

Missionary Pioneers—The Clapham Sect was also responsible for founding the Church Missionary Society. Further, the sect founded the Religious Tract Society, the British and Foreign Bible Society, the Church Mission to the Jews, and an Evangelical Home Mission Agency. All these institutions have had an incalculable influence upon the life and work of the Church. They have all grown immensely and are more vigorous than ever in this twentieth century. I very much doubt whether so small a group of devoted men ever before or since wielded such a tremendous influence for good.

These incidents have been recalled by the fact that a public memorial to these notable men has now been erected in Clapham parish church where the members of "the Sect" worshiped for many years. It is an example of worthy men receiving public recognition almost a century after they passed away.

The Churches of Scotland and Unity—Scotland is leading us along the road to unity. For about twelve years negotiations have been in progress between the established Church of Scotland (which is Presbyterian) and the United Free Church. In the general assemblies which have just been held, it was definitely decided by a large majority to bring about reunion.

With regard to ancient endowments, it has been decided to submit the matter to a royal commission, but both Churches postulate that the endowments must not be secularized. The ruling principle of their allotment would be that primarily they are parochial endowments and they are not liable to be pooled for general purposes. This is an exceedingly important action, especially in view of the disendowment act of the Church in Wales, which is to come into force immediately after peace has been declared. The Welsh Church act may yet be modified, but it will be worth a great deal if we can get the principle established that religious endowments must be used only for religious purposes.

The Archbishop of Canterbury in Scotland—In this connection, the visit this week of the Archbishop of Canterbury to the assembly of the Established Church of Scotland at Edinburgh, is of more than ordinary interest. The primate in his address to the assembly pointed out that the fact of his receiving, an official invitation as Archbishop of Canterbury, was unique in the history of the Church of Scotland. The archbishop said that under the tremendous ordeal of the war we had learnt that the things that sundered us were smaller than those that drew us together. The harmonizing power of the trenches had become a reality and the churches must do all in their power to come together as much as possible.

General Sir Douglas Haig's Plan—Another indication of the way the idea of reunion is growing may be gathered from a speech by Field Marshal Sir Douglas Haig, during a visit he paid to the general assembly of the Church of Scotland on May 29. The gallant general said he believed that the Churches if they would act together, had a great and unequalled opportunity of fellowship and community of ideals, which by their teaching and example they did much to foster in the war.

"I want to see established," he continued, "a general staff for the Christian Churches of the Empire, some body at least analogous in the ecclesiastical sphere to the position held by the Imperial General Staff in military organization. There need be no interference with the internal economy of the Churches, whether on their spiritual or their temporal side. All that is needed is a strong representative body, not too large for energetic action, which can direct the general policy of the Churches, infuse them with new energy, and strengthen their resolution in the great crusade of brotherhood on the long road on which the war has set our feet. We are entering, we hope, upon an era of peace. To my mind, the one means by which that peace can be made secure and permanent is to develop throughout the whole of the British Empire and the whole world, the spirit of brotherhood born of war. For that work we need the active help of a strong, vigorous National Church."

Illegal Services—The Bishop of Truro, who, your readers may remember, has been translated to the Chichester diocese, has had a good deal of trouble with some of his clergy in regard to illegal services, principally the service known as Benediction. The bishop has been trying for three years to persuade the rector of Cury, Cornwall, to desist from the practices contrary to the law of the Church of England. The bishop has therefore now deprived the rector of his living as he has been found guilty by the diocesan consistory court at which the bishop sat as judge, of breaking the law of the Church and of wilful disobedience to his bishop. It is always regrettable when these cases occur, but even the *Church Times* admits "that a priest who persists in what is not tolerated when toleration has been expressly refused, can expect only one result."

JOHN O'LONDON.

The Open Forum

The Sacredness of the Red Flag

TO THE EDITOR OF THE CHURCHMAN,

Those persons who are trying to make a bugaboo of the red flag should stop, look and listen. Especially all believers in universal democracy will do well to recognize both the need of an international emblem, and the fact that nothing has yet been suggested so appropriate as the crimson banner. It may sometimes be abused and misapplied, but in its essential significance it has long been acknowledged, by both religion and sound statesmanship, as the standard of man's best sentiments and aspirations. For example:

(1) Our revolutionary forefathers, when democracy was in flower, expressed their love of liberty by unfurling the red flag, and it has the distinguished honor of being the first recognized flag of American freedom. (See Funk & Wagnalls' *New Standard Dictionary*, pages 934-935.) It is a solid red, with a small white canton upon which is designed the globe resting upon a red cross. Was there ever conceived a better standard for the gospel of self-sacrificing brotherhood?

(2) St. Paul declares (Acts 17:26) "God hath made of one blood all nations." The blood red flag definitely emblemizes this truth.

(3) Bishop Heber, in his well-known hymn, boldly flings the red flag to the breeze, thus:

The Son of God goes forth to war,

A kingly crown to gain:

His blood-red banner streams afar:

Who follows in His train?

(4) As our several state flags are not destroyed but fulfilled in our national flag, so all national flags find the fulfillment of their best sentiments in the universal flag. In mathematical language it is simply the rule of proportion: The Maryland flag is to the American flag what the American flag is to the red flag.

In consideration of these facts, all patriots and religious people will esteem the red flag, and enlighten others as to its meaning

Let us add, moreover, that the only flag which the red flag intends to destroy is the "Jolly Roger"—the black flag of predatory wealth. JAMES L. SMILEY.

Annapolis, Maryland.

A Call to Unity

TO THE EDITOR OF THE CHURCHMAN:

In your issue of May 31 you have pointed out Rome's views regarding Christian unity. Rome refuses to take part in the world conference because "The unity of the Church, in the opinion of Rome, can only occur by all returning to the Roman Catholic Church." Cardinal Gasparri is right from a Roman standpoint, and this has been the policy of Rome since its separation from the oneness of the "One Catholic (universal), Holy and Apostolic Church." Rome considers itself the nucleus of all Churches and the womb of Christendom. It believes that only in Rome there exists the character of the true

Church. Such being the views of Rome, the world conference should not have invited the Pope to take part in its sessions for what else besides futile sessions could be expected from a conference in which one of the members does not approve of any deliberate discussion and openly refuses to take steps toward arriving at universally accepted resolutions unless they are based upon submission to Rome?

I am a member of the Eastern Orthodox Church, the direct descendency of which from the Apostolic Church and its keeping and preserving of the teachings of the holy fathers, is not ignored or denied by any of those understanding its history. Being a member of this Church and believing its doctrines to be on the whole the whole truth, I call the Christian world, in the meantime, to the unity within the folds neither of the Eastern Orthodox, nor the papal nor the protestant Churches, but I call the Christians to the unity under the Christian teachings, which in the olden days were uniting all the Christians,—when there was neither West nor East,—with our Lord Jesus Christ, the only Head of the Church.

Why does Rome ask submission before discussion? Why does it fear discussion before submission? If Rome is confident of the supposed validity of its doctrines, policy and rites, then why does it refuse discussion which is the only means of attaining, by reason and conviction, the required end? Why not follow the step of the Orthodox Church which is an open page for discussion and which yields to reason and calls the Christian world to unity upon the foundations of the Christian principles founded in the centuries when the Church was one in doctrines and rites?

Christendom seeks, nowadays, no union but unity. It needs not the union of different branches or different sects, but the unity of the Christians in the name of Christ who wished "that they be one."

I earnestly hope for a successful outcome of the world conference and pray God, as every Orthodox clergyman does, in every prayer: "For the peace of the whole world; For the constancy of the holy Churches of God, and the unity of them all, Let us beseech the Lord."

EMMANUEL ABO-HATAB.

Archmandrite.

Syrian Orthodox Mission,
Montreal, Canada.

Christ and the Church

TO THE EDITOR OF THE CHURCHMAN:

In THE CHURCHMAN for June 7 in the remarks on Dr. Jowett and the C. O., the reference to "pacifist religions" is rather cryptic. Are we to understand that in order to be a pacifist or conscientious objector one must belong to certain religions?

If I may be pardoned for saying it, it seems to me that the position of Christians in regard to war is a simple one, which each must be allowed to determine according to the dictates of his own con-

science. As I understand, the Church distinctly teaches that we should take Jesus for our model in all things, and, as far as our human frailty allows, follow in His footsteps. Therefore it would have been a proper question for each Christian to have asked himself what attitude Jesus would have taken toward the Great War had He been here. Would He have seized a sword and led a great army against the common enemy of mankind? If so, and we really believe in Jesus, there would have been nothing left for us to do as loyal Christians but to follow Him. If, on the other hand, Jesus had reminded His followers that they should overcome evil with good, then, if we are sincere in our professions of loyalty to Him and it is not an empty pretense having nothing to do with the actualities of life, we could have done nothing less than obeyed His injunction.

Does the Church really believe in Jesus, or is He regarded as a dreamer and visionary? One of our leading church papers some months ago, reminded its readers editorially that Jesus is not only the Prince of Peace, but also the Prince of War. The time is coming, and perhaps soon, when the Church must declare itself positively and without equivocation or reservation regarding the teachings of Jesus, or else it may go down.

Some believe that the idealism of Jesus is profoundly practical, and that He has offered the only program that will work and bring peace to a distracted world, and that all the building through the slow centuries that has not been built on the eternal foundations of right and justice enunciated by Jesus, has been built on sand and has been built in vain, and the structure so painfully wrought now that the floods have come is already toppling down, as witness Russia.

Furthermore, it is too much to expect that the Christians only will be permitted a monopoly in the use of violence to overcome their enemies, and that their example will not be followed by anarchists, Bolsheviks, the I. W. W., and other organizations who, whether rightly or wrongly, also believe that they have enemies who must be overcome.

ARTHUR J. HARVEY.

From a Reader

TO THE EDITOR OF THE CHURCHMAN:

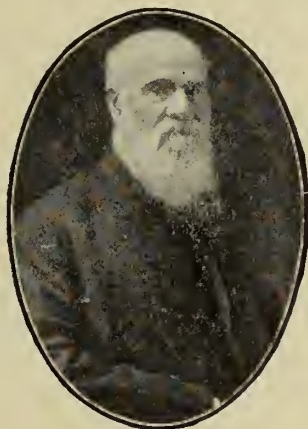
Please accept this expression of my appreciation, in general, of your recent editorials in THE CHURCHMAN.

In the first place, I would like to acknowledge that your "academic" attitude toward the League of Nations, which at one time I criticized, was more justified than my optimistic faith. Then I want to thank you for "The World's House Cleaning," as a good corrective for the reaction of pessimism. Finally may I bid you go on with your open minded attitude toward the great revolutionary movements with which we are confronted, and with your insistence that the problems involved can be solved only by the application of the Christian spirit of love.

THOMAS L. COLE.

Christ Church Rectory,
Hudson, New York.

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"Roads and cars everywhere are filled with soldiers discharged from service, breaking ranks for home. But their hearts do not break ranks. Hearts and minds and wills are fixed at 'Attention', unceasingly loyal to flag and country; and loyalty is love. They are watchful and waiting if so be that a call for re-enranking come.

"In our Nation-Wide Campaign be we also, with no breaking of ranks for rest or seeking of home for ease, at fixed attention. Fall in. Close up. Hold steady. Carry on.

"The Master is at the head. Follow."

St. Louis, Mo., June 23rd

A handwritten signature in dark ink, reading "David J. Lunt". The signature is fluid and cursive, with a long horizontal flourish extending to the right.

NEARLY all of the spiritual leaders of the Church are on record in words like these.

THE Church faces its hour of greatest opportunity; the Nation-Wide Campaign is the Church's promise that it shall not be found wanting in this great hour.

The Nation-Wide Campaign for the Church's Mission

For the Religious Book Shelf

Reunion in Eternity

REUNION IN ETERNITY. By Sir W. Robertson Nicoll, M.A., LL.D. George H. Doran Company, New York.

The editor of *The British Weekly* has most certainly made a real contribution to the literature on immortality and the life hereafter, a literature which has increased so greatly of late. Aside from the conclusions to be drawn from what he has written, and these conclusions are noted below, simply to have gathered his material and the references to the subject of "Reunion in Eternity" is in itself a task for which many a solicitous heart will be grateful.

Sir William says that hitherto the literature on this theme has been meagre, nevertheless he has mined richly if his use of what others have felt and written is any sign of an interest in reunion in the other world.

His book is divided into three parts: first, there are twelve "Essays on Reunion," then seven chapters of "Testimonials," with an appendix of miscellaneous witnesses from history and literature.

The key passage to the book is on page 35 in a chapter called "Life in God and Union There." "Given a personal God, a God Who is Love, Who bestowed love on His creatures and made them love Him in return, a God Who can be reached only by the stair of love, and given also the persistent individuality which maintains itself through all tamings and subduings and discipline and purifying, and we have a doctrine of recognition and reunion in eternity which, properly understood and fortified, defies denial."

His main conclusions are: That faithful souls pass in dying to the immediate presence of Jesus Christ. That they are, as Bishop Gore says, "cleansed and enlightened and perfected." That they are carried into the heart of their desire in immediate reunion with their beloved who have gone before. That they wait in peace for the Second Advent, the Resurrection, the Judgment. There can be no question but just at this time such a book as Sir Robertson Nicoll has published, will be read wherever the English tongue is spoken. Always a sympathetic interpreter of the needs of the human soul, he has offered something that will attract, as at no other time, an extraordinary number of bereft and grieving men and women.

R. P. KREITLER.

A Life of St. Paul

THE LIFE OF PAUL. By Benjamin W. Robinson. University of Chicago Press. 1919.

This is one of the University of Chicago publications in religious education. It is designed as a text-book for classes undertaking the study of St. Paul's life and work, and is admirably suited for this purpose, being written in a very clear and vivid way, and dealing not only with what St. Paul said and did, but also with the conditions under which he labored, and the various social, political and religious forces which influenced the people to whom he

bore his message. The author begins each chapter with the references from the Acts and the Epistles on which the chapter is based, and ends with a carefully selected list of readings from recent works dealing with the particular subject of the chapter. The book includes the results of the latest scholarship, but puts them in such a way that they may be readily understood by the ordinary student. There are four useful appendices: a chronological table, a reference library, topics for special study and an outline of the life of St. Paul. The book may be heartily recommended for use in schools, in parish classes and for general reading, but from the church standpoint it will need to be supplemented as almost nothing is said about St. Paul's idea of the Body of Christ, of our incorporation into Christ through the Church, or of sacramental religion.

J. W. S.

A New Office Book

AN OFFICE OF INTERCESSION FOR THE CHURCH AND HER MISSION. The Domestic and Foreign Missionary Society. The Church Missions House. New York. 1919.

A most useful book of offices has come from the Church Missions House suitable for use at guild meetings, services of intercession, summer schools, etc., as well as privately. To the office used daily at noon in the Church Missions House chapel and the familiar litany of missions are added similar offices of intercession for the Church in social service and the Church in religious education, as well as the well-known *Litany of Reconciliation*. A selection of appropriate psalms follows each office. Six cents from the Scriptures and thirty pages of additional prayers complete this valuable little book.

J. H.

Zionism as the Mediator

THE WORLD SIGNIFICANCE OF A JEWISH STATE. By A. M. Berle, A.M., D.D. Mitchell Kennerley, New York. 1918.

The title of this interesting essay might be too long if it were lengthened by the words: "Particularly to Christian ideas and ideals," for this is Dr. Berle's theme. The author pictures Zionism as the mediator between East and West, as a sort of national Hague, the home of scholarship, and the social unifier of the world, and Jerusalem once more The Golden, the source of wisdom and guidance in the art of righteousness. This thoughtful essay by the former professor of applied Christianity at Tufts is much more than a prophet's dream: it is an interpretation of the possible future state and influence of the Jews in the light of their great past.

A. L. M.

The Hebraic Ideal

CHOSEN PEOPLES: The Hebraic Ideal versus the Teutonic. By Israel Zangwill, with a Foreword by the Right Hon. Herbert Samuel, M.A., M.P., and an Afterword by Dr. Israel Abrahams, M.A. The Macmillan Co. 1919.

This lecture by Israel Zangwill on the Arthur Davis Foundation is intended to answer a common charge that the Hun has borrowed his ideas from the Jew. The poet and philosopher proceeds to show the

best of Hebrew sentiment, and even regards some of the teachings of Christ as merely the best sentiment of Judaism, of which He had not been informed. The use of "peace" as a common greeting and the promise to Abraham that he should be a blessing to many nations are stressed, while the traits commonly referred to the Old Testament are thrust into the background of the distant past.

G. E. T.

A Comparative Study

ZOROASTRIANISM AND JUDAISM. By George William Carter, The Gorham Press, Boston, 1918.

As the preface of this book states, it aims to indicate the probable influence or relation of Zoroastrianism on Judaism. To do this the author states briefly but clearly the main beliefs and customs of Zoroastrianism, and of Judaism "when it came to be somewhat a fixed system in the post-exilic times." The reader not already familiar with Zoroastrianism is enabled to gain a very good, though naturally rather superficial, conception of this most interesting religion. The student already familiar with the teachings of Zoroaster can refresh his memory, and then turn with interest to the points which Dr. Carter brings out on the relation of these two religions, so much alike in their conceptions of good and evil. At a time like this when so many sacrifices have been, and are still being made to hasten the triumph of good over evil, it is well to familiarize ourselves with the same struggles in the past, and this short but concise book gives us this opportunity. It is a pity that there should be so many errors in the type.

K. C. SEELYE.

Tipi Sapa

THE PEOPLE OF TIPI SAPA. By Sarah Emilia Olden. Morehouse Publishing Company, Milwaukee. 1919.

Tipi Sapa is very well known to anyone who has followed the story of the Church's work among the Indians, although to most the name of his Baptism is more familiar than is the name Siha Sapewin gave her little boy when she tied her gift of a buffalo robe and a peace pipe to a pole and according to the thanksgiving ceremony erected it on the hill. The Rev. Philip Deloria, for twenty-six years minister to the Indians of the Standing Rock Reservation, was the son of a chief and himself a warrior of no mean renown. The story of his life and some account of the customs of his people have been gathered into a well illustrated book by a lady who recently spent a year teaching at St. Elizabeth's School at Wapala. This contribution to our missionary literature should be of use to those who are teaching in Church schools and mission study classes as well as a source of pleasure to the general reader.

J. H.

Our Case and That of Rome

OUR CASE AS AGAINST ROME. By N. P. Williams, Chaplain Fellow of Exeter College, Oxford. Longmans, Green and Company, New York, 1918.

Mr. Williams may always be depended upon to go to the bottom of any subject with which he deals, and to treat it in an interesting and illuminating way; and certainly he understands the art of contro-

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versarial writing. Never for a moment does he allow his readers to lose sight of the main point at issue; minor matters are put aside and attention is centered always upon that which is fundamental. Thus in *Our Case as Against Rome* he does not dwell upon the various practical abuses usually associated with the Roman Communion but goes at once to the theory of the papacy and investigates the well-known text, "Thou Art Peter, etc." of which Roman controversialists make so much.

In the first place he points out that the text is found only in St. Matthew and, therefore, can not have been in the common synoptic source. This does not destroy its authority but it does show it was not regarded by all who heard it as of prime importance. Even St. Mark, whose information came mainly from St. Peter himself, omits it. He also calls attention to the fact that whatever powers were bestowed upon St. Peter, the Apostle who was expecting our Lord to establish His Messianic Kingdom almost immediately could not have understood that those powers were to be handed on, inasmuch as it was not supposed that St. Peter was to have any successor. These are but indications of Mr. Williams' method of approach in his small but weighty book, which is clear and strong throughout, and deserves careful reading. The last chapter has some interesting suggestions on the subject of reunion.

J. W. S.

Mind Over Matter

MAN'S SUPREME INHERITANCE. By F. Matthias Alexander, E. P. Dutton and Company, New York. 1918.

Mr. Alexander's interesting book urges the cultivation of the voluntary control of physical actions instead of the present careless reliance upon their automatic and instinctive functioning. In so far as this concerns such matters as right ways of walking, breathing, speaking and thinking, all will agree with him. There can be no question that serious ills result from lack of instruction in these things. They ought to be under the conscious guidance and control of each one of us. But one hesitates to follow Mr. Alexander when he asserts that the same control may be consciously exerted over the workings of the internal organs of the body and that this control will cure or prevent such diseases as appendicitis, tuberculosis and cancer. It is only fair to add that the author's long experience in this little-known field entitles him to serious consideration. The book is endorsed by Prof. John Dewey in a complimentary preface.

D. N. A.

The Unshakable

THINGS THAT CANNOT BE SHAKEN. By Charlotte H. Adams, The Woman's Press, New York, 1918.

Three addresses delivered at various times by the author who, as director of the Biblical Studies in the National Training School of the Y. W. C. A., has had opportunity to bring to her hearers the sure things of the Christian faith. Her three-fold theme is, to be sure of God, to believe in the moral order of the world in which we live and "to greet the unseen with a cheer." Though written with the war entirely in mind there are, of course, many still helpful thoughts.

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Personals

RICHARD B. DOHERTY was made deacon on May 25 in St. Paul's Church, St. Paul, by the Bishop of Minnesota. The Rev. Richard M. Doherty, father of the candidate, was the presenter and preacher.

ON WHITSUNDAY in the Cathedral of Our Merciful Saviour, Faribault, the Bishop of Minnesota, acting for the Bishop of Massachusetts, ordained Mr. Grieg Taber deacon. The candidate was presented by the Rev. H. M. Ramsey and the bishop preached the sermon.

BISHOP REESE of the Diocese of Georgia, has appointed the Rev. J. Henry Brown, priest-in-charge of St. Augustine's Church, Savannah, archdeacon, with charge of the colored work. He will assume his duties on July 1.

ON ST. BARNABAS, in Trinity Church, Columbus, the following were ordained to the diaconate by Bishop Reese: William Vincent Mueller, for the Bishop of Fond du Lac; Arthur Raymond McKinstry, for the Bishop of Kansas; Robert Lee Baird, and Herbert W. Hunter. The Rev. Orville E. Watson, D. D., presented the first two candidates and preached the sermon. The Very Rev. Stuart B. Purves, presented Mr. Baird and the Rev. Maurice E. Clarke, Mr. Hunter.

THE REV. HARVEY B. MARKS, who came to Christ Church, Meadville, Pennsylvania, February 1, to do a special work as locum tenens, closed his work on Trinity Sunday, and goes to St. Luke's, Lebanon, Pennsylvania, for locum tenency work, beginning June 20.

THE REV. HUNTER LEWIS presented his second class for confirmation in St. James' Church, Mesilla Park, New Mexico, on June 1. Among the candidates was a man of ninety-three years of age, known as Grandpa Newberry, who was born in Scott County, Virginia, in 1826. Bishop Howden said this candidate was the oldest he had ever confirmed.

THE REV. W. H. MELDRUM, rector of Christ Church, Patterson, New York, celebrated the twenty-fifth anniversary of his rectorship on June 1. In the afternoon a community service was held. The church was beautifully decorated and the senior warden in his address spoke in glowing terms of the rector's ministry. The Presbyterian and Baptist ministers also spoke. The vestry presented Mr. Meldrum with a handsome gift.

THE REV. WILLIAM NEELY COLTON, chaplain of Provisional Base Hospital No. 1, A. E. F., landed in Newport News on June 11, and has returned to his duties as rector of St. Barnabas' Church, Irvington-on-Hudson, New York.

THE REV. CEDRIC CHARLES BENTLEY, on the staff of Grace Church, New York City, was married in Grace Church by Dr. Slatery last week to Miss Elsie Leshner Van Vechten.

THE REV. THOMAS W. ATTRIDGE, who since the Rev. Frank Nelson, rector of Christ Church, Cincinnati, went abroad last autumn, has been in sole charge of the parish, has gone to Carpinteria, California, for the summer. The congregation of

Christ Church made Mr. Attridge a present of a purse to defray the expenses of his vacation. The Rev. John M. Rich will be in charge of Christ Church during the summer.

THE REV. ROBERT P. KREITLER has gone to Saybrook, Connecticut, for the summer.

FROM THE WAR COMMISSION: The following chaplains have recently returned from overseas: Edgar W. Anderson, Edmund J. Cleveland, Harry J. Chiera, Burnham N. Dell, Churchill J. Gibson. Chaplain E. B. Collier has been ordered to Camp Zachary Taylor. The Rev. Sherard Billings, a Red Cross chaplain, has returned from France.

THE REV. DONALD W. GREENE, now rector of Trinity Church, Gloversville, has been secured by the board of directors of the Oneida County Y. M. C. A. as an assistant secretary. He will be located in Boonville, New York, in charge of the northern territory. He was prominent in athletics in his college days.

THE REV. WILLIAM RUTHERFORD SAVAGE has resigned from the charge of St. Andrew's-by-the-Sea, Nag's Head, Dare County, North Carolina, and on July 1 will take charge of the mission stations in Ashe County under Bishop Horner, with headquarters at Jefferson, North Carolina.

MAJOR A. A. PRUDEN, chaplain United States Army, is a patient in the Army and Navy General Hospital, Hot Springs, Arkansas. Major Pruden has been very ill for two months from rheumatism.

BISHOP VINCENT of Southern Ohio, a member of the Commission on Faith and Order, sailed for home on June 14 and expects to be in his diocese very soon.

NOTICES

Marriage notices, \$1.00. Death notices, not exceeding 30 words, \$1.00. Each additional word, 4 cents. Obituary notices, complimentary resolutions, appeals, acknowledgments and similar matter, 4 cents a word prepaid. No advertisements inserted for less than \$1.00.

CHURCH NOTICES

Calendar for June

- 1 SUNDAY AFTER ASCENSION DAY.
- 8 WHITSUNDAY.
- 11 ST. BARNABAS THE APOSTLE.
- 13 EMBER DAY.
- 14 EMBER DAY.
- 15 TRINITY SUNDAY.
- 22 FIRST SUNDAY AFTER TRINITY.
- 29 SECOND SUNDAY AFTER TRINITY.

Preachers for Next Sunday SECOND SUNDAY AFTER TRINITY

CATHEDRAL OF ST. JOHN THE DIVINE—Morning (11), The Dean; afternoon (4), Rev. Stuart L. Tyson.
GRACE CHURCH—Morning (11), The Rector; evening (8), Rev. Chas. G. Baird.
ST. STEPHEN'S CHURCH—Morning (11), The Rector.

CHURCH SERVICES

Cathedral of SS. Peter and Paul
Washington Boulevard and Peoria Street
Chicago
(Five minutes from Loop)
Sundays: 7.30, 9.15 and 11.
Daily in Chapel: 7, 8 and 6 P.M.

Cathedral of St. John the Divine
Amsterdam Avenue and 111th Street
Sunday Services: 8, 10 and 11 A.M., 4 P.M.
Week-day Services: 7.30 A.M. and 5 P.M. Daily.

St. Stephen's Church

Sixty-ninth Street, near Broadway
THE REV. NATHAN A. SEAGLE, D.D., Rector
Sunday Services: 8 and 11 A.M.

CHURCH SERVICES

St. Thomas's Church

Fifth Avenue and 53rd Street
THE REV. ERNEST M. STIRES, D.D., Rector
8 A.M., Holy Communion; 11 A.M., Morning Prayers and Sermon; 4 P.M., Evensong and Address.

Grace Church

Broadway and Tenth Street
THE REV. CHARLES LEWIS SLATTERY, D.D., Rector.
Sunday Services: 8 and 11 A.M., and 8 P.M.
Weekdays: Tues., Wed., Thurs., Fri., 12.30 NOON.

St. Ann's Church, Brooklyn

Clinton and Livingston Sts., near Borough Hall
THE REV. G. ASHTON OLDHAM, Rector
Sunday Services: 8 and 11 A.M., 8 P.M.
All seats free at all services.

CHURCH ORGANIZATIONS

The Board of Missions

Correspondence is invited from those who wish to know:
What it does. What its work signifies. Why the work can be helped most effectively through the Board.

Address THE RT. REV. A. S. LLOYD, D.D.
President of the Board of Missions,
281 Fourth Avenue, New York.
LEGAL TITLE FOR USE IN MAKING WILLS:
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CONFERENCES

CONFERENCE for Church Work: A General Conference meets at Wellesley College, Wellesley, Mass., June 19th to 30th, 1919. Directors: Rt. Reverend E. M. Parker, D.D., Rt. Reverend J. DeW. Perry, D.D. For registration, programs, or other information, apply to the Secretary, Miss Marian DeC. Ward, 415 Beacon St., Boston. The Summer School for Church Music meets at the same time and place.

MINUTE

The Board of Managers of the Diocesan Missionary and Church Extension Society, realizing that they were called into being by our departed Bishop, that it was his statesman-like survey of the needs of the diocese that centralized its missionary activities, thus rescuing them from partial impotence and providing them with a policy and the possibility of uniform development, recognize that in his death they have sustained a peculiar loss.

They desire to record in their minutes their consciousness of what his leadership has meant to them. Not only will they ever be mindful of his faith and courage that demanded for its outlook the broad vista, but also of the patience that would not ignore the least detail, while ever it was humanity and its needs that concerned him most, he, having learned of his Master "to have compassion on the multitude." For him the Church was always a means, never an end in itself, and only fulfilled its mission as it shepherded the lost and helpless sheep.

But more than all this, there was a consciousness in his presence of his consecration, that he was indeed a servant of servants. We were drawn irresistibly by him into a more intimate fellowship than we realized our right to claim. We yielded eagerly, and yet reverently, to the summons of his humility, and found in our intercourse with him not only guidance and help as a board, but a personal inspiration.

DIED

LUQUER—At the Rectory, Bedford, N. Y., June 17, 1919, the Reverend Lea Luquer, S. T. D., Rector of St. Matthew's Church, in the 87th year of his age. Funeral services were held at St. Matthew's Church on Friday, June 20th, 2.45 P. M.

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Books Received

Fiction

WOLVES. By Alden W. Welch. \$1.40 net. (Alfred A. Knopf, N. Y.)
OUR WONDERFUL SELVES. By Roland Pertwee. \$1.75 net. (Alfred A. Knopf, N. Y.)
THE CONVICTIONS OF CHRISTOPHER STERLING. By Harold Begbie. \$1.50 net. (Robt. M. McBride & Co., N. Y.)
THE JOYOUS TRAVELERS. By Maud Lindsay and Emilie Poulsson. \$2.00 net. (Lothrop Lee & Shepard Co., Boston.)
THE GAY DOMBEYS. By Sir Harry Johnston. \$1.75. (Macmillan Co., N. Y.)
THE LITTLE DAUGHTER OF JERUSALEM. By Myriam Harry. \$1.90 net. (E. P. Dutton & Co., N. Y.)
THE WHITE ISLAND. By Michael Ward. \$1.90 net. (E. P. Dutton & Co., N. Y.)
SAINT'S PROGRESS. By John Galsworthy. \$1.60 net. (Charles Scribner's Sons, N. Y.)
BROTHER VAN. By Stella W. Brummitt. cloth, 50c paper. (Missionary Education Movement, N. Y.)

Poems and Drama

THEODORE ROOSEVELT. By Russell Wilbur. \$1.00. (Houghton Mifflin Co., Boston.)
RECITATIONS AND DIALOGUES. Arranged by Mary E. Priest. 75c net. (Westminster Press, Philadelphia.)

Religion and Philosophy

GONE WEST. By a Soldier Doctor. \$1.00 net. (Alfred A. Knopf, N. Y.)
THE GREATEST THOUGHTS ABOUT JESUS CHRIST. Compiled by J. Gilchrist Laws. \$1.50. (Geo. H. Doran Co., N. Y.)
THE PEOPLE'S BOOK OF WORSHIP. By John Wallace Suter and Charles Morris Addison. \$1.00. (Macmillan Co., N. Y.)
THE BIBLE FOR HOME AND SCHOOL. By Edward Increase Bosworth, D.D. \$1.00. (Macmillan Co., N. Y.)
GOD AND PERSONALITY. By Clement C. Webb, M.A. \$3.00. (Macmillan Co., N. Y.)
ON THE THRESHOLD OF THE SPIRITUAL WORLD. By Horatio W. Dresser. \$1.00 net. (Geo. Sully & Co., N. Y.)

History and Economics

JAPAN AND THE WORLD PEACE. By K. K. Kawakami. \$1.50. (Macmillan Co., N. Y.)
OPPORTUNITIES IN MERCHANT SHIPS. By Nelson Collins. 75c net. (Harper & Bos., N. Y.)

Miscellaneous

TWELVE LESSONS FROM THE SEVEN PURPOSES. By Margaret Cameron. 60c net. (Harper & Brothers, N. Y.)
HOW TO FACE PEACE. By Gertrude Shoby. \$1.50 net. (Henry Holt & Co., N. Y.)
THE REALITIES OF MODERN SCIENCE. By John Mills. \$2.50. (Macmillan Co., N. Y.)
SPEECH ON CONCILIATION WITH AMERICA. By Edmund Burke. (Scott, Foresman & Co., N. Y.)

Missions

NEIGHBORS. Studies in Immigration from the Standpoint of the Episcopal Church. (Domestic and Foreign Missionary Society, N. Y.)
NEW LIFE CURRENTS IN CHINA. By Mary Ninde Gamewell. 75c cloth, 50c paper. (Missionary Education Movement, N. Y.)

CHURCH EMBROIDERIES

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HELP WANTED

WANTED—A young man to assist in a Church Boarding School for boys during the summer. A candidate for Holy Orders or ex-army man preferred. Address 1689, CHURCHMAN Office.

WANTED—A churchwoman as stenographer and parish worker, on September first. A kindly spirit and general intelligence preferred to technical training. Apply Rector, Christ Church, Hudson, New York.

MEN-WOMEN WANTED—U. S. Government Jobs. \$1000-\$1600 year. Write immediately for list positions obtainable. Franklin Institute, Dept. G128, Rochester, N. Y.

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NEW YORK RECTOR on vacation wants supply work July and August, preferably West. Good preacher, loyal to incumbent. Address 1690, CHURCHMAN Office.

PRIEST desires duty, early Sunday, late Sunday, weekday, July and August, vicinity New York. Good references. Address 701 CHURCHMAN Office.

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Berkeley Divinity School, Middletown.
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General Theological Seminary, N. Y. City.
PENNSYLVANIA
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TENNESSEE
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VIRGINIA
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